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THE TEMPERANCE BIBLE-COMMENTARY:

GIVING AT ONE VIEW

VERSION, CRITICISM, AND EXPOSITION,

IN REGARD TO

ALL PASSAGES OF HOLY WRIT BEARING ON 'WINE' AND 'STRONG DRINK,' OR ILLUSTRATING THE PRINCIPLES OF THE TEMPERANCE REFORMATION.

BY

FREDERIC RICHARD LEES

AND

DAWSON BURNS.

"Rightly dividing the Word of Truth."

SECOND EDITION.

LONDON:

S. W. PARTRIDGE, ~~9, PATERNOSTER ROW.~~

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ADVERTISEMENT TO THE SECOND EDITION.

It is highly gratifying to the Authors to state that the First Edition of this Work, consisting of two thousand copies, was nearly exhausted within a few weeks of publication. They trust that the Second Edition now issued will further stimulate the public interest in the questions discussed; and they can wish for nothing better, than that the wider circulation of this volume should conduce to a more general discernment of a real and necessary harmony, between the teachings of Scripture and the principles of the Temperance Reformation. Numerous commendatory reviews of the First Edition have appeared in daily, weekly, and monthly journals. The only exception that has come to the knowledge of the Authors, is a notice so flippant and uncritical that no weight could be attached to it by intelligent readers. The very object of the Commentary is grossly misrepresented by the assertion that it attempts "to prove that the wine of the sacred writers is, in the vast bulk of the cases, nothing but unfermented grape juice"; and the writer, in objecting to the line of inquiry pursued, seems to have assumed that the passages expounded have either no meaning capable of being understood, or a meaning that it is of no importance to evolve. With far different views the Authors have prepared this work, and now again commend it to the impartial perusal of all who are disposed to "search the Scriptures" with singleness and reverence of heart.

July 1st, 1868.

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GENERAL PREFACE.

CHRISTIANS everywhere unite in accepting the saying of St Paul, that all God-inspired Scripture is "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. iii. 16, 17). But the profit derived from Divine Truth will necessarily vary according to the degree of teachableness and soundness of judgment brought to its perusal. The Bible is not accountable for the multifarious errors and abuses it has been employed to support; yet it is occasion for lamentation that on not a few great questions, both of Science and Morals, the Living Oracles have been strangely misapprehended and misapplied. Not the illiterate and vicious alone, but successive generations of scholars and divines, have enunciated mischievous fallacies professedly extracted from the Scriptures. In Physical Science, the fixity and recent creation of the earth; in Political Philosophy, the right of arbitrary government and Negro slavery; in Social Economy, the excellence of Polygamy; in Ecclesiastical ethics, the duty of persecuting heretics, and the obligation of unlimited submission to the clergy: these, and other baneful dogmas, have been zealously propounded, not as speculative theories, but as the practical teachings of the Divine Word. That such conclusions are now commonly discarded, is not due to any change in the Record, but to a marked improvement in the manner of reading it; and to a perception that there can be no real contradiction between one portion of Holy Scripture and another, or between the Revelation of God in Nature and in His Written Will.

Not less obviously true is it, that social customs and personal habits of diet and indulgence, continued from childhood upwards, may induce a state of mind inconsistent with the unbiased interpretation of Holy Writ. For example, let a man be accustomed to

regard intoxicating liquor as a necessity, or even a valuable auxiliary, of life, and as an innocent vehicle of enjoyment and social entertainment; let him remain ignorant of all that can be said, and has been proved, to the contrary; let him consider the intemperance arising from strong drink to be one of the inevitable forms of natural depravity, and therefore to be classed in its origin as well as its results with other sins of the flesh; let him persuade himself that the ordinary means of Christian evangelization are sufficient to eradicate this prolific vice with its dismal progeny of social curses: let all this be done, and it will no longer appear surprising that many of the allusions contained in both the Old and New Testaments are construed in favour of the use of such drink, and that other passages, clearly opposite in their tendency, should be ignored or explained away. This may be done in perfect good faith, and without any consciousness of the process by which the one-sided exegesis is wrought out.

Accordingly, when the Temperance Reformation began, some of the earliest arguments brought against it were borrowed (as was supposed) from the armoury of Scripture Texts; and down to the present time many who hold aloof from that cause, defend their estrangement by a similar appeal to Scripture precedent and approval. Some even now go the length of charging Abstainers with a conduct at variance not only with the privileges, but with the duties of the Christian dispensation, and accuse them of seeking to impose a code of asceticism contrary to the genial and liberal spirit of the Gospel. In controverting what have been represented as the views of Temperance writers upon the wines named in Scripture, some critics have ignorantly attributed to them the most absurd positions—such as that all those wines were unfermented and uninebriating,—while they themselves have neglected to distinguish between the various terms translated 'wine,' and have confounded the use of intoxicating liquor by men of old, and the permission of such use, with the express sanction and blessing of God.

To some friends of the Temperance movement a Work of this character may appear superfluous. Certain of them may be disposed to deny that the question is one for Bible arbitration or reference at all; while others may be prepared to concede that Scripture permits and approves the use of Strong Drink, though also permitting and approving of abstinence from it. It is in vain, however, to expect that the Bible will cease to be quoted as an authority on the subject of Temperance; nor is it desirable that its store of facts should be

overlooked, or its testimony left unexamined and disregarded. Those who contend that 'liberty to abstain' is all that is needed as an argumentative basis for abstinence, will find themselves undeceived when they attempt to urge the practice upon others as a duty; for how can that be a duty, it will be asked, the opposite of which is sanctioned by both the *letter* and the *spirit* of the Divine Word? Besides, even the argument from Christian expediency to which such friends attach a high (if not exclusive) importance, cannot be understood without an appeal to passages of Scripture whose true meaning and legitimate bearing have been warmly contested.

In reply to the inquiry, which may not be discourteously proposed, whether the authors of this Commentary can claim to be exempt from a bias in favour of abstinence which may have inspired and controlled their exposition?—they can but say, that they have been fully sensible of their liability to such an influence, and have therefore endeavoured to counteract its operation by carefully weighing all adverse arguments, and by placing before the reader the materials by which he may form for himself an independent judgment as to the correctness of the inferences drawn. They have honestly sought, with trust in Divine aid, to discover the truth contained in the passages successively discussed; and, in consigning the fruit of their labours to the press, they pray that the blessing of Heaven may attend it so far as it is adapted to promote the faithful, intelligent study of Scripture, and a more perfect sympathy with the spirit of the Psalmist, "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart."

PRELIMINARY DISSERTATION.

THE following COMMENTARY on certain passages of Holy Writ has been undertaken for the elucidation and development of important and practical, but long-neglected, portions of Divine truth. It is desirable, at starting, that readers who, like the noble Beræans, are willing to search for the truth in the love of it, should understand the *special object of the inquiry, and the principles* upon which we propose to conduct it. We repudiate entirely every species of 'Authority,' properly so called. Faith, indeed, must accept the *facts* of Revelation, just as Philosophy must accept the *facts* of Nature—using there, however, all reasonable care in the examination;—but, after that, no mortal intellect can have a monopoly of judgment, or, without presumption, pretend to an infallibility of interpretation. One only rule will hold then,—"*Prove* all things: *hold fast* to that which is" true.

As we do not see with the eyes of other men, neither do we claim that other men should see with ours. But what we do assert is, that while the Divine objective Truth is *one*, not various, so the subjective faculty of Reason is *one*, working by common laws to common and invincible conclusions. This is the sole guarantee of truth being either possible or actual; and therefore *evidence* is everything, and bare 'opinion' nothing. On that evidence alone we place our reliance: if it is invalid our inference falls; if otherwise, it will stand; but no imaginable amount of unbelief and dogmatic denial can disturb or overturn it. As the acute Professor Mansel has observed, "it is of little importance to what authority we appeal, so long as the *evidence* itself will not bear criticism." Were a lawyer, in defending a client, to decline putting *facts* and *evidence* before the jury, and content himself with referring to a number of 'learned opinions,' both judge and jury would regard his defence either as imbecility calling for pity, or as impudence meriting contempt. But criticism ought to be governed by laws of evidence as strict and unbending as those which are observed in our law courts; and mere 'opinion' ought to be held quite as cheap.

I. The first proposition to be established is one of a purely *philological* and matter-of-*fact* character, namely,—That there is nothing in the nature and usage of the words for *Wine*, etc., in the Bible, which at all teaches that the use of *intoxicating* drink is in harmony

with the Divine will. This proposition will be proved just as conclusively on the hypothesis that the Bible is a book of simple history, as on the conception of its containing a Divine revelation. The following are the *thirteen* words of the Original Scriptures which, unfortunately for the English reader, have all been commingled and confused under the translation of the single term WINE, either with or without an adjective of qualification, such as 'new,' 'sweet,' 'mixed,' or 'strong,'—namely:—Hebrew, *Yayin*, *Khamar*, *Shakar*, *Mesek*, *Ahsis*, *Soveh*, *Tirosh*, *Ashishah*, *Shemarim;* in Greek, *Oinos*, *Gleukos*, *Oxos*, and *Akraton*. There are, besides, closely associated with these words, two others—the Hebrew adjective *Khemer* (foaming), and *Khometz*, translated 'vinegar.' When persons attempt to argue, from the Authorized Version, the merits of the wine question, no wonder they fall into inextricable difficulties and pernicious delusions. Mr De Quincey's observation, in his article on 'The Philosophy of Herodotus,' is exceedingly apposite:—"How often do we hear people commenting on the Scriptures, and raising up aërial edifices of argument, in which every iota of the logic rests, unconsciously to themselves, upon the accidental words of the English version, and melts away when applied to the original text! so that, in fact, the whole has no more strength than if it were built upon a pun or an *équivoque*." Nor is it the unlearned alone who are apt to fall into this fallacy. Even so good a Hebraist as Professor Murphy, in referring to Prov. iii. 10 and Joel ii. 24, has distorted the meaning of *yeqev* and *tirosh* in order to accommodate their sense to the English mistranslations 'burst-*out*' and 'over*flow*.' Long ago, Dr S. Lee, Hebrew Professor at Cambridge, in the preface to his 'Hebrew Lexicon,' pointed out this teeming source of error:—"As to Noldius—and the same may be said of lexicographers but too generally,—his practice evinces no endeavour beyond that of offering a signification—well suited, *as he thought*, to each place—which eventually resolves itself into a system of mere conjecture, and one, moreover, which takes for granted that the particular signification he ascribed to *every other word* in such passage was above all suspicion correct." Thus in the article 'Wine,' in Dr Smith's 'Dictionary of the Bible,' the writer permits the supposed association of *tirosh* with a liquid—in the famous triad, 'corn, wine, and oil'—to influence his judgment as to the term translated 'wine,' when, in reality, the proper word for 'oil' (*shemen*) does *not* occur there as stated; and, moreover, the word translated 'oil' is clearly a *mis*translation, the proper meaning of *yitzhar* being 'orchard-fruit,' if etymology, induction, and context are to have any weight in determining the meaning of language. It is thus under the conjoint influence of prejudice, carelessness, and false conjecture, that errors increase and multiply, and one blunder is made the buttress and bulwark of another.

Mr John Stuart Mill, in his 'System of Logic,' has well laid down an important law of speech:—"Language is the depository of the accumulated experience to which all former ages have contributed their part, and which is the inheritance of all yet to come. It may

be good to *alter* the meaning of a word, but it is bad to let any part of the meaning *drop*. Whoever seeks to introduce a more correct use of a term should be required to possess an accurate acquaintance *with the history of the particular word*. . . . To be qualified to define the name, we must know all that has ever been known of the properties of the class of objects which are, or originally were, denoted by it. . . . *A generic term* is always liable to become limited to a single species, if people have occasion to think and speak of that species much oftener than of anything else contained in the genus. . . . The tide of custom first drifts the word on the shore of a particular meaning, then retires and leaves it there."

This species of fallacy would be seen through at once if it were used in reference to matters not touching our appetites or interests. For example, who would be deceived by the allegation that as "'*Prevent*' now signifies to 'hinder' or 'oppose', therefore it signifies the same in the Collect, '*Prevent* us, O Lord, in all our doings, with Thy most gracious favour'"? The answer would be, that, *at the time* the prayer was published, 'prevent' had the etymological sense of *going before;* that a modern use has nothing necessarily to do with an ancient use of a word; and that the later sense arose, as explained by Mr Mill, from the fact that *obstacles*—things *before* us—are more frequently 'hindrances' than 'helps.' Or should it be alleged that "*villains* are foul rogues: but in the Middle Ages farm-labourers and peasants were chiefly *villains*, therefore very bad men,"—should we not laugh in the face of the verbal trickster? In what respect, however, does this differ from the way in which, by the abuse of the word 'Wine,' the same paralogism is attempted to be palmed upon us? Men—and sometimes people professing to be 'scholars'—go to a technical dictionary of the eighteenth or nineteenth century, quote an exclusive definition of wine as 'the *fermented* juice of the grape,' and ask us to jump with them to the crooked conclusion, "*Therefore* wine, 2,000 years ago, never signified anything less or anything more"! When perversity has attained to this point it serves to illustrate the truth of a remark once made by an 'Eclectic Reviewer,' that "the understanding may be so blinded by circumstance, or by prejudice, as to meet with darkness in the daytime, and to grope at noonday as in night." It is high time that such 'fallacies of the dictionary' should be remitted to the nursery or the asylum. This very word, by the way, is another illustration; but should the day ever come when the conventional sense of 'house for *lunatics*' shall have absorbed all other senses, will that prove that during a series of ages it had *not* the broader sense of 'refuge'?

When we speak of the various senses of such words as *wine*, *man*, *spirit*, *wife*, *angel*, let us not be misunderstood. A word of this sort is vaguely descriptive and broadly general. There is no single word of this kind with any definite sense; the *special* sense is derived from the *application*,—*i. e.* from the context. If we say, 'In heaven there are *Angels*,' and also, 'In hell there are *Angels*,'—while the word 'angel' is the same, the *objects* connoted are, in specific quality, as

distinct as the opposing spheres. The 'fallacy of the lexicon' is very common, whereby the sense of the context is imported into the innocent word. The figure 3 expresses a distinct relation as a symbol, but it may be applied to plums or potatoes; still the qualities of the things do not attach to the figure. So with words. 'Wine' primarily expressed the *relation* of 'liquid offspring to the vine-cluster'; but it does not, never did, nor, in the nature of things, ever can mark out the later, and for thousands of years obscure relationship of 'fermentation.' The Jewish rabbins, we are distinctly told, had a peculiar theory that 'the juices of fruits did not *ferment*,'—so little did *they* know of the occult process that is now assumed to have been the origin of the name for wine! In fact, all the ancients *knew* of the matter was, that grape-juice 'foamed' and boiled,' like the froth of the sea, boiling water, or bitumen; and this idea is the sole one expressed by the words *yavan* and *khamer*, from which verbs the Hebrew and Chaldee words for wine are usually derived.*

As 'angel' denotes the relation of 'messenger' to some sovereign master, but *cannot* express the *kind* and *quality* of mastership or service, whether of devil or Deity, so the word 'wine' expresses the relationship of 'the blood of the vine,' but cannot possibly signalize the special *state* into which it has got—whether it is pure *khemer*, or *mustum*, or *soveh*, or whether it is the juice transformed, by fermentation, into *intoxicating* drink. In accordance with this principle are the facts of Hebrew literature. When *yayin* became generic by usage, the Jews had to resort in later time to specific words, such as *ahsis* and *soveh*, just as the Greeks with their *gleukos* and the Latins with their *mustum*, when *oinos* and *vinum* respectively had become too vague and general. As to the 'particular history' of the words for *Wine*, the body of this work contains scores of illustrations of the fact, that in Hebrew, Chaldee, Greek, Syriac, Arabic, Latin, and English, the words for wine, in all these languages, are *originally*, and always *inclusively*, applied to 'the blood of the grape' in its primitive and natural condition,—as well, subsequently, as to that juice both boiled and fermented. It is true that one or two *quasi*-scientific writers, such as Pliny in ancient times (A.D. 60), and Neumann in later (1740), have endeavoured to override the popular use of the word 'wine,' and to fabricate a *technical* definition of it. The attempt, however, has not only been a total failure in itself, but it may be alleged that, had it been ever so successful, it could not in the slightest degree have affected the *past* historical use of the word in the Bible, or in dead languages and obsolete idioms. Neither Pliny nor Neumann, however, are consistent; for both concede that, notwithstanding their closet definitions, *unfermented* preparations

* Hear the language of LIEBIG:—"*Vegetable juices in general become turbid when in contact with the air*, BEFORE FERMENTATION COMMENCES." (*Chemistry of Agriculture*, 3rd Ed.) Thus, it appears, *foam* or *turbidness* (what the Hebrews called *khemer*, and applied to the *foaming* 'blood of the grape') is no proof of *alcohol* being present.

were "reckoned, not only among wines (*vina*), but among sweets (*dulcia*) also;" and that "several of the Italian wines of this sort *are* called *vino*-cotto, or boiled wine." The objection, however, is altogether impertinent for another reason—namely, that the Bible is not a book of Science, dictated in technical and scholastic language, but a BOOK OF LIFE, written for common and wayfaring persons, in the language of daily life, of national history, of popular apologue, and of glowing prophetic poetry. Its speech is the very antipodes of cut-and-dried science; it is the speech of *the people* and *the age*, and can only be correctly understood by being interpreted in the light of the *customs* and *facts* by which both Instructors and Instructed—prophets and people—were environed, and of the *thoughts* in which they were alike immersed. On other topics the folly of this objection can be seen plainly enough. Who, for example, cares for the Colenso quibble, that, in order to generate a contradiction between Scripture and Science, would force upon the Mosaic phrase applied to the 'hare'—*chewing the cud* (Lev. xi. 6)—the modern technical, anatomical definition? Yet anti-Temperance critics, to serve their controversial ends, harp upon the same discordant string.

In this connection we may note a kindred fallacy concerning 'the *proper* use of terms.' The phrase is not felicitous. All terms, however applied, which convey the *meaning* of the writer to the person addressed, are equally 'proper,' since to do that is the sole end of speech. There may be degrees of clearness, certainly, but that is all; and this does not involve the question of the primary, secondary, figurative, or poetical use of the word. The Bible, like any other book, may have all these varied uses.

In the controversy on the Pentateuch, Dr Colenso asks his critic, "With what pretence does Dr McCaul undertake to censure me as being ignorant of Hebrew, for saying that the *proper* signification of the word *Succah* is 'booths made of boughs and branches,' and that when it is used of tents, etc., it is used *improperly*? His language would lead his readers to suppose that the word is used *freely* for *all* kinds of habitations, lions' lairs, pavilions, tabernacles, etc. The real fact is, that the word occurs twenty-three times in the sense of *booth*, or enclosure made of boughs, five times *metaphorically*, and *thrice only* for tents" (*Notes*, pp. 8, 9). A precisely parallel argument has been formed as to *yayin*, with the view of narrowing its *proper* meaning to *intoxicating* wine,—with this difference, that the alleged 'metaphorical' uses are more numerous than the so-called 'proper' ones! But no matter as to that: the point to be settled is, whether the element of *number* of times a word is used can determine the *proper* sense of it or not. Is it a fact to be settled by counting majorities? Now Dr Kalisch, one of the 'authorities' quoted by the bishop on the same page, distinctly goes against him, for he says, "The *context alone can decide* whether that noun is used in its (narrow) *original* or its *wider* sense." When it is said that the *ark* was in 'Succoth,' the sense is clearly shown to be wider than 'booth' or 'branch,' and the has nothing to do with the number of times it is so used. The

original meaning of 'candle-*stick*' is seen on the face of the phrase itself; and when it was *so* used, for centuries, it *properly* meant 'a stick that holds a candle'; but now, for many ages, it has been used in a wider sense, but still an equally *proper* sense, to signify 'a candle-holder,' whether the instrument be made of brass, pot, tin, silver, gold, or wood. To assert that the Bible word 'golden-candlestick' is a *metaphorical* term, would be the climax of silliness. On p. 15, however, Dr Colenso certainly corrects his critic, but virtually abandons his other position. Dr McCaul had said that *bĕchor* meant 'firstborn' of '*both* father and mother,' instead of 'either,' leaving the meaning a little ambiguous. Dr Colenso replies, "No doubt the word is *usually* employed to express 'firstborn son' of the father; but it does not mean only this, but *may be used when needed* to express either 'firstborn' of the mother, or 'first-begotten' of the father." *Both* the critics here fall into a bog, for the word *itself* does not, and cannot, express anything about *either* father or mother. They are importing the sense of the context into one of the terms! Dr Kalisch, immediately cited, puts the matter in the right light when he speaks of "the *generic appellation bĕchor*. It occurs predominantly (*i. e.* oftenest) in the sense (rather, application to) first-begotten of the father; *yet* we find 'firstborn of the *handmaid*' (Exod. xi. 5), 'firstborn which *she* shall bear' (Deut. xxv. 6)." Surely no one will fancy that 'firstborn,' in these texts, is either 'metaphorical' or 'improper,' because that mode of use is in a minority. On the same page Dr Colenso again corrects his critic, and confutes his own absurdity about 'usual' and 'proper use.' Dr McCaul having translated *khaggim* by 'periodical feasts'—thereby importing into the generic word a specific element,—his opponent says, "Here, again, Dr McCaul is mistaken; the Hebrew word has no such RESTRICTED MEANING; it expresses simply 'feast' or 'festival'; and though it *may* of course be *applied* to either of the three great feasts, it is used in Exod. x. 9 in the *ordinary* sense before any *periodical* feast was instituted." This is very sound, but then it has nothing to do with 'counting' texts, nor with *exclusive* meanings, nor with metaphors—but only with the *context* and the nature of things gathered from it.* Let the same course be adopted in regard to words for wine, and the bulk of critical defences of drinking will disperse into thinnest air.

The late Canon Stowell, in his sermon preached before the British Association for the Promotion of Science, observes that "superficial men create a seeming discord, and then find fault with God's work

* Curious to say, Dr Colenso is here arguing against 'the *usual* sense,' as he calls it; for *khag* is twice as often applied to *sacred* as to common feasts. Dean Stanley, in *Commentary* on 1 Cor. xi. 21, has fallen into the same fallacy concerning *methuei*. He says, "It need not be always taken of intoxication, but this is its *natural* meaning in *most* passages." That a word for 'fulness' should have the meaning of the effect of being full of one *special* kind of thing seems anything but natural. Further, what has the meaning of 'most passages' to do with its meaning in *a* passage not *included* in the most? When the word 'man' is used in Kaffirland, it is oftenest *in connection* with Kaffirs; but does it, therefore, acquire the 'natural meaning' of '*black* man'?

instead of their *own*." This is particularly applicable to the question under consideration, where the grossest absurdities have been adopted as *principles* of interpretation. The initial and central fallacy is this:—"The word wine is undeniably applied in the Bible to a drink that *intoxicated* men: therefore the word *always* and *necessarily* means intoxicating liquor"! We do not here enter into an elaborate refutation of this absurd statement, but we *must*, in some measure, remove it out of the way of the impartial consideration of the *terms* for wine, awaiting inquiry; since the principle, if allowed, at once begins and ends the whole matter. If there is but *one* kind of wine—*i.e.* intoxicating,—criticism and argument are at an end, since the use of wine *of some sort* is palpably sanctioned by God in the Bible, and not merely permitted.* The fact that words are *symbols* of wide and various application makes it chiefly the business of criticism to ascertain *what* the sense or meaning is in particular passages. The very word 'meaning' refers to the idea which it is the medium of reaching, and that is not always one object, or one quality, much less one *class* of objects without *specific* differences. St Jerome, one of the earliest of Christian critics, after explaining that *bar*, while it signifies 'a son,' may also be used to designate 'corn' (*bar*ley), as well as to denote 'pure,' adds,—"Wherein, then, have I erred, if I have translated a term of ambiguous signification in *two* different ways?—showing my readers *how variously* a Hebrew word may be translated."—('Apologia adv. Ruff. tome i. col. 729.) The philosopher Herschel, in his 'Discourse' (1830), says, "What is worst of all, some, nay, most [words] have two or three meanings distinct from each other, (so as) to make a proposition true in one sense and false in another, or even false altogether" (p. 21). Alexander Carson, D.D., in his work on 'Inspiration,' says, "A word may have two senses, or more, *in different situations*, but not two senses in the same occurrence." Dr Davidson, in his 'Text of the Old Testament' (Ed. 1856, p. 211), is even more explicit in contradicting the foolish canon of the anti-Temperance critic:—

"The science of words has much uncertainty and vagueness, especially in relation to the languages of Scripture; for it must ever be difficult to fix with precision a leading idea, abstract and complex as it usually is. One might suppose that a Dictionary would render the work very easy, inasmuch as it gives the signification of words.† But *all* dictionaries are liable to error, and should be followed with discrimination. Besides, they can only furnish the *general* signification, whereas the Interpreter wants the precise sense, with its exact shade, as determined by the particular position in which it stands."

Dr W. Freund, in his 'Wörterbuch der Lateinischen Sprache' (1834), gives an admirable illustration of the difference of context and etymo-

* "If we confound the *sufferance* of events with the Divine *sanction* of them, we are guilty of teaching that God consecrates sin."—(Dr Cumming: 'God in History,' p. 9. 1854.)

† Webster gives, for example, twenty-one meanings to the word 'spirit.'

logy. "The substantive *arena* changes its sense in the four following passages:—(1) Magnus congestus arenæ, *Lucr.* 6, 724; (2) Missum in arenam aprum jaculis desuper petiit, *Suet. Tib.* 72; (3) Vectio Prisco, quantum plurimum potuero, præstabo, præsertim in arena mea, hoc est, apud Centum veros, *Plin. Ep.* 6, 12, 2; (4) Quid faces, Œnone? Quid arena semina mandas? *Ovid. Her.* 5, 115. In the first passage it is *actual sand;* in the second, the *amphitheatre;* in the third, the *sphere of one's calling;* in the fourth, a proverbial expression for something *unfruitful*"—*i. e.* something in that respect like sand. But it is evident, that while a lexicon-maker may arrange these words in a certain order of mental relationship—as (1) literal sand; (2) the sanded place of contest; (3) *any* place of contest or activity; (4) what is barren as sand—may give what four names he pleases to the words—metonymy, trope, etc.,—yet that will make *no difference* as to the plain meaning and intention of the speaker in 'using' these words. The *mode* in which they are formed does not affect their 'meaning' or use. When Bland, translating the lines of Ibycus concerning *oinanthides* and *oinareois*, says,—

> 'And new-born clusters teem with *wine*
> Beneath the shadowy foliage of *the vine*,'

the idea which 'wine' conveys is as certainly that of 'grape-juice' as if it had been expressed by that phrase. It is used 'proverbially,' and hence comes in the principle laid down by Freund,—"The word *arena*, in the proverbial phrase—*arenæ seminam mandere*, 'commit seed to the sand'—must always mean 'sand'; but in the words of Vectio Prisco—*præstabo in arena mea*—cannot mean 'in my sand.' It must remain an indifferent thing for the judgment, what verdict the lexicon gives on the word, so long as the whole thought, through *its application* to something not of the nature of husbandry, has deviated from the literal [or original] sense."

The power of the *context* operates in various ways to modify the sense of a passage, or to limit the application of particular words. The nature of the *subject* is part of the context. 'Drink of the cup' must be modified, by the nature of the case, into either 'Drink *out* of the cup *the liquor in it*,' or Cup must be understood as a 'figure' for its contents; as 'the sword' or instrument is put for 'war' itself. But under the nature of the subject is really comprehended the *purpose* of the writer or speaker—the *special* end he has in view in his utterance,—and we cannot be justified in stretching his language beyond that point as determined by all the circumstances. The phrase occurring in 1 Cor. x., relative to meats offered to idols, supplies a clear example:—'Whatsoever is sold in the shambles, *eat*' (ver. 25). It would evidence mental disorder were this to be given as a literal command to one's housekeeper in the purchase of beef or mutton in the market. People are not to buy inferior or bad meat, still less are they to consume what is unwholesome, or may disagree with them. When the apostle adds, 'Asking no questions *on account of conscience*,' a limitation is put upon the command; since the *purpose* of the

instruction is opened out,—and that purpose does not concern the qualities of physical things, and the consequent rules that regulate their use or disuse, but the quality or state of the mind. To transfer the text from the moral to the material sphere is plainly to pervert it.

We now proceed to give a summary exposition of the chief Hebrew terms concerned in this inquiry, based upon a careful induction and comparison of Text, Context, and Circumstance, allowing but a secondary weight to the remote, vague, and uncertain element of etymology.

1. יַיִן, YAYIN, 'wine,' occurs 141 times in the Bible. Various derivations have been sought for it, likely and unlikely. Some lexicon-makers have referred it to an obsolete root signifying 'boiling,' and hence 'fermenting'; others to a kindred Arabic word, *yavan*, in the sense of *molle*, 'soft'; others to *yaven*, 'mire,' 'dirt,' 'obscurity'; others to another Arabic form of the word, denoting 'dulness.' As Dindorf, however, says, *yavan* and the kindred Arabic denote 'boiling,' 'foaming,' 'spuming,'—and hence the derivative *yayin* would fitly apply to the fresh-expressed and 'foaming' blood of the grape. This is confirmed by the Chaldee term for wine, *khamar*, being undoubtedly derived from *khemer*, 'froth' or 'foam,' which is applied equally to the froth of the sea, to boiling bitumen, and to red fluids. It is certain that many vegetable juices become red by boiling, as wine does by fermenting. The *Penny Cyclopædia* (Art. 'Wine') observes, "Vegetable juices in general become *turbid* when in contact with air before fermentation commences." New names, when first imposed, are always expressive of some *simple* and *obvious appearance*, never of latent properties or scientific relations; and hence, while the 'foaming' appearance of grape-juice accounts for the original application of the term *yayin* to it, it would be absurd to suppose that the idea of 'fermentation,' the nature of which has only been understood during the last century as a scientific process, formed any part of the *original* connotation of the word. The Jewish Rabbins, in fact, were so ignorant on this point, that they held a foolish theory to the effect that 'grape-juice did not ferment' in the same sense as bread, whereas, *in fact*, the principle and process, and the agents and materials concerned, are identical. A word, however, like *yayin*, originally applied to foaming grape-juice, would gradually become significant of the juice in the *subsequent* conditions in which it was found, and, by a kind of mental retrospection, to the wine confined in the grape. In Neh. v. 18 we have the phrase 'all sorts of wine.' As a generic term, therefore, *yayin* became applicable to wine of four species:—

(*a*) It is used sometimes in the sense of the *vinum pendens* of the Latins. As Cato speaks of the 'hanging-wine' (*De Re Rustica*, cxlvii.), so Deut. xxviii. 39 refers to *yayin* as a thing to be gathered by men or eaten by worms. In Isa. xvi. 10 and Jer. xlviii. it is used for the *grapes* to be trodden in the vat (see Gesenius,

under דרך). In Psa. civ. 15; Jer. xl. 10, 12; possibly in Isa. lv. 1; probably in Deut. xiv. 26, it is applied to 'the grape in the cluster.' The Rabbins have a similar use of the word. Baal Hatturim, in Deut. xvi. 11, says, "At Pentecost, when corn is reaped, and wine is now in the grapes." In wine countries, the common language applied to the growing grapes is, 'the *wine-blooms*.' The grape-cure is called the 'wein cur.' In Spain they say, *una buena cosecha de vino*, 'a good gathering of wine.'—(Father Connelly's *Diccionario Nuevo*, Madrid, 1798.) A traveller in the Pyrenees says, "Flocks of sheep and goats enliven the hills; *corn* and *wine*, flax and oil, hang on the slopes."—(Collin's *Voyages*, 1796, p. 82.)

(*b*) *Yayin* as used very frequently for the 'foaming blood of the grape' was, as we have said, probably applied to the *expressed* juice because of its turbid appearance. Perhaps the claret-grape, which has red juice, suggested the metaphor, "He washed his garments in *yayin*, his clothes in the blood-of-grapes." (Compare Gen. xlix. 12 with Isa. lxiii. 1—3.) In Job xxxii. 19 the word is applied to the *must-wine*, translated by the Septuagint *gleukos*. Cant. v. 1 (compared with vii. 9) refers to a sweet, innocent *yayin*, which might be drunk 'abundantly' by young women. A peculiar use of the word is occasionally found in the Targums, as of the corresponding Chaldee term, *khamar*. 'Wine *reserved in its grapes*' (Targum on Cant. viii. 2). On Cant. i. 14 we fall back on the other sense: 'They took clusters of grapes and pressed wine out of them.'

(*c*) In Prov. ix. 2, 5, *yayin* seems to point to a boiled-wine, or syrup, the thickness of which made it needful to mingle water with it before drinking; while, unmixed with fluid, it was probably consumed with milk (Isa. lv. 1; compare vii. 22; Ezek. xxvii. 17). "To the honey of raisins," says Baron Bode, "the Persians give the name of *shire*." According to D'Herbelot (1680), the words *sirop*, *sherbet*, etc., came from the Arabic *shir-ab* ['sweet water'], applied to *any kind of drink in general*.—(*Bibliothèque Orientale: Art. Sirop.*) In the East, *sherab* to this day *includes* 'all sorts of wine,' *sherab-jee* signifying 'wine-seller;' but the sense of *sirop* with us undeniably proves the existence of a *syrup-wine* formerly. The Mishna (Terumoth, xi.) shows that anciently, wine so preserved was used in the offerings. "Wine of the heave-offering must not be boiled, because it lessens it." Bartenora, in a note, says, "For people drink *less* of it," which is true, since boiling renders it richer and more cloying. The Mishna adds, "Rabbi Yehuda permits it, because it improves it." Such a wine Wisdom prepares, and, on the day of her feast, is aptly represented as mingling with water for her guests.

(*d*) There was also the *yayin* mixed with drugs, of various sorts: the 'mixed-wine' of the sensualist, spiced and inebriating; a cup of still stronger ingredients, used as the emblem of Divine judgments, the 'cup of malediction' (Psa. lxxv. 8); the 'turbid-wine,' full of poison. As Dindorf (*Lexicon et Comment.*, 1804) says, "*Yayin khamar*,

vinum fermentescit—*calici vino turbido et venenato pleno*, a cup full of wine, thick, foaming, and poisonous." Of Deut. xxxii. 33 he says, "*Khamath taanaim yaynahm*, this wine is the poison of dragons —*venenum draconum;* sermo quo delectantur est noxious, pessimus."

(*e*) *Yayin* was also applied to every species of *fermented* grape-juice. The characters of fermentation are well marked in Prov. xxiii. 31, where it is described as 'red' and 'sparkling,' in which condition we are forbidden even to look upon it with desire. Not in one-half of the 141 texts, however, can it be shown that *such* wine was the kind to which the word is applied, by anything in the context. *Yayin*, then, being accepted as a general term, it would follow that we should expect, as time went on, that *specific* terms would be adopted to designate special kinds or states of wine, and this is exactly what we find to be the case in the later books.

2. עָסִיס, *ahsis*, occurs in five texts,—Cant. viii. 2; Isa. xlix. 26; Joel i. 5; iii. (Heb. iv.) 18; Amos ix. 13. The word is plainly connected with *ahsas*, 'to tread,' and denotes 'something trodden out.' It is grape-juice purely; and never seems to have acquired the ambiguous meaning of the Greek *gleukos* and the Latin *mustum*, which were undoubtedly sometimes applied to the juice of grapes in an initial state of fermentation. Joel iii. 18, 'the mountains shall drop down new wine' (*ahsis*), is not all a figure. Pallas says, in 1793, of the grapes in the Hungarian vintage, "In August they ripen, burst, and begin to evacuate their juice. The Shirnoi contains a rich juice, *and bursts when ripe*."—(Travels, i. p. 314.) Professor Douglas rightly says that "the passage, 'they shall be *drunken* with their own blood as with sweet-wine,' is no proof that *must*, which is unintoxicating, cannot here be meant; for neither is blood intoxicating: but all the meaning that the verb conveys is, to drink till one is satiated or cloyed. '*Ahsis* of the Pomegranate' is an evidence that the word was sometimes *used* in that width of meaning which the etymology sanctioned."—(Fairbairn's *Imperial Bible Dictionary*, p. 1097. Glasgow, 1866.)

3. סֹבֶא, *soveh* or *sobhe*, from *sabha*, 'to drink to satiation,' occurs but thrice. It is chiefly interesting as affording a link of connection between classical wines and those of Judea, through an obviously common name, being identical with the Greek *hepsema*, the Latin *sapa*, and the modern Italian and French *sabè*, 'boiled grape-juice.' The inspissated wines called *defrutum* and *syrœum* were, according to Pliny (xiv. 9), a species of it: the last name singularly suggests the instrument in which it was prepared—the *syr* or caldron (Nah. i. 10). "The property of organic substances," says Liebig, "to pass into a state of decay, is annihilated in all cases by heating to the boiling-point." Columella tells us of the kind of degeneration to which such preparations were subject. "*Defrutum*, however carefully made, is liable to grow acid" (xii. 20). To this corre-

sponds the statement of Hos. iv. 8—'Their *sovè* is *sour*.' Such preparations are made in great quantities in the East, in Calabria, and in the south of France, to this day. (See Works of Dr Lees, ii. p. 144.)

4. חֲמַר, *khamar*, is the Chaldee equivalent of the Hebrew *yayin*, and occurs only in Ezra and Daniel. Its derivation is from the Hebrew *khemer* (see Deut. xxxii. 14; Psa. lxxv. 8), which may be translated *foaming*, or *turbid*, or as we say in English, 'yesty,' *barmy*, scummy. It has, therefore, a very wide application, and its meaning comprehends 'all sorts of wine,' without shutting us up to any in particular.

5. חֹמֶץ, *khometz*, is simply 'sour-wine,' *vinegar*, 'sick-wine,' wine 'gone' sour. It was, no doubt, chiefly applied to the *thin* sour drink made from the last pressure of the grapes, with water added, and was, like the Roman *posca*, something halfway between ginger-beer and French vin-ordinaire. In the East, the term *koumiss* is applied to fermented, sour mare's or camel-milk. The word had a somewhat broad application to sour and fermented things.

6. תִּירוֹשׁ, *tirôsh*, is not 'wine' at all, but 'the fruit of the vine-yard' in its *natural* condition. The vine says, 'Shall I leave my *tirosh?*' 'They shall tread *tirôsh*, but shall not drink *yayin*.' Nothing but a foregone conclusion, fostered by the mistranslation of ancient and modern versions—versions which traditionally sustain and deceive each other—could have hindered scholars from perceiving the true sense of this word. Neither Versions nor Lexicons, however, have been consistent. The Septuagint, the Chaldee Targums, the Syriac, Arabic, Vulgate, etc., have, in one text or another, rendered the word as 'berry,' 'vines,' 'vintage,' 'fruit,' 'grapes,' etc. On Micah vi. 15, Julius Bate, M.A., in his 'Critica Hebræa,' 1767, observes, "Hence it is plain that *tirôsh* is what is pressed, *the grapes*." Gesenius, in three texts, renders it 'grapes,' and so others.

Tirôsh is perhaps correctly derived from *yarash*, 'to possess, to inherit,' just as Hierusalem is from *yerāsh* and *salem* = 'possession of peace.' Drusius, in 1617, commenting on Gen. xxvii. 28, observes that "the idea of 'possession' is implied in *tirôsh* because amongst *those things which a man possessed by inheritance*, vintage-produce was the chief, and received this name by way of distinction." *

* The note in Kitto's 'Pictorial Bible' (Ed. 1847), objecting to our derivation, alleges that "the grape could not be more important to the Jews than the *goose-berry* to us"! and further, that it is "unlikely that the *solid* products of the vine should be so conspicuously placed beside *corn*"!! If the reader will peruse three texts, selected at intervals, he will perceive how very far vinous prejudice will lead critics to ignore the plainest facts. Numb. xvi. 14, "Given us inheritance of *fields* and *vineyards*." Lev. xxvi. 4, 5, "The land shall yield its produce [*corn*], the trees give their *fruit*. Your *threshing* [of corn] shall reach unto your *vintage*." Isa. xvi. 9, "Joy is taken out of the plentiful *field*; in the *vineyards* there shall be no shouting." In Micah vi. 15, *sowing seed* of corn, and treading *olives* and *grapes*, all occur together, side by side. What is the present condition of things in Bible

Those who give to the word the meaning of *mustum*, grape-juice, and then add, by way of explanation, that it is "a strong wine which gets *possession of a man's head*, and drives him out of himself," not only invent a fiction and contradict demonstrable facts, but contravene the clear context of every passage wherein the word occurs, which in no instance whatever is connected with inebriety. Out of thirty-eight texts in which *tirôsh* is found, in thirty it is associated with *corn* (not bread), in one (Micah vi. 15) with *olives*, in twenty-one with *orchard*-fruit, and in twenty with both *corn* and *fruit*. It is never once connected with *shemen*, 'oil,' though Smith's '*Bible Dictionary*' erroneously states the contrary; it is only thrice found in the company of 'wine,' and then by way of distinction, as a different thing; and it is constantly associated with 'dew,' 'rain,' 'dryness,' and other conditions affecting natural 'growth.' Within the compass of philology there is hardly any word which, by the conjoint evidence of etymology, context, and circumstance, is more clearly shown to be a collective term expressive of a class of natural produce. The notion that *tîrôsh* signifies the same as *ahsis*, or the alternative supposition, that this latter should have been invented when the former was in constant use for the same idea, is simply incredible.

That דָּגָן, *dahgan*, denotes growing 'corn' in general, and not some species of grain, as 'wheat' or 'barley,' has never been questioned. That it denotes an artificial preparation like 'bread' or 'cake' has never been imagined. Yet this term is found in perpetual association, under common natural conditions favouring or opposing growth and increase, with *tirôsh*. יִצְהָר, *yitzhar*, is a second term, twenty-one times used in connection with *tirôsh*. It is derived, as Dindorf, Gesenius, and others admit, from a root signifying to 'shine,' 'glisten,' like the Spanish term *azahar*, 'orange-flower,' and the Latin *aurantium*, for the shining orange class of fruits. The oliveyards also shine and glisten in the sun; hence we have suggested '*olive-and-orchard*-fruit' as the English equivalent of *yitzhar*, completing a beautiful triad of natural blessings—(1) *Corn*-fruit, (2) *Vine*-fruit (3) *Orchard*-fruit; or, in other words, the produce of *field*, *vineyard*, and *orchard*. Agreeing with Professor Douglas, that "a common derivation of *tirôsh* from the verb to 'take possession,' because it *intoxicates*, is too arbitrary to deserve serious refutation" ('Imperial Bible Dictionary,' p. 1097), we accept the sense of 'vine-fruit' as that

lands? The Rev. Smylie Robson, missionary at Damascus, thus writes, after noticing *corn* and *olives*:—"The fruit of the vine is the only other kind which can be said to form a *substantial part of the food of the people*. . . . From August to December, *bread* and *grapes* are, substantially, the food of the people. . . . It is perfectly safe to eat grapes constantly to satiety. Grapes are dried in large quantities. There is another form in which *the fruit of the vine* is preserved for use. By pickling and beating, a substance called *dibs* [*debhash*, artificial honey-cake] is made out of the grapes. . . . It is only ignorance which would pare away and attenuate scriptural expressions."—*Missionary Herald* of the Presbyterian Church in Ireland, 1845. See this testimony more at length on page 93 of the Notes.

demonstrated by induction, and giving a meaning which at once fits every context and honours the Divine Word. (For further evidence, see 'Works of Dr Lees,' vol. ii.)

7. יֶקֶב, *yeqev* (Arab. 'UKEB, *cavum esse*), originally a 'cavity,' 'coop,' or *vat* in which grapes or olives were put for the purpose of being trodden; but perhaps, secondarily, by becoming generic for the whole apparatus (*tota machina*), the *lacus* or cavity into which the wine and oil flowed (*in quem* VINUM *expressum defluit*). So Dindorf, who cites Hesychius—LEENOS *hopou staphulee pateitai.* Gesenius also takes the double sense of *yeqev.* J. D. Paxton, the American, says of Bhadoom, "Several [fruit] houses seem to be common property, where they express the juice of the grape. They have a row of *large vats*, into which the grapes are thrown; and beside these some *stone troughs*, into which the juice flows. Men get into the vats, and tread the grapes. . . . They take the juice from the troughs and put it into large boilers, reduce it to one-half" (*Travels*, p. 215). Capt. Colville Frankland says of Solima, "The grapes are trodden out upon a kind of *stone platform;* the juice, running off through a little channel, is *received in a basin cut in the rock*, from whence it is carried in buckets to the boiler, *where it is skimmed* and allowed to cool. It is boiled and cooled twice, and then put into great earthen jars, and becomes a rich syrup" (*Travels*, ii. p. 10, 1827). Prof. Murphy of Belfast, in order to prove the liquidity of *tirosh*, has narrowed the sense of *yeqev* to that of the 'must-lake,' or *hypoleenos*, but without any reason or even good authority. It occurs sixteen times, and in most of the texts is more appropriately referred to the *upper* than the under vat. In Numb. xviii. 27, 30; Deut. xv. 14; xvi. 13; 2 Kings vi. 27; Hos. ix. 2, it is associated with 'corn' and the 'threshing-floor.' In Job xxiv. 11 it is plainly the *place* of treading shrivelled grapes that yield no wine to quench thirst. In Isa. v. 2 it is used for the *whole* of the apparatus, not for part of it—much less for the last part to the exclusion of the first! In Isa. xvi. 10, to avoid giving to '*yayin*' its natural contextual sense of grape, the translators are compelled to insert '*out*' and '*into*'! In Jer. xlviii. 33 there is no need to understand liquid 'wine,' but 'gathered-wine,' of which the prophet speaks in chap. xl. In Hos. ix. 2 it is associated with 'feeding.' In Joel iii. 13 it is conjoined as a general term with גַּת, *gath*, probably this having reference to the oil (shemen=Gethsemene), and *yeqev* to grape-fruit, which, in its abundance, is awaiting the 'treading.' In Hag. ii. 16 it is associated with פּוּרָה, *poorah*, and with 'heaps' of corn and fruit. "When one came to the *yeqev* to take fifty (clusters), the *poorah*, 'THE FRUIT-HOUSE,' had but twenty." A more baseless assumption than that *yeqev* signifies either often or solely the *wine-trough*, was never made in support of another baseless assumption—viz. that *tirosh* was the liquid trodden *out*, and not the fruit 'trodden.'

8. מֶסֶךְ, *mesek*, 'a mixture,' is of course applicable to many mixtures; of wine with water, or with aromatics, or with drugs. The verb is used in Prov. ix. 2, where 'Wisdom mingles her wine,' doubt-

less with water; certainly not making that 'mixed-wine' in relation to which she pronounces 'woe' to those that 'seek' it. In Cant. viii. 2 we find the kindred term *mezeg*, translated 'liquor'; and in Prov. xxiii. 30; Isa. lxv. 11, we have *memsach*, respectively rendered 'mixture' and (inferentially) 'drink-offering.'

9. אֲשִׁישָׁה, *ashîshah*, perhaps from a root signifying 'fire,' denotes a cake of dried grapes. "By universal consent," says Prof. Douglas, "it is now understood to be some kind of cake, probably a cake of dried fruit." It occurs in 2 Sam. vi. 19; 1 Chron. xvi. 3; Cant. i. 5; Hos. iii. 1; and is unfortunately rendered 'flagons' and 'flagons of wine.'

10. שְׁמָרִים, *shemarîm*, 'preserves,' from *shamar*, 'to preserve,'—as *shemânim*, 'fat things,' from *shemen*, 'fat' or oil. Our oldest translators rendered it better than the modern. Coverdale renders 'sweet things'; the Bishop's Bible (1568), 'delicate things'; Forerius and Grotius, 'a feast of vine-fruit' (*vindemia*). Preserves form an essential part of Oriental feasts: 'They eat the *fat* (*shemen*) and drink the *sweet*' (Neh. viii. 10).

11. שֵׁכָר, *shakar*, 'saccharine drink,' is related to the word for sugar in all the Indo-Germanic and Semitic languages, and is still applied throughout the East, from India to Abyssinia, to the palm sap, the *zhaggery* made from it, to the date-juice and syrup, as well as to sugar and to the fermented Palm wine. It has, by usage, grown into a generic term for 'drinks,' including fresh juices and inebriating liquors, other than those coming from the grape. [See 'Works' of Dr Lees, ii. 1853, Art. 'Strong drink,' Art. 'Wine,' etc., for abundant illustrations, and for refutation of Fürst's derivation.] Mr Palgrave, in his 'Arabia,' says, having bought for three farthings a handkerchief full of 'delicious' dates, "we hung it up from the roof-beam to preserve the luscious fruit from the ants, and it continued to drop *molten sweetness* into a *sugary pool* on the floor for three days together" (i. p. 253). Such a beverage was rightly called *shakar*, and naturally and necessarily produced that satisfaction and cloying fulness which is well expressed by the cognate verb, and which has its parallel in the history of the corresponding Greek words, *methuein* from *methu*, 'sweet wine,' 'mead,' etc.* The force of the prophet's words may be understood from considering this, the etymological and primary sense of *shakar*:—

'The *sweet drink* shall become *bitter* to them that drink it.'

* The views taken of these words were generally adopted in Dr Eadie's *Bible Cyclopædia*, especially as to *tirosh* and *yitzhar*, and the generic sense of *shakar* and *yayin*. They were all incorporated in Kitto's *Cyclopædia of Biblical Literature* (1845), the first Edition, the only one truly called Kitto's; and they have been entirely adopted and admirably sustained in Bastow's *Bible Dictionary*, and in Dr Fairbairn's *Imperial Bible Dictionary* (1866).

II. Our second proposition assumes a more positive form—viz., that the Bible teaches, clearly and fully, by a series of continuous and consistent testimonies, *that intoxicating drink is an evil article;* poisonous to the body, seductive to the soul, and corrupting to the circumstances of man: or, to put the idea in another shape, we hold that the Bible vindicates its claim to Inspiration by having *anticipated* on this point the fullest witness of Science, and having *exhausted* the teachings of human History.

And here will naturally start up, in defence of palatable Error, all the hydra forms of prejudice and convention; for it is very hard for the fleshly lusts and fashions of the world to bow before even Divine truth. Yet—appealing to a World that at least 'professes' to believe in the fact that God has spoken in His Word—why should our proposition startle and convulse it? What other branch of practical morals is there on which it is more needful that God should have instructed mankind, by precept, by warning, and by example? Why, then, are the people and the preachers so loth to receive the teaching, or so bitter in their condemnation of the proposition itself,—so ingenious in the invention of objections, yet withal so illogical in their criticism and so intolerant of inquiry? Dr Steudel, in his essay on 'Inspiration,' puts a serious question:—"To appropriate the Spirit, I must renounce my own inclinations, and give a real consent to all the *Word* presents as true. Why refuse homage to just that part of the Divine wisdom to which our own depravity cares not to consent?"

It is not enough, then, that we *have* 'the Scriptures to search'; we must come to the search in a proper *moral* attitude. We must come, not for confirmation of opinion, which is pride, but for purity of life, which is true profit. Our aim must be both Truth and Good. It may be asked here, therefore, without offence, whether he who seeks to justify the use of alcoholic beverages by the Scripture, is *not* very liable to a sensuous bias in his interpretation? If God's works and law—manifested in experience and science—cannot justify drinking, is it not very wrong to rush to His Word? May not the *wish* be father to the thought? The objector is not merely defending his own practices, and pleading for his own appetites; he is, even more than the Abstainer, liable to the bias of Opinion. The difference is this, that the drinker's opinion is an old and inherited one, sanctioned by a lifetime of custom; ours, a newly acquired belief, the result of inquiry and experience. Let us, then, in coming to this investigation, strive honestly to desire to know the Divine will, and implore the aid and purifying influence of 'the Spirit of Truth.' Let us seek to place ourselves before the Word, so that its declarations may be photographed upon the soul. In the language of Bishop Ellicott, in 'Aids to Faith,' "Pray against that bias which, by *importing its own foregone conclusions into the Word of Scripture*, and by refusing to see, or to acknowledge, what makes against its own prejudices, has proved the greatest known hindrance to all fair interpretation; and has tended, more than anything else in the world, to check the free

course of Divine truth" (p. 421). Nothing has surprised us more, on the part of professed Christians, than their reluctance to receive any principle which would harmonize Science and Scripture on this subject, and their extreme anxiety, *not* to ascertain what appears to us the plain meaning of Scripture, but to discover some critical process whereby it may be evaded.

Passing, however, from general prejudices, moral and intellectual, let us enumerate and expose a few of the commonest, but most operative, *false assumptions and delusive principles of interpretation.*

1. "The Church," says the Objector, "is against the Abstinence theory. It has known all about the Scriptures, and it has universally supposed that intoxicating wine is good, in moderation. That abstainers should have found a new light is incredible. We cannot suppose so many doctors of the Church, and such myriads of pious Christians, to have been in error or sin."

In this series of assumptions, each particular is deceptive. There always have been abstainers in the Christian Church, and we profess to have found no new light, but to be illuminated by the old, old lamp. Two questions are involved in this objection: (1) Is the Bible an exhausted book? (2) Has the *professing* Church ever erred in its dogmas and practices? To put the questions is to answer them, but we will do more.

On the first point, there is a *consensus* of opinion, whatever that may be worth. The Roman Catholic Church expressly claims the power to *decide* on controverted points of Biblical Theology, and has so decided recently on the Immaculate Conception. Amongst Theologians of the English and Genevan Churches, and the Dissenting bodies, take the following:—

ROBINSON, in *Address to the Pilgrim Fathers*, says:—"If God reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded—I am very confident—THE LORD HATH MORE TRUTH YET TO BREAK FORTH OUT OF HIS HOLY WORD."

The Hon. ROBERT BOYLE (1680) says:—"As the Bible was not written for any one particular time or people, . . . so there are many passages very useful, *which will not be found so* these many ages; being possibly reserved by the Prophetic Spirit that indited them . . . to *quell some foreseen heresy*, . . . or resolve some *yet* unformed doubts, or confound some error that hath not yet a name."

BISHOP BUTLER, in his *Analogy* (1737), says:—"Nor is it at all incredible, that a Book which has been so long in the possession of mankind, should *yet contain many truths* as yet undiscovered. For *all the same phenomena and the same faculties of investigation* from which such great discoveries in *natural* knowledge have been made in the present and last age, were equally in the possession of mankind several thousand years before. And possibly it might be intended that EVENTS, as they come to pass, should *open and ascertain the meaning* of several parts of Scripture."

The *Interpreter* (1862) says:—"A day is coming, when Scripture, long darkened by traditional teaching, not frequently treated as an *exhausted mine*, will at length be recognised in its true character, as a field rich in *unexplored* wealth, and consequently be searched afresh for its hidden treasures."

VINET, in his *Lectures*, says:—"Even now, after eighteen centuries of Chris-

tianity, we may be involved in some tremendous error, of which the Christianity of the future will make us ashamed."

DEAN STANLEY says:—"Each age of the Church has, as it were, turned over a new leaf in the Bible, and found a response to its own wants. We have a leaf still to turn—a leaf not the less new because it is so simple."

On the second point—that of Authority—take the following:—

The Church Article, XXI., on General Councils, says:—"They may err, and sometimes have erred, even in things pertaining to God." While Art. XX., on Church Authority, says:—"It is not *lawful* for the Church to ordain anything that is contrary to God's word written; neither may it *so* expound one place of Scripture that it be repugnant to another." If, for example, the Church were to decree that 'a wife of whoredom' (Hos. i. 2) was the *same sort* of woman as 'the prudent wife from the Lord' (Prov. xix. 14), it would "*so* expound one place of Scripture that it be repugnant to another;" but how could it be more repugnant than to explain that 'the cup of blessing' contained *that sort* of wine which is a 'mocker,' a 'deceiver,' a 'poison,' and which 'biteth like a serpent and stingeth like an adder'? Dr Edward Williams, in his 'Equity and Sovereignty,' observes that "the greatest of uninspired men have sometimes deviated from the narrow path of truth, and all are liable to deviate, through the remains of prejudice, and *the want of closer search* under the teachings of celestial wisdom" (p. 397). Professor S. Lee, in his 'Hebrew Grammar,' points out that, "under the synthetical method —*i. e.* the mere propounding of certain rules, which might be true or false, and which in *cases innumerable* were not true—most men eventually discover that they can pronounce with certainty on scarcely anything connected with the letter of the Hebrew Bible. The only foundation that can safely be relied on [is], that of *the nature of things*, considered in conjunction with real Oriental usage." Bishop Ellicott, in 'Aids to Faith,' has an admission even more to the purpose:—"Experience teaches us that there is a very large residuum of less important passages in which interpreters break up into groups, and in which the Expositor of the nineteenth century has to yield to the guidance of *principles perhaps but recently recognised*, yet, from their justice and truth, of an influence and authority that cannot be gainsaid. There are, indeed, even a few cases, but confessedly unimportant, where the *modern* interpreter has to oppose himself to every early version and every patristic commentator, and where it is almost *certain* he is right in so doing" (p. 390).

2. "When the *word* is the same, the *thing* is the same; if, therefore, 'wine' means *intoxicating*-wine in the cases of Noah and Lot, it must mean the same when used by David in the Psalms, and by the Evangelist in the Gospel narrative of the changing of water into wine."*

* Singular to say, in the first learned sermon ever preached and printed against abstinence, this was the argument; and it is the staple of all others to this day. The Rev. W. H. Medhurst, on January 30th, 1838, said:—"As Noah and others got drunk with *yayin* (wine), *yayin* MUST, *in every text*, mean a fermented liquor." No advance has been made upon the logic and criticism of this position.

Certainly not, we answer. Any lexicon or dictionary in any language will refute the assumption in almost any page. See under such words as Creation, Spirit, House, Angel, Gun, etc. Not, as we have shown, that words have so many different meanings, but so many different *applications*. Take a familiar Bible word—*Ruakh*, 'spirit,' in three texts: (1) "God made a *ruakh* to pass over the earth;" (2) "Pharaoh's *ruakh* was troubled in the morning;" (3) "A *ruakh* came forth and stood before the king"—Ahab. Here one word is suggestive of three distinct things and ideas; and the word has several other applications. As to a *general* term, the context only can show *to what* it is applied, and therefore suggest the thing intended. Wine means, for example, 'the juice of grapes'—quite irrespective of the change that comes over it in fermentation; just as the word 'doctor' means, in common usage, 'a learned man,' quite irrespective of his special diploma as physician, surgeon, apothecary, or divine. As with the words 'man,' 'doctor,' 'spirit,' 'wife,' so with wine; it is not the word itself, but the context that defines (if at all) what sort of man, doctor, spirit, wife, or wine it is—good, bad, or indifferent. Theologians, writing against Colenso, at once become sensible on this point, though they go back to the false position as soon as the 'wine-bottle' comes on to the board. Professor J. L. Porter, of Belfast, thus expounds the fact and law:—"The Hebrew word *baith* does not necessarily signify a 'house' [as in *Beth-lekhem*, the house of bread]. In Gen. xxvii. 15; Exod. xxiii. 19; 1 Kings xxiii. 7, etc., it means a 'tent.' At the present day the Bedawy Arab uniformly calls his 'tent' *beit*—*i.e.* a 'house,'—though the *proper* Arabic word for 'tent' is *kheimeh* [home]; and he speaks of the 'door' of his 'house,'"—which, with all due respect to Dr Porter, shows that *beit* is also as correct a term for tent as any other. This notion of 'proper use' is a crotchet of scholars, traditionally adopted and repeated. 'Prevent' was *as* proper when used for 'helping' as it is now when used for 'hindering.'

It is not generally difficult to see the truth on questions when the purse and the passions are not concerned. For example, the English Church organ called the *Record*, for January 9th, 1861, had a long review of Dr Cheever's book on 'The Guilt of Slavery,' which, on that topic, argues on precisely the same principles that we have applied, for thirty years, to the drink-question. The *Record* thus welcomes Dr Cheever's endeavour:—

"We have had occasion to observe the tendency among Biblical commentators to traditional interpretation of Scripture. In the present instance the result has been to obscure altogether, and, in fact, to reverse the teaching of the Book. *We must look behind the word to see the nature of the thing.* There is no word for 'slave' to be found in the whole Bible, either Hebrew or Greek, paradoxical as this statement may appear to most of our readers; no word which means, *distinctively* and *only*, what we mean by 'slave.' The Hebrew word (*obedh*) includes service of every kind; and the condition of service cannot be learned from the word itself."

In like manner, the Hebrew generic word for wine (*yayin*) includes grape-juice in many states, and the special quality cannot be learned from the word itself. There is no word for *fermented* wine in the Bible, no word meaning *only* that; much less is there such a word associated with God's approval, implicit or explicit. It is enough for us that in no case where wine is named *as a blessing* does anything occur in the context indicating alcoholic quality, but in very many cases the reverse; while, on the contrary, it is beyond denial that Divine displeasure is very frequently associated with intoxicating drink.

3. "But *good men used* intoxicating wine, for they got drunk; *therefore* this is equivalent to *God's sanctioning* it."

This dogma is refuted by the stating of it. It would equally justify polygamy and slavery, for both were permitted; nay, even laws were made, not to *abolish*, but to *regulate* them. Not only does this criticism prove too much; we have the highest authority for rejecting its principle, since He who spake as never man spake has declared that the lust was *suffered*, not because it was good, but "because of the hardness of the heart." The Divine light comes to men by discreet degrees, as their mental vision is somewhat prepared for it—a truth that refutes the next and kindred fallacy.

4. "What is not *entirely prohibited* is *partially sanctioned*."

According to this, the harmony of slavery with humanity is indisputably proved from the Bible, inasmuch as St Paul, writing to Onesimus, a slave, never told him to run away! *

This fallacy, however, appears in so many Protean forms, that it will be useful to give various illustrations of its supreme absurdity.

(1) The law which declares that 'thou shalt not kill' does not mean or imply that *half* killing is right. 'Thou shalt not commit adultery,' interpreted by our Lord, does not mean that we shall indulge in 'Platonic love,' but rather that the remotest desire *leading* to the act shall be suppressed. He who says you shall not go to Z certainly does not either assert or mean that you shall go to K or L. (2) The universal usage of language, ancient and modern, sacred and secular, refutes this distorted principle of interpretation. Alexis, in his 'Fanatic' (in Athenæus), has this passage:—"I think some of those I meet will blame me for being drunk *so early* in the day." Will any one hence conclude that to be drunk *later* in the day was *not at all* blameworthy in popular estimation? In Eccles. vii. 17, the command, 'Be not *overmuch* (*rahvah*) wicked,' cannot surely be equivalent to 'Be *moderately* wicked.' If the reprobation of 'excess of riot' and '*superfluity* of naughtiness' does not involve eulogy on a '*little* riot' and a '*little* naughtiness,' why should a caution against 'excess of wine' mean or imply a commendation of 'a

* The true meaning of Paul lies on the surface. [See the comment on the Epistle to Philemon.] For further illustration of these fallacies, see Dr Lees' 'Refutation of Professor Murphy' (1868). See this 'Commentary,' p. 379.

little wine'?* In 'The Last of the Barons,' by Bulwer (Lord Lytton), we read the following prayer, put into the mouth of a knight:—"From *over*-gluttony, from *over*-winebibbing, may the saints ever keep Raoul de Fulke and his sons!" (chap. i.). None but the purblind could thence infer that *any* 'gluttony,' or *any* 'wine-bibbing,' was right. (3) The application of this principle to other scriptural injunctions would lead to absurdity and immorality. 'Despise not thy mother when she is old' (Prov. xxiii. 22), would become a charter for despising our mothers *when young!* 'Oppress not the afflicted *within* thy gate' (Prov. xxii. 22), would be a licence for wrong *outside* our doors! Once, in a Scottish paper, we saw an advertisement from a person to the effect that he wanted a second wife, though the first was living; alleging that he was *only* a deacon, and *therefore* the command to the bishop, 'husband of one wife,' so far from applying to him, *implied* that two might be the right thing for a non-bishop! Weisinger, the continuator of Olshausen's Commentary, says expressly, "The qualification, 'husband of one wife,' professedly implies a special reference to the bishop, *for this is not required of all.*" The morality of *our* age, the instincts of purity, fortunately unite in repudiating this monstrous distortion of language. He adds, "Abstinence, prudence, and modesty denote qualities such as *especially* befit a bishop." Very true, but the correct inference is *not* that *other people* are exempt from the obligation and advantages of those virtues *because* they are, for special reasons, imposed in the mandatory shape on bishops.

5. "But," persist other objectors, "the fact that the apostles direct deacons and deaconesses not to be given to *much* wine, certainly *implies* that some *intoxicating* wine is permissible, if it does not pronounce it to be good."

This is a treble mistake,—of history, of inference, and of criticism. For (1) it assumes that, in fact, nothing but *intoxicating* wine was abused or capable of abuse in antiquity, which is contrary to the plainest testimony. When Cratinus in his 'Ulysseses,' quoted by Athenæus (iii. 56), says,—

"You were all day *glutting* yourselves with white milk";

* The celebrated Robinson, of Cambridge, in his 'Notes to Claude,' has wittily and deservedly ridiculed the kind of criticism we are confuting, in a passage supposed to be addressed to a congregation of clerics:—"Reverend brethren! Let me advise you to get drunk. You will perhaps think me doubly drunk in giving you such advice. But good men *have* got drunk. Noah was a good man; Lot was a good man; yet they both got drunk. You tell me our Lord said, 'Be not *overcharged* with drunkenness.' Mind, He did not say, Do not *get* drunk, but 'be not *overcharged* with it.' Now can't you get drunk without being *dead* drunk? But, you reply, St Paul says, 'Be not drunk with wine, wherein is *excess*.' Observe here, again, he does not say, 'Be not *drunk*,' but 'be not *excessively* drunk.' Observe, too, he says, Be not drunk 'with *wine*,'—he does not prohibit spirits. So you may get drunk on beer, or brandy, even to excess, without violating this injunction." In the old English poem of *Piers Plowman*, in the ale-house scene, the goodwife charges her daughter not to get drunk *often*, for that would be a reproach to her. Is the modern inference just, that *occasional* crapulence would be meritorious or innocent?

and Solomon declares that '*much* honey is not good'; we must assume at once the fact of abuse, and the non-alcoholic nature of the substances abused. Amphis, in his 'Uranus,' says,—

"*Sating* herself till eve with every dainty,"

which is a phrase parallel to the well-known line of Isaiah,—

"Tarry till night, till wine inflame them,"

but conveying no idea of intoxicating quality. Fondness for gorging, with sweets and dainties, was one of the vices of the ancient Greeks. Damoxenus, in his 'Syntrophe' (Ath. iii. 61), says they—

"Who look most solemn in the promenades,
Know, for all that, the fish's daintiest part,
And make men marvel at their gluttony."

Hence (2) the inference falls to the ground, because the historic premiss is a network too wide for the special fact; and it is, moreover, not valid in form. (3) The critical blunder is exposed in this COMMENTARY, p. 368.

There are also numerous assumptions, which we may designate specially as *false facts of interpretation*, to which the tippling critics cling with an absurd tenacity. A few samples must here suffice: for others we refer to the text of our COMMENTARY.

1. The *Saturday Review*, in noticing a pamphlet by a provincial physician, says:—"*Un*fermented wine is a myth; the pure blood of the grape is but a transient product of the vine—and, in the words of Dr Barclay, '*quite impossible*' to preserve"!

Now we have not only preserved such wine, imported from Florence, for sixteen years together, but we have induced an able chemist to prepare such wine extensively for both medical and sacramental uses; hence, if Dr Barclay be right, so far from miracles having ceased, their product can be purchased at 24s. per dozen. The 'impossible' has been achieved; and in the Exhibition Book of Prizes this impossible wine actually received 'honourable mention.'* For many years past such wine has also been made at a vineyard in the neighbourhood of Cincinnati. Inspissated wine has been spoken of in all ages, and is amongst the commonest products of wine countries, and is still called *sabe*. A respected minister amongst the Society of Friends, Mr Robert Alsop, in a letter to ourselves, under the date of 1861, thus writes:—

"The syrup of grape-juice is an article of domestic manufacture in almost every house in the vine districts of the south of France. It is simply the juice of the grape boiled down to the consistence of treacle This syrup is, in those parts, the common medium for

* Dr Hassall's report in the *Lancet* contains the following passage:—"Mr F. Wright (of Kensington) exhibits what he calls Sacramental or Passover wine, *which consists of the unfermented juice of the grape*, and is made to meet the views of those ministers who believe that the wine used at the institution of the Sacrament was unfermented, and consisted simply of the expressed juice of the grape. *It forms a very palatable* beverage."

making family *preserves;* and a great variety of fruit and other vegetable products are so embalmed, such as fresh figs, almonds, peaches, plums, melons, pumpkins, tomatoes, etc. As to the use of [ordinary] wine, it is almost entirely confined to the *men.* It is proverbial that if a young woman is known to be in the habit of using it, she is unlikely to receive proposals of marriage."

2. It is frequently urged, "The old wine is better than the new, and *therefore* owes its superiority to the process of fermentation."

This is an inference from a solitary premiss, and therefore invalid. The objector probably assumes that nothing but alcohol can give superior flavour. This is a mistake, since *un*fermented wine also improves by age, for a reason well known to chemists. In the preparation of scents and other volatile principles, as well as in the bottling of grape-juice, the sapid particles get too intimately mingled with the bulk of the liquid to be detected so fully by the taste; but by being *kept*, and kept quiet, they are again liberated, and impinge more perceptibly upon the nerves of the palate. Mr Wright's *old* passover wine is, therefore, sensibly better than the new. Moreover, the flavours and aromas of wines, which determine their price, are not in any ratio to their fermentation or their alcohol.

3. It is said, "The new skin-bottles of the ancients allowed the elastic gases of the fermenting liquid to expand them, and *therefore* they did not burst and spill the wine."

This is a delusion, for the strongest hide of hog or ox, formed into a bottle and filled with grape-juice that had begun to ferment, would, *if closed up*, be burst asunder as with imprisoned steam; and if not closed, then the old bottle would run no risk of rending.* A cubic inch of sugar, transformed into carbonic acid gas, occupies a space of probably forty times as much.

4. "There is but one kind of wine, because 'wine' is defined in the dictionaries as the *fermented* juice of the grape."

This is not true of the oldest dictionaries, and the modern ones cannot settle the usage of words in ancient times—but only *induction* from the literature of antiquity.† A modern lexicon may define wine as 'the *fermented* juice of the grape,' but what said the greatest of the logicians of the thirteenth century—Thomas Aquinas? Discoursing (the original can be seen in *Migne's Patrologiæ*, 4th book, 74th sec., 5th art.) of the proper substance to be used in the eucharist, he says,

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* "The force of fermenting wine is very great, being able, if closely stopped up, to burst through the strongest cask."—(Chambers's *Cyclopædia*, art. 'Wine,' 1750.) "The way to preserve NEW WINE in the state of *must* is to put it up in very strong but small casks, firmly closed on all sides, by which means it will be *kept* from fermenting. But if it should happen to fall into fermentation, the only way to stop it is by *the fume of sulphur.*"—(Miller, *Gardener's Dictionary*, art. 'Wine,' 1748.) See further, *Works of Dr Lees*, ii. p. 158, and elsewhere.

† See Dr Lees' translations from the ancient and classic authors, Greek and Roman. Also various portions of this COMMENTARY, showing the application of words for 'wine' in Hebrew, Chaldee, Syriac, Greek, Latin, etc., to 'grapes,' 'grape-juice,' 'boiled grape-juice,' etc.

"Grape-juice (*mustum*) has the specific quality of wine"—*speciem vini*. The objector falls into the fallacy of excluding the 'mare' from the *genus* 'horse'; for, though fermented-juice is 'wine,' it is so not to the exclusion of the first form of wine—namely, the unfermented juice. That the 'Angelical Doctor' was right, usage will show:—

Hippocrates (B.C. 400), in his work on diet, says,—

"*Glukus* is less fitted to make the head heavy . . than OTHER WINE (*oinōdeos*)."

Athenæus, the Grammarian (A.D. 280), in his 'Banquet' (lib. i. s. 54),—

The Mitylenæans have a sweet wine (*glukun* OINON), what they call *prodromos*, and others call it *protropos*."

And again (ii. 24), he says to the dyspeptic,—

"Let him take sweet wine, either mixed with water or warmed, especially that kind called *protropos*, the sweet Lesbian *glukus*, as being good for the stomach; for sweet WINE (*oinos*) does not make the head heavy."

Dioscorides (A.D. 90), in his 'Materia Medica,' expressly ranks the Roman SAPA, 'boiled wine'—Hebrew, *sovai* or *sobai*—under the '*genus* VINI.'

Suidas, Lexiconist (950), defines sweet wine thus:—

"GLEUKOS—*to apostalagma tees staphulees prin pateesthee*—'the droppings from the grapes before being trodden.'"

Dr Avenarius, Hebrew Lexiconist (1588), defines—

"AHSIS, *mustum*, recently expressed and sweet. German *sus: sussur* WEIN."

Lord Bacon, in his 'Natural History' (1597), says,—

"As *wines* which at first pressing run gently, yield a more pleasant taste, . . . so observations *which flow from Scripture gently expressed and naturally expounded* are most wholesome and sweet."

Parkinson (1640), in the 'Theatrum Botanicum,' says,—

"The juyce or liquor pressed out of the ripe grapes, is called VINUM, *wine*.—Of it is made both SAPA and DEFRUTUM, in English *Cute*, that is to say, BOILED WINE, and both made of *mustum*, NEW WINE; the latter boyled to the halfe, the former to the third part."

Lyttleton, in his 'Latine Dictionary' (Lond. 1678), says,—

"MUSTUM, sc. *Vinum*. Hebrew, *matz*, expressit. *Muston*, vinum cadis recens inclusum. *Gleukos, oinos neos*, 'new wine.' Angl. '*Stum, i. e.* NEW WINE close shut up, and not suffered to work."

W. Robertson, M.A., Cambridge (1693), in 'Phraselogia Generalis,'—

"WINE; *Vinum*, MERUM.—*New* WINE; *Mustum*.—*New* WINE *that runs out without pressing;* Mustum lixivium.—WINE *prest;* VINUM tortivum.—WINE *yet on the tree;* VINUM pendens."

The *Glossarium* of Carolo du Fresne (Tomus sextus, Paris, 1736),—

"VINUM COCTUM. Gallic, *vin cuit*. VINUM DE PURA GUTTA. Gall., *De mère-goutte* [mother-drop]. VINUM *protropum* est *vinum* sponte defluens, antequam uva calcatur. *Mustum*, VINUM PEDE PRESSUM. Quod pede tantum calcatur, medium inter *vinum* sponte defluens," etc.

J. M. Gesner, the critic, in index to 'Scriptores Rei Rusticæ veteres Latini' (1730), says,—

"Once for all it must be observed, that the words *vinum*, *vitis*, *uvæ*, and *vinea*, as kindred terms, are sometimes used synonymously. The *juice* of apples,

pears, pomegranates [as in Cant. viii. 2], and sorbs, was called *vinum*." [Alfieri, in his *Dizionario* (Venice, 1751), shows that this use is still preserved in part in Italian, as it also is in German:—"VINO, a liquor well known, *extracted from the fruit of the vine.* VINOSO, *juicy*, full of wine. *Uva vinosa*, grapes *full of wine.* MOSTO, *vin nuovo*, must."]

E. Chambers, F.R.S., in his 'Cyclopædia' (6th Ed. 1750), has the following, a mere translation from an older French Dictionary:—

"WINE, in France, is distinguished into—*Mère-goutte*, 'mother-drop'; which is 'the VIRGIN-WINE,'—which runs of itself out of a tap in the vat. *Must*, *sur-must*, or *stum*; which is the WINE or *liquor* in the vat, after the grapes have been trod. *Pressed* WINE, 'VIN *de pressurage*,' is that squeezed with a press *out of the grapes. Sweet* WINE, 'VIN *doux*,' is that which has *not yet fermented. Natural* WINE is such as *comes from the grape*, without mixture. *Burnt* WINE is that *boiled* up with sugar. There is also a sort of *Malmsey* WINE, made by boiling of *Muscadine*."

Dr Lueneman, in his 'Wörterbuch' (Leipzig, 1780), has—

"*Mustum, i. n.* der Most *junge* WEIN [new wine]. *Vinea, ein* WEINBERG, WEIN*garten.*—*Vinolentus, voll* WEIN" [*full* of wine. Böttger's *Wörterbuch* has —"*Junger* WEIN, new wine. WEIN-*Keltern*, to press grapes. WEIN-BEERE, grape (wine-berry). WEIN-beer-saft (wine-berry juice). WEIN-*ernte*, vine-harvest. WEIN-*traube*, grape-cluster."]

The 'London Encyclopædia,' published in 1829, says,—

"Rhenish *must* is of two kinds. That made without boiling is only put up so close that it cannot work; this is called *stum wine*"—*stum* being evidently a contraction from *mustum*, like '*bus* from *omnibus*.

Dr Webster, the American, in his great 'Dictionary' (1828), has—

"*Must, new wine*—wine pressed *from* the grape, but not fermented." [In this definition he is only following Johnson, and others still older. B. Blount, in his 'Glossographia' (1670), has "New wine, that first pressed out of the grape." E. Phillips, in his 'World of Words' (1671), has "Wine newly pressed from the grape."]

Dr Ure, F.R.S., the chemist, in 'Dictionary of Arts' (1836), says,—

"Juice, when newly expressed, and *before it has begun to ferment*, is called *must*, and in common language, SWEET WINE."

F. E. J. Valpy, M.A., in 'Etymological Dictionary' (1838), has—

"*Mustus*, new, fresh, young. Hence *Mustum, i. e.* VINUM, *fresh* WINE—as *Merum* for *Merum* VINUM."

Baron Liebig, in 'Letters on Chemistry' (2nd series, 1844), wrote,—

"If a flask be filled with *grape-juice* and made air-tight, and then kept for a few hours in boiling water, . . . THE WINE does not now ferment" (p. 198).

"The fermentation of WINE and of *beer-wort* are not isolated phenomena."

"The WINE is left to ferment. One of the WINE-*growers* of the Duchy," etc.

The *Popular Cyclopædia* (1846), which is a translation from the 'German Conversation Lexicon,' has the following:—

"MUST, the juice of the grape. In wine countries this *unfermented sweet must* is distinguished from the *sour must*, or unripe wine, of a year old. It can be kept in close vessels after the mucilage has been precipitated"—[or settled on its lees].

"WINE.—There is *only one species* of wine [*protropos*] made without beating, treading, or pressing; this is what they call in Spain *lagrima* [tears]. The grapes, melting with ripeness, are suspended in bunches, and the wine is the produce of the droppings. The juice of the grape, when newly expressed, and before it has

begun to ferment, is called MUST, and, in common language, *sussur wein* [SWEET WINE]. It is *turbid*, has an agreeable and very saccharine taste."

Dr W. Freund, in his 'Wörterbuch der Lateinischen Sprache' (Leipzig, 1845), has—

"VIN*demia* [vino-demo, 'to draw wine from']; I. Vintage; II. Transf. (*a*) Grapes, *wine;* (*b*) pl. vintage-season; (*c*) *harvest* of similar things, as oil-olive, honey, etc.

"VINUM, digammated from *oinos*, wine. Transf. (*a*) *grapes;* (*b*) *fruit-wine.*

"MUSTUM, *new or unfermented wine.*"

5. "Some classical scholars—whose scientific education, however, has been neglected—have objected that "the juice of the grape contains alcohol by nature, and even grapes have been known to intoxicate; and *so* the whole theory of the abstainer gives way."

It is altogether erroneous to suppose that grapes, or grape-juice freshly expressed, have any taint of alcohol. Many years ago a careful chemist, at our solicitation, went through a very elaborate examination of the whole matter, and demonstrated that alcohol forms no part of grapes. The experiments were published in the public papers, and a reward of £50 offered by the British Temperance League "to any person who will *extract* any appreciable quantity of alcohol from grapes, ripe or rotten, provided the fruit has not been in any way meddled with by art." The intervention of man is always necessary to the placing of fruit in a condition to permit of the *vinous* fermentation. In the cases where bears, hogs, or men are inebriated with grapes, it is the result of gorging, whereby they turn their stomachs into a brewing vat; the fruit fermenting instead of digesting, and vapours, probably alcohol also, may be generated, which affect the head.*

During 1867 some clergymen in Ulster were prematurely rejoicing over the reputed discovery of 'a trace of alcohol' in the passover wine prepared by Mr Wright, using the supposed fact as a glad reason for returning to the adulterated port which contains a maximum of spirit and only a trace of 'the fruit of the vine'! That chemist, however, at once proceeded to Belfast, and in the presence of the public *experimentally demonstrated* that his wine was not proved to contain even 'a trace.' Professor Hodges, and Dr H. Brown, who made the rash assertion, had deceived themselves. They had *assumed* that the chromic acid test would reveal the presence of *no* other substance besides alcohol in the wine, whereas the *fruit aromas* give the same reaction. Dr Hodges, who is a respectable chemist, admitted that an enormous quantity of the wine must be used in order to find an exhibitable quantity of alcohol! This passage in the history of controversy illustrates the justice of what Liebig observes, that "from the moment the *imagination* is allowed to solve questions left undecided by *researches*, investigation ceases—truth remains unascertained; and there is not only this negative evil, but

* See Dr Lees' 'History of Alcohol,' 1846, and Appendices to Dr Nott's 'Lectures on Bible Temperance,' for detail of experiments.

in error we create a monster, envious, malignant, and *obstinate*—which, when at length truth endeavours to make its way, crosses its path, combats, and strives to annihilate it." In this case, happily, the friends of light were stronger than the devotees of darkness, and the appeal to common sense was more successful than that to authority.

That alcohol is not a product of *growth*—*i. e.* of those natural processes that perpetuate the forms of 'created things'—is a fact that at once negatives the preceding objection. Even some imperfectly informed abstainers have been too easy in their acceptance of pseudo-scientific dogmas. Here is one specimen :—

6. "The *new products* which result from fermentation are attributable rather to the *life* than the death principle."

Now grape-sugar and albumen are plainly products resulting from the *life* of the vine. But by *decomposition*, which only ensues when these substances are parted from the vital organism, the albumen becomes yeast, and thereafter the alimentary sugar is resolved into the poison alcohol and carbonic acid. What *life*-principle produces this? 'The *power* of the living God!' True, but that power is as much present in death as in resurrection ; in decay as in growth ; in *de*composing as in composing ; in simple as in complex combinations ; and what is common to 'creation' and 'destruction' cannot destroy the difference between them, which the objection attempts to do.* Unfortunately, we have to deal with a school of complacent critics who have so much got the habit of teaching as to have forgotten that of learning, who will *argue* about sciences they do *not* understand ; and it is almost impossible to excite in them a suspicion that they *may* be wrong. Otherwise, we might have hope in reproducing such language as the following from Professor Liebig :—

"It is contrary to all sober rules of research to regard the vital process of an animal or a plant as the *cause* of fermentation. The opinion that they take any share in the *morbid* process must be rejected as an hypothesis destitute of all support. In all fungi, analysis has detected the presence of sugar, which, during their vital process, is NOT resolved into alcohol and carbonic acid ; but *after their death*, from the moment a change in their colour and consistence is perceived, the vinous fermentation sets in. It is the very reverse of the vital process to which this effect must be ascribed.

"FERMENTATION, PUTREFACTION, AND DECAY. These are processes of *de*composition, and their ultimate results are to reconvert the elements of organic bodies into that state in which they exist before they participate in the process of Life, [whereby] complex organic atoms of the highest order are REDUCED into combinations of a *lower order*, into that state of combination of elements from which they sprang" (*Letters on Chemistry*, 2nd series, 1845).

* Dr Pereira (*Elements of Materia Medica*, p. 1221) says :—

"Grape-juice does not ferment in the grape itself. This is owing, not [solely], as Fabroni (*De l'Art de faire le Vin*, Paris, 1801) supposed, to the gluten being contained in distinct cells from those in which the saccharine juice is lodged, but to the exclusion of atmospheric oxygen, the contact of which, Gay Lussac (*Ann. de Chim.* lxxvi. 245) has shown, is [first] necessary to effect some change in the gluten, whereby it is enabled to set up the process of fermentation."

It is from this point of view that we are enabled to perceive the symbolical fitness of the Biblical prohibitions of *ferment* and its *degenerated products* in all such ceremonies and sacrifices as typified Life, Purity, and Regeneration.

It has been very beautifully observed by Professor Fraser, of Edinburgh, that—

"The Divine Ideas expressed in the laws of Nature are, through our physical discoveries, becoming, in the form of similar ideas in ourselves, a part of the experience of man. Every scientific discovery puts us more in sympathy with the Divine meaning. The antagonism of Faith and Science disappears, as each deepening insight into natural law is felt to bring our thoughts into nearer harmony to those Divine Thoughts of which our otherwise strange surroundings in this world of sense are found to be the expression."

A little reflection would show that on a point of daily morals so important as temperance and the use of inebriating beverages, one which in so many forms crosses the path and confounds the purposes of the Sacred Oracles, it is hardly credible that the most advanced examples of inspired wisdom, in lawgivers, prophets, and apostles, should antagonize alike the partial truth of the contemporary philosophy of paganism, the experience of successive ages, and the conclusions of modern Science forced upon the reluctant judgment of its disobedient priesthood. Yet the fact is undeniable, that, in spite of the opposition of the interested, the venality of the press, and the despotism of fashion, Providence has, during the last thirty years, compelled Science to lay her successive offerings upon the altar of Temperance.

We can here only attempt an Epitome of the Evidence furnished by Observation, Statistics, and Science, but it shall be an historical *consensus*—drops, as it were, from 'a cloud of witnesses,'—in the language of divines and dramatists, physicians and philosophers:—

"Wine *deceiveth* him that drinketh it."—THE VULGATE, Hab. ii. 5.

"How exceeding strong is wine! it *causeth all men to err that drink it.*"—1 ESDRAS iii. 18.

"Water makes those who drink nothing else very ingenious, but wine *obscures* and *clouds* the mind."—EUBULUS, B.C. 375.

"I admire those who desire no other beverage than water, avoiding wine as they do fire. Hence arise irregular desires and licentious conduct. The circulation is hastened. The body inflames the soul."—CLEMENT of Alexandria, A.D. 180.

"O thou invisible Spirit of Wine, if thou hast no other name to be known by, I will call thee—*Devil.*"—SHAKSPERE.

"The fumes of the Wine *left him nothing of his more refined nature.* All that was honourable or intellectual in his character had now completely ceded to all that was base and animal."—WILKIE COLLINS, '*Antonina,*' 1851.

"Alcohol is a *disturber* of the system, and cannot be regarded as a food. . . . Alcohol neither warms nor sustains the body. Alcohol should be prescribed medicinally *as carefully* as any other *poisonous* agent."—Dr EDWARD SMITH, 1860.

"The influence of alcohol upon the nervous system, and particularly upon the brain, is manifest by a progressive and constant series of symptoms, which, in different degrees of intensity, are reproduced in all individuals. These constitute a *true poisoning;* and this morbid state is exhibited under three phases:—(1) surexcitation; (2) perturbation; (3) abolition of the cerebro-spinal functions."—Dr MICHEL LEVY, on 'Hygiene,' Paris, 1857.

"*Facts* establish, from a physiological point of view, a line of demarcation between alcohol and foods. Alcohol is not a food. It acts in a feeble dose as

an irritant; in a larger as a *stupefiant.*"—Professors LALLEMAND and PERRIN, Paris, 1860.

"Alcohol does not act as food; it does not nourish tissues. It cuts short the life of rapidly-growing cells, or *causes them to live more slowly.* The stunting which follows its exhibition to young animals is readily accounted for."—LIONEL S. BEALE, M.D., F.R.S., of King's College Hospital, 1863.

"Experience and statistics, amongst operatives, soldiers, and middle-class civilians, in England, America, Germany, and India, establish the truth that, under the same circumstances, the per-centage of sickness and mortality is twice as great amongst moderate drinkers as abstainers, and four times as great among drinkhards."—Dr LEES.

"*Alcohol is a mere drug;* and although *a* constituent, is not *the* valuable one in wine."—ROBERT DRUITT, M.D., Report on Wine, 1866.

"Finally, there are a number of substances, of which we are *not able to prove* that they are either used for the repair of the tissues, or transformed in the body so as to generate heat; in this class we place *alcohol, chloroform,* the æthers, various alkaloids, *strychnia, morphia,* and the vegetables which contain them."—F. E. ANSTIE, M.D., on 'Stimulants and Narcotics,' 1864.*

[For other testimonies see Note to Matt. iv. 7.]

Now it seems to us, that so far from having, in any one particular, contradicted these truths, the Bible has most singularly confirmed, and, in words at least, *anticipated* them.

History says—"All nations who drank intoxicating wine, in all conditions of climate and culture, have erred through its use, and gone out of the way."

Scripture responds—"Israel, God's chosen nation—her priests, her teachers, her princes and kings, drank wine in bowls, and were swallowed up of wine, *wherefore* they were sent into captivity."

Experience says—"The common and social use of intoxicants, alcoholic or otherwise, has a physical tendency to *create* an intemperate appetite, insatiate as the grave, making slaves of thousands."

Scripture answers—"Wine deceiveth a lofty man, and enlargeth his desire as hell (Hab. ii. 5); it bringeth poverty and pain, sorrow and remorse upon him, yet he crieth, '*I will seek it yet again*'" (Prov. xxiii. 35).

Morality teaches—"Wine is dangerous—it slowly but surely ensnares and enslaves the Will. Terrible is the power of this tricksy spirit to allure; it causeth *all* men, of whatever rank, to err."

Scripture re-echoes—"Wine is a *mocker* (lātz); Wine is a *defrauder* (bogād). Woe to him that *giveth* his neighbour drink!" (Hab. ii. 15).

Virtue exclaims—"Wine stimulates the sensual nature, and narcotizes the moral and spiritual: whence arise irregular desires."

Scripture replies—"Look not upon it, lest thine eyes look upon strange women, and thine heart go after perverse things."

Experiment proves—that "alcohol is a disturber of the brain, and decreases consciousness and the perception of light, and 'casts darkness over the soul'" (Eubulus).

* This author inconsistently contends, however, that alcohol is food, because it arrests waste! He begs his definition, which we entirely repudiate. Food is that which, first, *acts innocently* upon the body, and, secondly, acts *usefully* by making blood. Alcohol does neither. Scientific men should scorn mere tricks of definition, and adhere to *facts.*

Scripture correspondingly *commands*—that "God's priests, while doing His work, shall drink no strong drink, lest they die";—and it further declares, that "while the drinking Jews rebelled and corrupted their ways, His Nazarites remained pure as snow."

Physiology announces—that "the *maximum* strength of man can only be realized by abstinence from alcoholic wine, which cuts short the life of growing cells, and stunts the growth of young animals."

Scripture records—that "when the strongest man was to be reared, an angel from heaven imposed the practice of abstinence upon both mother and child."

Science declares—that "intoxicating wine is *not food;* that alcohol is a mere *drug;* that it should be prescribed as carefully as any other *poisonous* agent; that, as a *poison*, it ranks with strychnine, opium, and tobacco."

And Scripture finally anticipates all this, for, in text after text, such wine is not only described as *acting* like the poison 'of the serpent and the basilisk,' but actually called a POISON (Deut. xxxii. 33; Hos. vii. 5; Hab. ii. 15).

When Christians are half as anxious to harmonize Bible teaching with Temperance truth, as with geology or astronomy, they will find ready to their hands a much ampler and far simpler apparatus of conciliation. One final illustration must suffice. According to Augustine, the Manicheans held that *intoxicating* wine (for they used grapes) was *Fel principiis tenebrarum*—'the gall of the Prince of Darkness.' Now the Bible clearly speaks of a wine that is 'the poison of dragons,' and describes with the very signs of fermentation, a wine that 'biteth like a serpent.' Thus *the idea of wine being a poison* is not a mere modern notion. It can be shown, however, that it is the express and literal language of Scripture; nay, more, that on the supposition that it was the Divine purpose to teach us that wine is poisonous by means of the Scripture, God has done so in the only possible way, *i. e.* by the use of the proper Hebrew word for 'poison.' If any one chooses to argue that the word has other possible meanings, less true and applicable to the case, we can only protest against *eliminating the true and most fitting sense of the passage*, and thus making the Bible into a 'nose of wax.'

In the A. Version there are only two words translated poison, and one of these is so translated but once; in the margin 'a poisonful herb.' The texts prove that this word (*rösh*) really signifies some special herb of a bitter nature, like hyssop, hemlock, or the poppy. The other word is *khamah*,—the Hebrew term for 'poison' in general, connoting that inflaming property common to so many intoxcants.* In the A. V., the word is actually translated 'poison' in six out of the eight instances in which it occurs as the name of a physical substance or property:—

* There is another word (root, *mar*), signifying in one passage 'gall-bladder' or *venom*, but not 'poison' in our broad sense.

Deut. xxxii. 24. The *poison* of serpents of the dust.
Deut. xxxii. 33. Their wine is the *poison* of dragons.
Psalm lviii. 4. Their *poison* is like the *poison* of a serpent.
Psalm cxl. 3. Adder's *poison* is under their lips.
Job vi. 4. The *poison* drinketh up my spirit.

It may be objected that the skin *bottle* Hagar carried with her is called *khameth*, and that this is the same word. Even granting that (of which there is no proof), no example occurs of the use of *khameth* for 'bottle,' from the time of Moses to that of the minor prophets. It was, then, quite obsolete in the days of the latter—had been so, apparently, for eight centuries,—and, moreover, there were four other words for 'bottle,' and four or five for cup, in regular use by the later Hebrews. To depart from the current and continuous meaning of *khamah*, as 'poison,' and identify it with a long obsolete word for kid-skin 'bottle,' is a simple whim.* Even then the idea returns, since 'the *bottle*' could only mean, like 'the *cup* of the Lord's right hand,' a vessel *containing some destructive potion.*

But *khamah* had a 'figurative' use as well, and is the word so often translated *fury*, *anger*, *wrath*, *displeasure.* As 'poison' is that which disturbs or destroys the body, so God's *cup of wrath* is that mental poison which destroys the soul. Professor Nordheimer, in his 'Critical Grammar,' translates *hay-yayin hak-khamah* as the 'maddening wine' (Jer. xxv. 15), because it is that punishment which *makes mad.* "They shall drink, and be moved, and be mad." As *yayin harekakh* (spiced wine) in Canticles literally means 'wine which (is) *spice*,' so *yayin hakhamah* literally is 'wine which (is) poison.'

We now direct attention to two plain texts where Tyndale seems to have been thoughtlessly and implicitly followed, and so the word 'bottle,' under the unconscious influence of prejudice, displaced the word for its poisonous contents. He who had so correctly translated the word as 'poison' before, could not do so here, simply because he could not believe in the sense it gave. We who know how literally *true* that sense is, why should *we* seek to obscure or ignore it?

Hosea, vii. 5: "The princes made him sick with *khamah* (poison) of wine."

Habakkuk, ii. 15, 16: "Woe unto him that giveth his neighbour drink, that puttest thy *khamah* (poison) to him! The cup of the Lord's right hand shall be turned unto thee."

Lexicons and commentators cannot make this matter plainer than

* Dr McCaul, Professor of Hebrew in King's College, in his 'Examination of Bishop Colenso's Difficulties,' has the following concerning the Hebrew *khamushim*, to which the assailant of the Pentateuch, taking a leaf out of the book of the assailants of Abstinence, persisted in assigning the exclusive meaning of 'armed':—"The meaning 'armed' is not only doubtful, it is improbable; first, because it *does not suit the context* of Exod. xiii. 18. Its suiting the three *other places* where the word occurs cannot outweigh the fact that it does not suit *here.* The testimony of the ancient versions is of no value, as the word does not occur at all after the Book of Judges, and had therefore become obsolete long before the time of the earliest of them, the LXX. Their translation is a mere *conjecture.*"

does the context. Even our translators, in putting 'bottle,' say in the margin, as did Tyndale, '*heat* through wine.' St Jerome's version has *fel*, 'poison,' 'gall.' Montanus has *venenum tuum*, 'thy poison.' Drusius cites others; so does Rabbi Jonah in Ben Melech. The learned Dr John Gill says, "The word is by some translated 'thy gall,' 'thy poison,' which fitly enough expresses the poisonous doctrines which men sensibly imbibe." Professor Pick translates, 'pouring out His *wrath*.' It is plain, beyond denial, that the prophets were not speaking of wine-vessels at all (much less of princes handing skin-vessels to the king), but of the *causal-quality* of the liquor drunk. It was the *khamah* which sickened and maddened; and the declaration is, that God will pour His cup (elsewhere called *khamah*, fury) upon the man that giveth his neighbour *khamah* to drink. If that drink were not poisonous, where would be the foundation for the figure? The lexicons cannot deny the facts. Parkhurst defines *khamah* as 'an inflammatory poison'; Archbishop Newcome has 'gall, poison.' The Arabic still retains the word in several forms, as *khumat*, *shumum*, *khemah*, for 'POISON,' '*fever*,' etc. So we reach the old conclusion, that *whenever we are willing to credit the Biblical teaching*, we shall find an exact accordance between Biblical language and physical truth.* If men are not willing, they will go on evading, quibbling, controverting, to the end, wresting the Bible to their own destruction, and converting a volume which is the Directory of moral purity and life, into an instrument of social deception and moral death.

In Lessing's beautiful book, 'On the Education of the Human Race,' after comparing the Jewish Bible to a primer, he refers to the captivity under Cyrus, when the Jews were first made conscious of the full meaning of their own Scriptures, and, through the influence of courtly fashion, first effectually taught sobriety:—

"Revelation had guided their reason, and now, all at once, reason gave clearness to their revelation. The child, sent abroad, saw other children who knew more—who lived more becomingly,—and asked itself, in confusion, 'Why do *I* not know and do that too? Ought I not to have been taught and admonished of all this in my father's house?' Thereupon the child again sought its primer, which had long been thrown into a dark corner, in order to throw off the blame upon the primer. But, behold! it discovers that the blame does not rest upon the book: that the shame is solely its own, *for not having long ago known this very thing, and lived in this very way.*"

So the Christian Church has been sent abroad into the realms of

* How contrary the procedure of Christians where other kinds of discrepancies are to be obviated, is evinced in Dr Hanna's book on the 'Forty Days after our Lord's Resurrection.' He observes, in regard to the accounts of the post-resurrection appearances, that if it cannot be said the attempts to reconcile them "have all absolutely failed, it must be said that not one of them is entirely satisfactory"; —but, he argues, *if missing links were supplied*, we should then doubtless be able to harmonize what now seems conflicting. On the drink-question, we believe, all the material missing links are now found; we only need the *willingness* to accept the reconciliation in a candid and truthful spirit.

science, and it has there been taught a *practical lesson* of physiology and dietetics, which it would never adopt on mere principles of self-denial. Thereupon, partly in wonder, partly in doubt, and partly in opposition, it has begun to consult its primer, to confirm, to question, or to confute the truth of Science. We trust and hope, that when the investigation is completed, the shame will be confessed to be its own, for not having long ago *known* this very thing, and lived in this very way.

PREFACE TO THE NOTES.

In order to accurate Biblical exposition two conditions are indispensable—a correct state of the Text, and a correct analysis of its terms. There will then remain to be secured a proper apprehension of each passage in its entireness, in its relation to the context, and in its application to the whole body of Revealed Truth and Duty.

I. The State of the Original Text is chiefly to be gathered,—

1. As to the Old Testament, from a comparison of the Received Hebrew Text with,—
   (1) The Hebrew Samaritan Text and the Samaritan Version, which are limited to the Pentateuch.
   (2) The Greek Versions, especially the Septuagint Version (executed in parts between 270 and 170 B.C.),* as it exists in the Alexandrine and Vatican Codices (marked A and B), with the Aldine and Complutensian editions and the variations preserved in Origen's Hexapla; also the Versions of Aquila (about 120 A.D.), Theodotion (executed about 130 A.D.), and Symmachus (about 200 A.D.), all of which have come down to us in a fragmentary form.
   (3) The Latin Vulgate, which consists of St Jerome's translation (390 A.D.) except the Book of Psalms, which is in the old Italic Version. The Vulgate is the Authorized Version of the Roman Catholic Church.
   (4) The Targums (*i. e.* Interpretations) of Onkelos, Jonathan, Pseudo-Jonathan, Jerusalem, etc. These Targums were executed subsequently to the Christian era, except perhaps that of Onkelos, who is supposed to have lived B.C. 50. They are written in the Aramæan or Western dialect of the Chaldee.
   (5) The Syriac, Ethiopic, and Arabic Versions.
2. As to the New Testament, the Original Text is to be gathered from a comparison of the Received Greek Text, as fixed by Stephens (1560), with,—
   (1) The Alexandrine Codex, executed in the fourth or fifth century, which wants Matthew i.—xxv. 5; John vi. 50—viii. 52; 2 Corinthians iv. 3—xii. 7.
   (2) The Vatican Codex No. 1209, of about the same date, which wants Hebrews from ix. 14, the Epistles to Timothy, Titus, and Philemon, and the Apocalypse.
   (3) The Ephraem Codex, of about equal antiquity, which contains fragments of all the books of the New Testament.
   (4) The Sinaitic Codex, which rivals or excels the foregoing in age.

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* This title, signifying 'the Version of the Seventy,' arose from an ancient but untenable tradition, that seventy learned men were simultaneously engaged at Alexandria in the production of this particular translation of the Hebrew Scriptures into Greek.

(5) The Beza or Cambridge Codex, referred to the fifth century, with the exception of some occasional pages by a much later hand. This Codex, which is partly in Greek and in Latin (the old Italic prior to St Jerome), contains most of the Gospels and the Acts.

(6) The Claremont Codex, of the sixth or seventh century, furnishing St Paul's Epistles, with the Hebrews by a later copyist.

(7) The Dublin Codex, of the sixth century, which gives St Matthew's Gospel.

(8) The Basilian Codex No. 105 (otherwise known as the Vatican Codex No. 2066), which is referred to the eighth century, and contains the Apocalypse.

(9) The Latin Vulgate, Syriac, and other early Versions.

II. An ANALYSIS of the original terms employed by the Sacred Writers can only be successfully prosecuted by a reference to the equivalent terms found in the Versions, and the sense in which they are used by other writers. For example, Josephus and Philo—who, though Jews, wrote in Greek—put us in possession of the meaning attached in their day—the first century of the Christian era—to various Hebrew and Greek phrases that occur in the Sacred writings. The assistance afforded by Lexicons is in proportion to their apt *citation* from original authors, and the ability shown in tracing obscure words to their probable roots, or in bringing comparative philology to illustrate their generic significations. Historical researches into ancient arts and usages, and a knowledge of existing Eastern customs, often throw light upon the language of the Bible.

III. The CORRECT APPREHENSION AND APPLICATION of complete passages of Holy Writ will mainly depend, after the preliminary critical researches, upon candour, sound judgment, and spiritual insight. A regard to 'the analogy of faith,' and the cardinal principles of all just interpretation, will tend to preserve from erroneous views.

The Notes of this COMMENTARY upon each passage chiefly consist of two parts,—the first part dealing with all the critical questions involved, the latter with the literal sense and practical lessons of the passage reviewed. For the general reader's convenience, Hebrew, Chaldee, and Greek words are printed in English type.

All important quotations from other languages are given *verbatim* for the satisfaction of scholars, but translations are always affixed that others may be enabled to weigh the evidence adduced.

In the texts from the Authorized English Version the Italics are retained, and indicate that the words so printed were supplied by the translators to complete the sense. In other places italics are used to distinguish foreign words, or to draw special attention to the thoughts expressed.

The MARKS OF ABBREVIATION EMPLOYED IN THE NOTES are as under:—

LXX. for the Greek Septuagint Version.
A. V. for the Authorized English Version in common use.
V. for the Latin Vulgate Version.
T. and Ts. for Targum and Targums.
Codex A for the Greek Alexandrine Codex.
Codex B ,, ,, Vatican Codex, 1209.
Codex C ,, ,, Ephraem Codex.
Codex Aleph ,, Sinaitic Codex.
Codex D ,, ,, Beza or Cambridge Codex.
Codex V ,, ,, Claremont Codex.
Codex Z ,, ,, Dublin Codex.
Codex Bb ,, ,, Basilian Codex 105, or Vatican Codex 2066.
Prel. Dis. for Preliminary Dissertation.
= stands for 'equivalent to,' or 'that is.'
¯ over a letter signifies that it is to be pronounced long, as 'o' in 'more.'
˘ ,, ,, ,, short, as 'e' in 'met.'

THE BOOKS

OF THE

OLD TESTAMENT.

THE BOOK OF GENESIS.

CHAPTER I. VERSE 29.

And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

EVERY HERB] Hebrew, *kal asev*. *Asev*, as full-grown herbage (including grain of all kinds), is distinguished from *desheh*, young and tender grass, and from *khatzir*, ripe grass, fit for mowing. The LXX. renders *asev* by *chorton*, green plants of every species; but Aquila has *chloee*, young green corn or grass. The Vulgate reads *herbam*.

EVERY TREE] Hebrew, *kol hah-atz*, i. e. every plant of woody fibre, in distinction from flexible sprouting plants. So the LXX., *pan xulon*, every kind of wood or timber; and the V. *universa ligna*, all sorts of wood-growth.

TO YOU IT SHALL BE FOR MEAT] *Lahkem yihyeh lĕahkĕlah*, "to you it shall be for eating"= that which is to be eaten. With this agrees the Targum of Onkelos, —*lĕ-maikal*. The LXX., Aquila, Symmachus, and Theodotion, all read *eis brōsin*, —for eating. The V. has *in escam*,—for food.

This Divine saying is a Charter at once concise and all-comprehensive. Whatever produce of the earth is *fit* for food, it places at man's disposal. From dust was the human body formed, and out of the dust comes its sustenance. He who fashioned and animated the one, freely bestows the other. The animals that are eaten derive from the vegetable world all that renders their flesh nutritious. Men are not bound to eat everything that grows, but they can eat and assimilate nothing which has not first grown up under the power of the Highest.

In regard to the food so bountifully provided, man's duty comprehends—1, *Thankfulness* to his Divine Benefactor, which involves devotion; 2, *Co-operation* with the laws of Providence for the increase of this food, which involves industry; 3, *Appropriation* of this food to the end designed, the health and vigour of man, which involves frugality and temperance. All waste of food is condemnable; and waste occurs when more food is consumed than can be made use of in the body:—hence the glutton abuses both his body and the material fitted to nourish it. Waste equally accrues when food is deprived of any of its nutritious properties; still more palpably, when food becomes transformed into any substance charged with evil to mankind. *Such waste is always and inevitably connected with the vinous fermentation* which converts grape-sugar into alcohol and carbonic acid. Sugar, the good creature of God, and a real food, is destroyed, and, by new chemical affinities, its elements are broken up, and fresh substances formed, of which it cannot be truly

said, "they shall be to you for food." The assertion that alcohol is *in* sugar, or in any unfermented saccharine substance, can only be made in utter ignorance of the alphabet of chemical science.* This waste of food has become all the greater since—in order to produce intoxicating liquors in larger quantities than the fermented juice of grapes could yield—grain, to the extent of about fifty million bushels yearly, is employed in the United Kingdom alone for brewing and distillation. By the malting process the starch of corn is converted into sugar, and this again by fermentation into alcohol and carbonic acid. Distillation draws off the alcohol thus formed, and the spirit so educed (not produced), being mixed with less water, more readily exerts its specific effects. The solid food thus wasted would supply a fair amount of aliment to some millions of persons every day all the year round. The plea that the alcoholic fermentation is 'a natural process' cannot avail in extenuation of this waste, since it is no more natural than those other processes of decay against which food is assiduously guarded, nor would alcoholic liquors come 'naturally' into existence at all, were they not designedly manufactured by man himself. "God made man upright; but he found out many inventions." As the sole end sought by this waste of food is the production of an alcoholic beverage, it devolves upon those who sanction the transformation to show that some *compensating* advantage is thereby secured. (1) That alcohol is itself a food is an hypothesis destitute of all scientific support; for being destitute of nitrogen, it cannot make blood or help to repair bodily waste. The theory at one time generally received, that its combustion produces animal heat, is now abandoned as being proofless, while a series of careful experiments by distinguished men of science in France and England have furnished evidence that alcohol is in course of ejection, unchanged, thirty hours after being swallowed. (2) Another theory, that alcohol serves as an equivalent for food by diminishing the metamorphosis of tissue, is without weight, for experiments have not justified the theory; and were it otherwise, the use of alcohol to diminish the normal waste of tissue would be open to censure, as a mischievous interference with one of the vital processes on which the renewal of corporeal strength depends. (3) Could it be shown that alcohol, when imbibed, is neutral as to any sensible effect, its manufacture at the expense of the staff of life would be a vast economic crime; but the probability is that its operation on the healthy organism is *always* in some degree deleterious, the measure of injury varying with the quantity, strength, and frequency of the amount imbibed. In all works on toxicology alcohol is classed among narcotico-acrid poisons, and like other poisons, its action when not fatal, is yet demonstrably pernicious. Some of its evil effects, though apparently trivial or even insensible at the moment—as, for example, in impairing the redness of the blood-globules and the structure of the blood-vessels—assume a serious importance when regarded as cumulative during a succession of years. (4) No dispute, indeed, can arise on the point that, as ordinarily consumed (for its exciting property), alcohol occasions a large amount of disease and premature death, apart altogether from the sin and misery of intoxication. (5) Along with these physical consequences due account should be taken of its influence on the moral, social, and religious life of the countries where it is com-

* The *old* chemical formula of sugar is oxygen 3, hydrogen 3, carbon 3; the *new* is oxygen 3, hydrogen 6, carbon 3; but in the decomposition of sugar these elements recombine so as to generate alcohol and carbonic acid; thus,—

		O	H	C
Old	Alcohol	1	3	2
	Carbonic acid	2	0	1
		3	3	3

		O	H	C
New	Alcohol	1	6	2
	Carbonic acid	2	0	1
		3	6	3

Not only is the sugar of grain and fruit thus destroyed, but their albumen becomes converted into yeast, and thus ceases to be food.

monly consumed; and were this done, the stupendous folly of converting a nation's food into such an insinuating article would not fail to be recognized, deplored, and denounced by the Christian world. (6) The assertion that man has a natural predisposition or instinct for intoxicating articles, because he has always and everywhere been known to use them, is untrue from first to last. (*a*) The reason is not a correct statement of the facts, since many tribes have been discovered who were ignorant of all intoxicants, and others have made systematic regulations for their exclusion. (*b*) Any argument in favour of intoxicating drinks from their prevalent use would be equally available in favour of war, slavery, drunkenness itself, and vice of every description. (*c*) Natural instinct, so called, might be depraved instinct, the transmitted result of parental transgression of natural law. (*d*) But, in reality, natural instinct (save where the drunkard's appetite runs in the blood) is universally repugnant to the use of alcohol until it becomes perverted by persistent consumption of alcoholic compounds. (7) The final conclusion is, that the manufacture and use of alcoholic beverages are opposed to the Divine charter which assigns the produce of the earth to man for food. By the destruction of the saccharine and albuminous constituents of fruit and grain, ignorant or ungrateful man virtually declares, "To me they shall *not* be for meat," thus seeking to nullify and reverse the benevolent designs of his heavenly Father.

Chapter II. Verses 16, 17.

16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

It has been contended that the Divine procedure in creating the tree of the knowledge of good and evil, and permitting access to it by our first parents, is reason for allowing the use of intoxicating liquors and the traffic in them as beverages. Virtue, it is argued, is strengthened by exposure to temptation and resistance of it. But the danger of such reasoning is apparent on reflection, for under the pretence of proving virtue and piety, and invigorating them by the opposition evoked, the darkest spirits of evil may claim to be recognized as angels of light and benefactors of our race. In like manner, the progress of holiness, both in the individual and in humanity, may be exhibited as a misfortune, because diminishing the number and intensity of these trials of fidelity! What we are sure of as regards the Divine economy, in the Edenic as in every after age, is that God has never put His creatures to any proof involving an *inducement* to evil doing, and that He has never needlessly exposed them to moral danger. "He cannot be tempted of evil, neither tempteth He any man;" but "His tender mercies are over all His works." Whatever is to be understood by the tree of knowledge, and whatever construction, literal or allegorical, is put upon the Mosaic narrative, we know that some external tests of men's spiritual obedience were unavoidable, and that in the period of his innocence these tests did not address themselves to any depraved proclivity or bias. To infer from thence that men may now tempt themselves by using articles that *originate* a diseased appetite, and that they may tempt others by engaging in a traffic in such articles, is surely a lamentable wresting of the Divine Word. Temptation is unavoidable under the present constitution of society, and when resisted, is, by Divine grace, converted into a means of holiness; but so far from therefore encouraging temptation, and

occasions of it, we are taught to pray, "Lead us not into temptation;" and we are warned that though 'offences'—causes of stumbling—must needs come, through human wickedness, woe is it to the man by whom they purposely come; and we are solemnly warned against putting an occasion of falling in a brother's way. Even were there any reality in the analogy suggested, it would only lead to this conclusion—that strong drink may be manufactured and houses for its sale set up, but that all indulgence and traffic in it must be prohibited—the virtue of men being put to the proof in resisting the temptation to use and traffic in the prohibited liquor. Would those who descant on the value of temptation care to have drink and drinking-houses exhibited while all connection with them was put under moral and legal ban? Yet this is the only analogy to be gathered from this passage; the tree of knowledge of good and evil was, indeed, planted and placed within reach, but the command given was *not* to eat of it, and the recompence of disobedience was death!

Chapter III. Verse 6.

And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

This verse sententiously describes the 'great transgression'; voluntarily committed, indeed, but occasioned, in no small measure, by the circumstances preceding it. Eve was standing on dangerous ground, near to the forbidden tree, which she should have avoided; she was found in dangerous company, that of the subtle serpent, which she should have shunned; and she was engaged in dangerous exercises which she should have disallowed, lending an ear to *deceptive* counsel, and fixing an eye on a seductive substance. Is it strange that, so situated and employed, she should have fallen? Would that her progeny had taken warning from her want of true wisdom! * How impressive the lesson—that, whenever possible, both the sphere and occasions of evil, as well as its actual operations, ought to be dreaded and excluded! Those who see no sin in using a little drink, or in occasional visits to the tavern, argue as Eve might have done the moment before "she took of the fruit, and did eat." Though Adam's apparently ready compliance with Eve's invitation to share the unhallowed feast is a mystery, it is certain that he was powerfully influenced by affection for his spouse; and thus his act becomes an example of the influence for good or evil, which women exercise on the other sex, and through them on the destiny of the world. When that influence is directed against the fashionable and fatal dietetic use of intoxicating drinks, it will bless mankind beyond measure.

Much ingenious but useless speculation has been wasted on curious questions arising out of this text; such as the period which elapsed between Adam's creation and Eve's formation, and between their conjugal union and their common

* The leading journal of Britain has said, that if our Temperance doctrines are correct, "Paradise was wrongly constructed"; but a calm review of the case will demonstrate the contrary. Eve fell, not because evil was prohibited, but because she wilfully tampered with duty, and courted temptation. The fall was the result of the wickedness of the Tempter, and the weak self-confidence of the Tempted, teaching that we should not desire to be 'led into temptation,' much less place ourselves within its charmed circle.

> "*Circumstance*, that unspiritual God
> And miscreator, makes and helps along
> Our coming evils with a crutch-like rod."—*Childe Harold*, Canto iv.

sin; the nature of the serpent that acted the tempter's part; and the character of the tree and the fruit "whose mortal taste brought death into the world, and all our woe."* An opinion has even been hazarded that alcohol was the forbidden fruit, by which is perhaps meant that its juice was of an alcoholic quality. This is of course a mere conjecture, and the assumption that alcohol existed ready formed in Eden, and not elsewhere, is wholly gratuitous. No doubt it is possible to trace a resemblance between the fascination ascribed to the fruit of this tree, and that which is produced by intoxicating drink; for to those who have become accustomed to it, the latter is 'pleasant to the eyes,' and excites sensuous desire; tending, when drunk, to create in its admirers a conceit of superior wisdom, that ends in folly and sows the seeds of bitter disappointment. Ancient tradition has attributed to the eating of the forbidden fruit effects analogous to those of inebriating liquor; an idea which Milton, in his regal poem, has brought out with consummate skill. He represents that Eve, on tasting 'those fair apples,' became the subject of an unnatural appetite and exhilaration:—

> "Greedily she engorged without restraint,
> And knew not eating death: satiate at length,
> And heighten'd as with wine, jocund and boon."

She thus describes her feelings to Adam:—

> "Opener mine eyes,
> Dim erst, dilated spirits, ampler heart,
> And growing up to godhead."

So she felt, yet the great poet exposes the delusion by an expressive touch:—

> "But in her cheek *distemper* flushing glowed."

Adam, however, yields, and when the hapless pair sin together,—

> "As with new wine intoxicated both,
> They swim in mirth, and fancy that they feel
> Divinity within them, breeding wings
> Wherewith to scorn the earth; but that false fruit
> Far other operation first displayed,
> Carnal desire inflaming."—*Paradise Lost*, ix.

In this poetical description no probability is violated by the supposition that the effect of the forbidden fruit was to stimulate the sensual tendencies and undutiful ambition attending the outward act of transgression. Then came the revulsion and shame related by the sacred historian (Gen. iii. 7).

The conception that an intoxicating influence proceeded from the 'alluring fruit' doubtless strengthened the belief that a continuance of man's original innocence would have been accompanied by abstinence from all liquors *capable of producing* such 'distemper' of body and mind. That Milton entertained this opinion is plain from his picture of the entertainment provided by Eve for Raphael, when—

> "Fruit of all kinds, in coat
> Rough or smooth rind, or bearded husk, or shell,
> She gathers tribute large, and on the board
> Heaps with unsparing hand; for drink the grape
> She crushes, inoffensive must, and meaths
> From many a berry, and from sweet kernels press'd
> She tempers dulcet creams."

It may be objected that the use of flesh-meat was as little sanctioned by primitive man as the use of intoxicating liquors. But there is a radical distinction between the cases. Animal food is composed of the same elements as other food; while alcoholic liquors are distinguished from other beverages by qualities believed by many to make them very valuable and desirable, if not necessary to human health

* The vulgar opinion that the fatal fruit was a species of apple originated in the twofold use of the Latin *pomum* and *malum*, as signifying round fruit in general, and the apple fruit in particular. The apple being the best known of English orchard fruits, has gained a questionable distinction, which it is likely to retain for long.

and longevity. Were this estimate correct, their use would have been specially appropriate in the times of man's innocence; and the moral danger now associated with their consumption would then have been reduced to its lowest point.

Chapter VI. Verse 5.

And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

The causes of this intense depravity of the antediluvians have been learnedly discussed by legions of theologians, but the silence of Scripture offers ground for nothing better than ingenious guesses. Whether it was associated with, and promoted by, the use of inebriating drinks, is also a branch of the same inquiry on which conjecture can cast but the faintest glimmer. If the fruits of the earth were only eaten for food, or their juice drunk immediately after being expressed, the terrible secret of vinous fermentation may have been reserved for a later age. This happy ignorance—or the sagacious prudence which refused to apply the discovery—may have prevailed among the 'sons of God,' in their integrity and simplicity of heart. In his 'World before the Flood,' James Montgomery represents the wife of Enoch "'midst fruits and flowers," as engaged—

> "Plucking the purple clusters from the vine
> To crown the cup of unfermented wine."—*Canto* 3.

As to the self-reprobated sinners on whom God's mercy waited in vain, it is scarcely credible that they should have remained ignorant of the fermenting process, or that if acquainted with it, they should have denied themselves so agreeable a medium of adding a new zest to every vice, and depraving depravity itself. That they were 'eating and drinking' in a state of lawless revelry when the judgment of God overtook them appears to be indicated by the Saviour's words (Luke xvii. 27); and it is difficult to imagine that the 'insolence' with which they were 'flushed' had not, like that of Sodom, wine to inflame it. If, on the other hand, it is thought more likely that that awful wickedness was not aggravated by the intoxicating bowl, this view of the depths of evil to which human nature can sink without the aid of alcohol, is an unanswerable reason why such an artificial and potent agent of demoralization should be utterly discarded from the Church and the world.

Chapter IX. Verses 20—27.

20 And Noah began *to be* an husbandman, and he planted a vineyard: 21 And he drank of the wine, and was drunken; and he was uncovered within his tent. 22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. 23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness. 24 And Noah awoke from his wine, and knew what his younger son had done unto him. 25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. 26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant. 27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

V. 20. HUSBANDMAN] Literally, 'a man of the earth' (or 'red-soil'—*adahmah*). The LXX. has *geōrgos gees*—'a cultivator of the earth.' The V. *agricola*, 'field-cultivator.'

A VINEYARD] *Kĕrĕm*, a Hebrew term signifying a cultivated piece of land set with fruit-trees. One of the principal of these was the vine, and hence *kerem* became generally applied to a vineyard—tilled land devoted chiefly but not exclusively to the culture of the vine. Noah's *kerem* probably included all kinds of fruit-bearing plants. Some of the Rabbins held that though the vine had been cultivated before, Noah was the first to conduct the cultivation methodically, and to set the vines together as a vineyard. The LXX. has *kai ephuteusen ampelōna*, and the Vulgate *et plantavit vineam*, both meaning 'and he planted a vineyard.' The Targum of Jonathan enlarges the Scripture narrative with a curious legend—"And Noah began to be a cultivator of the earth, and he lighted upon a vine which the flood had carried away out of the Garden of Eden, and he planted it in a vineyard, and in that very day it blossomed, and its grapes ripened, which he pressed out; and he drank from the wine, and was drunk."

V. 21. AND HE DRANK OF THE WINE, AND WAS DRUNKEN] Hebrew, *vay-yasht min hay-yayin vay-yishkar*, "And he drank from the *yayin*" (wine)—*i. e.*, some of it—"and was filled (with it)." The Targum of Onkelos reads *ushthai min khamrah urvi*, "and he drank from the *khamrah* (wine), and was drunk" (or drenched). The LXX. has *kai epien ek tou oinou, kai emethusthee*, "and he drank from the wine, and was drunk" (or surcharged). The Vulgate, *Bibensque vinum inebriatus est*, "and drinking the wine he was inebriated" (or saturated).*

[On YAYIN, the generic term rendered 'Wine' in the A. V., see Prel. Dis.]

It can hardly be doubted that a name was given by the ancient Hebrews to the expressed juice of grapes, and if that name was not *yayin*, what was it? But that they should have selected a name having reference to the occult fermenting process is an hypothesis highly improbable, for such a specific discrimination would have peremptorily interdicted the application of the name to the juice of grapes in an *un*fermented state, whereas that it *was* so applied is absolutely certain. Let the generic meaning be sought for in the juice furnished by manual or mechanical pressure, and there will be no difficulty in accounting for the *continued* application of the name to the grape-juice under any change to which it was spontaneously exposed, or artificially subjected. It has been gravely alleged that YAYIN must always be taken to signify inebriating grape-juice, because such is its signification the first time it occurs, viz., in this verse—a conclusion as ridiculous as would be the statement that the Hebrew words *ruakh*, *elohim*, *shahmaim*, and *eretz*, invariably express, in all parts of Scripture, the meanings they respectively bear in the first verse of the first chapter of Genesis—viz., 'spirit,' 'the True God,' 'the visible firmament,' and 'the terraqueous earth.' It is notorious, on the contrary, that other and very different uses of all these words are common in subsequent parts of the Old Testament. Generic terms, as is well known, are sometimes variously employed to convey opposite ideas; as from *barak*, 'to kneel,' come the derivative meanings of 'to bless' and 'to curse.' If it be asked how we know that the *yayin* used by Noah was intoxicating, we reply, Not so much by the ambiguous

* "*Ebrius*, literally one who has drunk his fill; drunk, intoxicated; in general, abundantly filled. Etymology dubious, usually derived from *e* and *b*, root of *bibo*, 'I drink.' *Inebrio*, to make drunk, inebriate; to saturate, fill full."—*Dr Smith's Latin-Eng. Dict.* Pliny, in treating of the vine, remarks (xiv. 3), *Conduntur et musto uvæ, ipsæque vino suo inebriantur*, "Grapes are preserved also in *must*, and are themselves inebriated (soaked) in their own wine."

word translated 'was drunken,' as by the condition into which the wine cast him. Where the *context* does not decide the special use of a generic term, the broad sense must be retained.

Vay-yishkar, 'and was *drunken*,' answers to the old English sense of the word 'filled with drink'—not necessarily with *intoxicating* drink. *Shah-kar* (whence comes *yishkar*) is rendered by Gesenius, 'to drink to the full,' with an implied reference to the saccharine quality of the liquid drunk.

V. 24. AND NOAH AWOKE FROM HIS WINE] Hebrew, *vay-yiqetz Noakh miy-yayno*, 'And Noah awoke from his wine'—leaving it, as it were, behind him. [*Yah-qatz* signifies to wake or rouse up.] With this agree the Hebrew-Samaritan text, the Samaritan Version, and the Targum of Onkelos. The LXX. is expressive—*exeneepse de Noe apo tou oinou*, "And Noah became sober from the wine" [*exeneepse* comes from *ek* in the sense of 'entirely,' and *neephein* 'not to drink'—meaning he became perfectly sober]—and figuratively 'recovered his senses,' 'came to himself'—a sense which the Arabic version preserves—"But when Noah had recovered himself from his drunkenness."

Noah drinking copiously of grape-juice which had become fermented and intoxicating (of which some have supposed he was not aware), himself became intoxicated, and, as it would seem, so suddenly as to fall down uncovered in his tent; in that condition he is found by his son Ham, perhaps also by his grandson Canaan, who show their want of decency and filial piety by at once informing Shem and Japheth; if, indeed, we may not understand that they related the fact with mockery or glee. The latter at once proceed, with delicate alacrity, to cover their father's shame, and when the patriarch recovers his consciousness he knows—by a peculiar intuition—what has transpired, and is supernaturally prompted to pronounce a curse on Canaan, and a blessing on Shem and Japheth. It has been supposed that the YAVIN may have been purposely drugged by Ham or Canaan, but the form of the narrative gives no countenance to such an aggravation of his son and grandson's guilt. It is not probable that such an incident, if real, would have been unknown to Moses, or left unrecorded if known. Whether this was Noah's first and only act of intoxication is a question that may be reasonably answered in the affirmative: how it should have been committed at all is a question to which a plausible answer is more difficult. Can we suppose that he had lived for 600 years ignorant of the vine? or that he had never before expressed its juice?* or that he had never previously allowed it to ferment before drinking it? Can we suppose him ignorant to this time of the nature and use of fermented wine? or was he induced by some passing circumstance (of heat or thirst) to take a draught unusually large? On the whole it may be inferred, from the absence of Divine reproof, that his intoxication was neither intentional, nor the result of gratifying a morbid love of intoxicating liquor.

Observation 1. It is noticeable that the first time intoxicating liquor is named in Holy Writ it is associated with intemperance—a presage of the same connection from that period to the present. Caustically, but with saddest truth, does Butler, the author of 'Hudibras,' say of this 'pleasant poison,'—

* Dr Pye Smith conjectures that the Vine, after the deluge, may have been finer and fuller of juice than before, and that this circumstance suggested the idea of expressing its juice, which would become *intoxicating* without the knowledge of the fact at first. The narrative, indeed, gives no intimation of surprise at the *effect* produced, which would surely have been felt had it been a novel state: but, on the other hand, it may be said that the *burden* of the reproof seems to rest upon the fact of revealing the nakedness of the Patriarch, which his son might attribute to another cause than the one assigned by the narrator.

"Which since has overwhelmed and drowned
Far greater numbers on dry ground
Of wretched mankind, one by one,
Than e'er the flood before had done."

2. A good man was the first victim of this alcoholic spell. If he was not cognizant of it, or was too confident of his ability to resist it, the warning is equally clear and strong. Whether the danger of using intoxicating drink is unsuspected or despised, it is imminent and real—even to the pious. The only recorded sin of the Antediluvian preacher of righteousness was the sin of one act of intoxication; but who shall reckon up the number of such sins, and of the sins to which this vice has led, which have befallen the noblest and purest natures by an addiction to intoxicants? Abstinence alone is safe, and good for all.

3. The tendency of intemperance to entail, directly or indirectly, family misery and misfortune, is illustrated by the curse brought upon Canaan. Those who take pleasure in the intemperance of others, or delight in deriding it, are fitting themselves for a wretched future. By its immediate effects, and reflex associations, strong drink is a source of immeasurable woe. Fabricius relates as a Jewish legend, that when Noah planted the vine he killed a sheep, a lion, an ape, and a sow, and having mingled their blood, poured it upon the roots of the plant, so that the use of wine (not, however, the fresh, but the fermented blood of the grape) has since been attended, in succession, by the placidity of the sheep, the boldness of the lion, the nonsensical noisiness of the ape, and the filthy brutishness of the sow. The legend carries its moral on its face, but is only half the truth, since the domestic and social influences of inebriating drink yet remain to be symbolized.

Chapter XIV. Verse 15.

And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

That Abraham, with a comparatively small array, should have defeated and scattered the hosts of the four confederate Assyrian kings, is not very surprising, even apart from the special aid of the Most High; their imaginary security laid them open to a successful night assault; and Josephus, who perhaps followed some local tradition, adds that while some were asleep in bed, others *machesthai de apo methee ou dunatoi*, "were not able to fight on account of drunkenness." Among the spoils may have been some of the 'wine of Sodom,' by which the victors were themselves overcome. Secular history supplies parallel instances of similar indulgences and similar results.

Chapter XIV. Verse 18.

And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

The Hebrew reads *lekhem vah-yayin*—'bread and *yayin*'; with which agree the Hebrew-Samaritan Text and Samaritan version. Onkelos has *lekhem va-khamer*, 'bread and *khamer*.' The Lxx., *artous kai oinon*, 'loaves and wine.' The Vulgate, *panem et vinum*, 'bread and wine.' A question may arise, whether the *yayin* of this passage is not to be understood in the sense of grapes rather than their expressed juice [as in Jer. xl. 10—"Gather ye *yayin* and summer fruits"]—seeing that bread and grapes continue to be associated in the East as articles of daily food. If the

common acceptation of grape-juice is preferred, the juice may have been recently expressed. That it was fermented and intoxicating is a groundless conjecture. Even the knowledge that it was so would not demand or justify the common use of alcoholic liquors in the present day. Dr. Kitto on this passage observes, that "in the language of Scripture, 'bread and wine,' as the chief articles of meat and drink, represent all kinds of food." Kalisch remarks, "He brought out to Abraham bread and wine, not to refresh him or his men—for Abraham had, among the booty of his enemies, seized their large stores of provisions also,—but to perform a symbolical ceremony in which bread and wine have a typical meaning."

Chapter XIX. Verse 3.

And he made them a feast, and did bake unleavened bread, and they did eat.

A FEAST] Hebrew, *mishteh*; Lxx., *poton*; Vulgate, *convivium*. *Mishteh* is derived from *shah-thah*, 'to drink.' In hot climates cool and acid fluids form a desirable and important element in all social entertainments. The name would thence be naturally applied to all the provision on such occasions. The English Version properly renders it by 'feast' and 'banquet.'

UNLEAVENED BREAD] Hebrew, *matzoth*, the plural of *matzah*, which is generally derived from *matzatz*, 'to suck,' 'to be sweet'—hence *matzoth*, 'sweet things'—*i. e.*, loaves or cakes not fermented; similar, no doubt, to the 'cakes' (*ugoth*—circles of kneaded dough) made ready by Abraham for the angels (Gen. xviii. 6). Dr A. Clarke assigns to *matzatz* the secondary meaning of 'to compress'—*matzoth* being the name given to cakes made of dough compressed—heavy, or 'sad.' *Matzoth* is contrasted with fermented matter (*khahmātz*) in Exod. xii. 15, 19, 20, 34, 39, etc. In the fermentation of dough, its saccharine property is reduced, because partially changed into alcohol, which is afterwards expelled by the heat of baking. The notion that there is 'spirit in bread' is, therefore, a vulgar error. The Lxx. gives *azumous*, and the Vulgate *azuma*, 'unleavened things.'

Chapter XIX. Verses 30—35.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. 31 And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth: 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. 33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. 34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father. 35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

Nashqeh (twice), rendered 'let us make drink,' does not imply any compulsion, but simply 'let us *give* to drink.' *Yayin* occurs four times in this passage,

and in each case is translated 'wine.' Onkelos puts *khamrah* as the equivalent. The LXX. reads—*potisōmen ton patera heemōn oinon*, "Let us cause our father to drink wine." The Vulgate is stronger—*inebriemus eum vino*, "Let us inebriate him with wine."

That this *yayin* was suffered to become intoxicating by fermentation is exceedingly probable, though some explain its potency by the supposition that, whether fermented or not, it had been mixed with powerful drugs. In the fourth book of the 'Odyssey,' Helen is described as casting into the wine (*oinon*) prepared for Telemachus, a drug (*pharmakon*) said to be "grief-assuaging, anger-allaying, and causing oblivion of all ills" (*neepenthes t'acholon te kakōn epileethon apantōn*). In the tenth book, Homer tells of the use made by Circe of 'direful drugs' (*pharmaka lugra*). Milton turns this legend to a noble allegorical account in his 'Comus,' where the son of Bacchus and Circe is depicted, and his—

> "Baneful cup
> With many murmurs mixed, whose pleasing poison
> The visage quite transforms of him that drinks."

That Circean arts were known and practised in Sodom is highly probable, and that Lot's daughters became acquainted with the method of preparing the 'enchanted' potion is very likely. It is certainly hard to understand how, under such solemn circumstances as those from which the righteous Patriarch had just fled, he should so suddenly, and, as it were, with his eyes open, have sunk into such debasement. The Orientals, at the present day, have a knowledge of drugs, which they use for similarly profligate purposes. The objection that Lot's daughters could not have procured the drugs in their seclusion is of no force, for the wine may have been brought from Sodom; and if not, the ingenuity which obtained the *yayin* would be equal to its adulteration for their impure purpose. The words of Moses (Deut. xxxii. 32, 33)—"Their vine is of the vine of Sodom, . . . their wine is the *poison* of dragons," naturally construed, implies that the wine of Sodom had a traditional reputation for the qualities which drugs are known to impart. The silence of Scripture is not a strong objection; for the narratives of the Bible generally leave much to be inferred. What is positively affirmed is that the juice of the grape was used; and that it had become corrupted and corrupting in some way, whether by fermentation or drugging, or both, is made certain by the effects.

Observation 1. It may be inferred that Lot was not accustomed to drink wine, or his daughters would not have plotted to entrap him into the partaking of it. These deviations from his habitual abstinence were the cause of grievous sin to the patriarch, who had kept himself pure in Sodom.

Where an article inherently dangerous is concerned, separation from it is the only security even for the best of men; and when perfect safety *can* be found, why should good men reject it?

2. The tendency of intoxicants to inflame sensual propensities is graphically pointed out in this transaction. Lot's daughters knew the quality of the instrument they employed. The insensibility induced did not deprive the alcoholic wine of its lustful influence (Prov. xxiii. 33). The excitement of the animal passions is the first effect of all alcoholic liquors; hence they may be said to carry within them the germs of all the excess to which they give rise. If the daughters of Lot drank of the wine they pressed upon their father, they would do so from their acquaintance with its libidinous influence. Female chastity is never more imperilled than when plied with strong drink. For this and other reasons the ancient Romans enjoined strict abstinence upon their women. Can indulgence, however moderately, in such liquors, be an illustration of Christian temperance?

3. The evils of drunkenness cannot be too seriously pondered in order to warn against any connection with the drink by which it is caused. Excellent Matthew Henry says on this passage, "Drunkenness is not only a great sin itself, but the inlet of many sins; it may prove the inlet of the worst and most unnatural sins, which may be a perpetual wound and dishonour. A man may do that without reluctance, when drunken, which, when sober, he could not think of without horror. . . . From the silence of Scripture concerning Lot henceforward we may learn that drunkenness, as it makes men forgetful, so it makes them forgotten, and many a name, which otherwise might have been remembered with respect, is buried by it in contempt and oblivion."

CHAPTER XIX. VERSES 14, 15, 19.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed and wandered in the wilderness of Beer-sheba. 15 And the water was spent in the bottle, and she cast the child under one of the shrubs. . . . . 19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

It is clear that Abraham was attached to Hagar, and did not consent to dismiss her except under a conviction that her safety and the boy's would be secured. He provided for their principal and more urgent wants by furnishing them with "bread and a bottle of water"—in the Hebrew, *lekhem vĕkhāmath maim.* Bread was to be their solid, water their liquid, sustenance. In most Western countries water is so abundant that the value placed upon it in the East seems exaggerated; but a visit to Eastern lands would show that no estimate of this value can be too great, and that in water is to be found the true *elixir vitæ* after which there has been so much ingenious and useless search. The Oriental mind is scarcely capable of the shameless ingratitude too common among us, and from which many professing Christians are not free—of despising the only fluid which is ESSENTIAL to animal existence and comfort.

CHAPTER XXI. VERSE 25.

And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

To a sheik or pastoral chief like Abraham, the possession of a 'well' was exceedingly precious; and both the value of this property, and his natural resentment at the injustice committed, would dispose Abraham to remonstrate with a prince even so powerful as Abimelech, against the violent usurpation of which his servants were guilty.

CHAPTER XXVII. VERSES 22, 25, 28, 37.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of

Esau. . . . . 25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank. . . . . 28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. . . . . 37 And Isaac answered and said unto Esau, Behold, . with corn and wine have I sustained him.

V. 25. HE BROUGHT HIM WINE, AND HE DRANK] The Hebrew is *yayin*, the Targumists give *khamrah*, the LXX. *oinon*, and the V. *vinum*. Whether the *yayin* was fermented or not is not said; nor, however prepared, would the incident form a rule of conduct to us. The Targum of Jonathan introduces into this part of the narrative a legend which shows that the Chaldee *khamar* was applicable to 'grape-juice' in the unfermented state. The passage runs thus:—"Neither had he (Jacob) wine with him, but an angel had prepared and brought to him some of the wine which had been in its grapes from the beginning of the world; and he gave it into Jacob's hand, and Jacob carried it to his father, who drank it." Of such wine (*yayin* or *khamar*) none need scruple to partake, even if some other than an angel were the purveyor.

V. 28. CORN AND WINE] The 'dew of heaven' included all kinds of moisture necessary to the 'fatness of the earth'; and this 'fatness' is partially defined by the concluding clause, "and (or even) plenty of corn and wine." The Hebrew is *dahgan vĕ-tirosh*—not *corn* made up into bread nor *vine-fruit* made into wine—but the actual growth of the field. [On TIROSH, see Prel. Dis.] It is sufficient to remark that the association here, and in many other passages, of *tirosh* with corn, as a product of the soil, prove it to have been a solid substance, and not a liquid. Nor is this conclusion invalidated in the least by the fact that the Targumists translate it by *khamar*; that the LXX. version is *plecthos sitou kai oinou*, "fulness of corn and wine"; that the V. has *abundantiam frumenti et vini*, "abundance of corn and wine"; and that other versions treat it as the liquid produce of the vine. After passages will show, however, that the LXX., Vulgate, and other versions give renderings of *tirosh* that favour our argument, while the case of the Targumists simply proves that, for some reason unknown, they ignored a distinction very clearly drawn in the only authority, the Hebrew original. It is to be remarked, indeed, that in almost every case where *tirosh* occurs in the Hebrew and Hebrew-Samaritan texts, and where the Targumists render it by *khamar*, the learned compilers of Bishop Walton's Polyglot give *mustum* (new, unfermented wine) as the equivalent; as likewise do all the Continental versions of the Bible—German, Italian, Spanish, French, etc.

V. 37. WITH CORN AND WINE HAVE I SUSTAINED HIM] The Hebrew is—*dahgan vĕ-tirosh semāktiv*—"Corn and Tirosh have I sustained him with." The LXX. has—"with corn and wine I have supported him"—*sitō kai oinō esterisa auton*. The V. gives, "with corn and wine I have established him"—*frumento et vino stabilivi eum*.

Obs. It is God who bestows the 'fatness of the earth,' that man's heart may be filled 'with food and gladness'; but enlightened piety will ever draw a distinction between the Divine gifts and *the misuses to which they are put*. To conclude that the two are identical, or that the first sanctifies the second, is an absurdity too gross

to deceive any, when plainly stated; yet the most ordinary form of objection to the Temperance Reform is based on this very absurdity;—as, for example, the inference generally advanced, that alcoholic wine and beer are God's good gifts, *because* the fruit and grain employed (and extensively destroyed) in making strong drink are Divine gifts! To honour and rightly use 'the *fatness* of the earth' is to consume it with as little alteration for the worse as possible. On the other hand, to convert TIROSH into an intoxicating liquid is not to appropriate the fatness of the vine as conferred by God, but is to *abuse* it in a manner that cannot be too soon repented of and abandoned.

CHAPTER XXXV. VERSE 14.

And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone; and he poured a drink-offering thereon, and he poured oil thereon.

AND HE POURED A DRINK-OFFERING THEREON] Hebrew, *vay-yassāk aleihah nesek*, 'And he poured upon it a pouring' = that which was poured. What liquid it was that was thus poured out is not stated. See Note on Exod. xxix. 40.

CHAPTER XL. VERSES 9—13, 21.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me; 10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; *and* the clusters thereof brought forth ripe grapes: 11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. 12 And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days. 13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. . . . 21 And he [Pharaoh] restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand.

V. 9. THE CHIEF BUTLER] The Hebrew is *sar ham-mashqim*, 'chief of the cup-bearers.' *Mashqim* is the plural of *mashqeh*, from *shah-qah* 'to drink,' the Hiphil conjugation of which takes the sense of giving-to-drink, as in the case of Lot's daughters; so that the *mashqeh* was one who gave drink to another.

A VINE WAS BEFORE ME] This is the first place in which the term 'vine' occurs. The Hebrew is *gephen*, and denotes 'that which is bent—a twig'; hence 'a plant that has twigs,' and hence 'a vine,' which is its usual signification in the Old Testament. The LXX. has *ampelos*, the Vulgate *vitem*.

V. 10. AND IT WAS AS THOUGH IT BUDDED] Bishop Horsley proposes to read, "And it was upon the point of putting forth its blossoms."

AND THE CLUSTERS THEREOF BROUGHT FORTH RIPE GRAPES] 'Clusters' is the translation of *eshkeloth*, which originally signified the 'stalks' of the vine. 'Ripe grapes' is the A.V. rendering of *anahvim*, the plural of *anahv*, 'a cluster,' and

usually 'a cluster of grapes.' The connection between *eshkol* (a stalk) and *anahv* (a cluster) was thus very close, and not always distinguished; for the *eshkol* would easily come to signify the stalk with the grape-clusters attached. 'Ripe' is an addition of our translators, but is partially supported by Kalisch, who takes *eskeloth* to signify 'unripe clusters'; and viewing *bah-shal*, not as 'to bring forth,' but 'to cook' or 'ripen,' he reads the clause thus:—"Its unripe cluster matured into ripe grapes." The description is concise and vivid. As the chief cup-bearer slept he saw first the bare form of a vine, then the vine with its buds just sprouting, next the vine in full flower, and finally the stalks with their berries ripened into purpled clusters.

V. 11. PHARAOH'S CUP] The Hebrew of 'cup' is *kos*, supposed to be a contraction of *kones*, 'a receptacle,' from *kah-nas*, 'to collect.'

This narrative suggests several interesting questions:—

1. *Was the vine cultivated in Egypt?* The text undoubtedly implies that it was, and this is explicitly affirmed of the period of the Exodus. On the other hand, a passage in Herodotus (book ii., ch. 77) states that the Egyptians "use wine prepared from barley, because there are no vines in their country"—*oinō d'ek krithcōn pepoieemenō diachreeōntai, ou gar sphi eisi en tee chōree ampeloi.* Sir G. Wilkinson conjectures that Herodotus may refer only to the corn-growing districts, which were not well adapted to the growth of the vine. Whatever may be the explanation, and however credible the testimony of Herodotus as to the state of things in his own age, his words cannot apply to Egyptian agriculture ten centuries preceding his visit. The evidence of Scripture as to the cultivation of the vine in Egypt has been corroborated by the paintings on the tombs of Thebes, some of which, copied by Sir G. Wilkinson ('Ancient Egyptians,' vol. ii., pp. 141—151), strikingly show that the vine was extensively and scientifically cultivated by the ancient Egyptians. Hellanicus even mentions a report that the first cultivators of the vine were the settlers round about Plinthina, an Egyptian city on the Mediterranean. The time of vintage in Egypt was towards the end of June or commencement of July. In one painting boys are represented guarding the ripened clusters from the depredations of birds, and men are depicted plucking the grapes and carrying them away in wicker baskets. For wine-making the Egyptians sometimes used bags filled with grapes, which were squeezed by the turning of two poles in opposite directions. They also built raised platforms where men trod the clusters, whose juice flowed into a lower receptacle, and thence into vessels ready to receive it. Athenæus, who died A.D. 198, describes, in his 'Deipnosophistai,' various kinds of Egyptian wine, one of which—the Mareotic—he says, 'does not affect the head'—*kephalees ouk kathiknoumenos.* Of the Tæniotic, he states that "it has such a degree of richness [*liparon;* literally, 'fatness'], that when mixed with water it seems gradually to be diluted, much in the same way as Attic honey well mixed." Of another species he remarks that it is so *thin* and digestible that "it can be given without harm to those suffering from fever"—*ōs tois puretmousi didomenos mee bleptein.* The sober would select such wines as these, while the dissolute would seek after strongly fermented or drugged wines, and failing them, would drink to satiety of the less intoxicating sorts. The wall pictures prove that both men and women drank at feasts to intoxication, and some of the artists seem to have taken a sarcastic pleasure in holding up the intemperance of their contemporaries to ridicule. At a later period, and possibly in the earlier ages also, palm wine and beer were extensively drunk, the native name of

the beer appearing in the Greek writers as *zythus*, but known also as 'barley wine'—*oinos krithinos*. Caution, however, is called for in pronouncing upon the nature of ancient liquors and the manners of the people. The pictured excesses may have been occasional, with long intervals of abstinence; and concerning the articles used, the words of Sir G. Wilkinson are entitled to much weight:—"Considering how persistent the custom was among the ancients of altering the qualities of wines by drugs and diverse processes, we may readily conceive the possibility of the effects ascribed to them, and thus it happened *that opposite properties* were frequently attributed to the same kinds."—('Anc. Egypt,' ii. pp. 162-3.)

2. *How far is the chief butler's dream to be understood as illustrative of actual usage?* Josephus's version of the butler's speech is as follows:—"He said . . . that by the king's permission he pressed the grapes into a goblet, and having strained the *sweet-wine*, he gave it to the king to drink, and that he received it graciously"—*elege . . . toutous autos apothlibein eis phialeen hupechontos ton basileōs, diatheesas te to* GLEUKOS *dounai tō basilei piein, kakainon dexasthai kecharismenōs*. Josephus here uses *gleukos* to designate the expressed juice of grapes before fermentation could possibly commence. Whether the dream of the chief cup-bearer represented his practice at court is doubted. The writer of the article 'Joseph,' in Smith's 'Dictionary of the Bible' (Ven. Arch. Lord Harvey, M.A.), denies that any inference can be drawn from the dream as to the kind of wine supplied to the kings of Egypt at this period, and he points out that all the events (the growth of the vine, etc.) are described as transpiring with unnatural rapidity; but it may be rejoined, that as the events were in themselves natural, the proper conclusion is that it was the custom of the chief cup-bearer to prepare the king's wine by pressing the juice of grapes into a receiver, and offering it—not perhaps instantly, but after straining it, while it was yet fresh and free from fermentation—to the royal hands. That the style of the narration is calculated to convey this impression can hardly be denied by any candid mind. Matthew Henry, the prince of practical commentators, observes, "Probably it had been usual with them to press the full ripe grapes immediately into Pharaoh's cup, the simplicity of that age not being acquainted with the modern art of making the wine fine." Bishop Lowth (on Isa. v. 2) observes, "See Gen. xl. 11, by which it should seem that they (the Egyptians) drank only the fresh juice pressed from the grape, which was called *oinos ampelinos*,—Herodotus, ii. 37." But in the opinion of some critics the phrase *oinos ampelinos*, 'wine of the vineyard,' is used simply to distinguish, not one kind of grape-juice from another, but grape wine from palm wine, barley wine (beer), etc. Sir G. Wilkinson, however, has obviously an eye to vineyard wine freshly made, when he speaks of it as one of the offerings to the gods of Egypt, and as "one of the most delicious beverages of a hot climate, and one which is commonly used in Spain and other countries at the present day."—('Anc. Egypt,' v. p. 366.) As to palm wine, he remarks, "The modern name of it in Egypt is *lowbgeh*. In flavour it resembles a very new light wine, and may be drunk in great quantity when taken from the tree,* but as soon as fermentation has commenced its intoxicating qualities have a powerful and speedy effect."—(*Ibid.*, iii. p. 375.) Dr Adam Clarke, in his note, is very decided: "From this we find that wine anciently was the mere expressed juice of the grape, without fermentation. The

* This recalls the lines in Thomson's 'Seasons' (Summer),—

"Or stretched amid these orchards of the sun,
Give me to drain the coco's milky bowl,
And from the palm to draw its *freshening wine*,
More bounteous far than all the frantic juice
That Bacchus pours."

saky, or cup-bearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the *yayin* of the Hebrews, the *oinos* of the Greeks, and the *mustum* of the ancient Latins." In his tract on the Sacrament he says *vinum* in place of *mustum*.

3. *Were the ancient kings of Egypt permitted to drink wine? and if so, of what sort?* Herodotus (B.C. 480), who travelled in Egypt, states that the kings, like the priestly class of which they were members, had a portion of wine allotted to them—a portion not large enough, indeed, to satisfy them all. To the same effect, Hecatæus (B.C. 549) and Diodorus Siculus (B.C. 50)—whose history is in the main a compilation from more ancient works—state that king Bocchoris, who reigned B.C. 766, enacted "that the kings should take as much wine as would refresh but not inebriate." On the contrary, Eudoxus, a learned Greek who had visited Egypt, and who died B.C. 340, is cited by Plutarch as affirming, on the authority of the priests, that until the reign of Psammetichus (B.C. 640) the kings drank *no wine*. The priests may have meant that the ancient kings were forbidden to use wine of an intoxicating quality. Sir G. Wilkinson, who enters into this question in his 'Manners and Customs of the Ancient Egyptians,' and in his Notes to 'Rawlinson's Herodotus,' refers to this narrative in Genesis as evidence that "as early as the time of Joseph the Egyptian kings drank wine;" but a permission to use wine prepared according to the dream might well have co-existed with a prohibition to use such sorts as, according to Rosenmüller, contained *aliquid pestiferum*—'something pestiferous.'

Dr Kalisch, in his 'Historical and Critical Commentary on the Old Testament,' after referring to the conjecture that the chief butler *assumes* the wine to have passed through the fermenting process, significantly adds, "But *it is as probable that some temperate persons* (as it was later ordained in the Koran)* abstained from fermented wine on account of its more intoxicating power, and that at some period the priests, who regulated the king's table as they controlled all his public and private affairs, *prohibited* to him the fermented juice of the grape." The suggestion is not without force that the injunction in Prov. xxxi. 4, 5, "It is not for kings to drink wine, nor for princes strong drink," was a recognition of 'the wisdom of Egypt,' and of the Egyptian kings. The king was the head of the priesthood; and as regards the priests and their temple rites, it seems, from Herodotus, that in his day they were allowed "portions of wine, and that wine was offered in the temples, and poured upon the altars." The sepulchral paintings confirm the latter statement; but Plutarch, in his 'Treatise on Osiris and Isis' (sec. 6), furnishes an interesting statement, which we quote entire:—"As to wine, they who wait upon the gods in the City of the Sun [the 'On' of Genesis, where Joseph's father-in-law was a priest, and the 'Heliopolis' of the Greeks] carry absolutely none into the temple, as something not seemly to drink in daytime, the lord and king looking on; but the other priests use wine—a little, indeed,—and they have many sacred solemnities free from wine (*aoinous hagneias*), when they spend the time in philosophizing, and in acquiring and imparting instruction on divine things. Even the kings themselves, being of the order of priests, have their wine given to them according to a certain measure as prescribed in the sacred books, as Hecatæus informs us. They began to drink (wine) from the time of Psammetichus, previous to which they drank no

* The law of the Koran was undoubtedly borrowed by Mohammed from a pre-existing and traditional *morale* and regimen. This idea of the possibility of the priests having been more strict at one period than another is illustrated by the fact that many of the ancient monastic institutions of Britain were founded (as their charters evince) on abstinence principles, from which, age by age, they departed,—first through the hospital and *medicinal* use of wine, until 'good cheer' and inebriation became the rule. Hence an argument founded on the *assumed* uniformity of practice in different ages must be viewed with suspicion.

wine at all (*proteron d'ouk epinon oinon*); and if they made use of it in their libations to the gods, it was not because they looked upon it as in its own nature acceptable, but as the blood of those enemies who formerly fought against them, which, being mixed with the earth, produced the vine; and hence they think that drinking wine in quantities (*to methuein*) makes men silly and mad (*ekphronas kai parapleegous*), being filled with the blood of their own ancestors. These things are related by Eudoxus in the second book of the Tour, as he had them from the priests themselves." The acknowledged fact that the use of wine was strictly forbidden to priests during their more solemn purifications, is of no small significance when compared with the similar interdict laid on the Jewish priests (Lev. x. 9).

In the 'Cambridge Essays' (1858) there is a curious paper by Mr C. W. Goodwin, the Egyptologist, who furnishes translations of some writings of a supposed very high antiquity. Several are believed to be as old as the time of Moses, and in one of them, Amen-em-an, a steward of the royal house, writes to Pentaour, a poet, in the language of reproof. Among other things he says, "If beer (*kek*—which may signify palm wine, Mr Goodwin remarks) gets into a man it overcomes the mind. Thou art like an oar started from its place, which is unmanageable every way. Thou art like a shrine without its god; like a house without provisions, whose walls are found shaky. If thou wieldest the rod of office (?), men run away from thee. Thou knowest that wine is an abomination. Thou hast taken an oath (pledge?) concerning strong drink, that thou wouldst not put it into thee. Hast thou forgotten thy resolution?"

Chapter XLIII. Verse 11.

And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds.

And a little honey] Hebrew, *u-mĕat dĕvash*, 'and a little of honey.'

The Lxx. reads (v. 10), *kai tou melitos*, 'and (a gift) of honey.' The V. has *et mellis*, 'and (a little) of honey.'

It is the opinion of not a few scholars that the Hebrew *dĕvash* or *dĕbash* was commonly if not exclusively used to represent the luscious substance formed by boiling down grape-juice to a jelly-like state. The note of Dr Adam Clarke upon this text is as follows:—"Most translate 'honey,' others 'date-juice'; but neither of these can be meant, as Egypt abounds in the best honey, and is rich in palm dates. The opinion of Shaw [Dr T. Shaw, F.R.S., the eminent traveller] is most probable, that the Hebrew *debash* means a juice of the consistency of honey, prepared from dried grapes, and called by the Arabs *dibs*, the same name. This, in our day, is produced only in a tract of land about Hebron, and yearly sent to Egypt to the amount of three hundred camel-loads. Kæmpfer describes a similar juice. A great part of the grapes is reduced by boiling to a syrup, which upon the tables of the poor supplies the place of butter, and, with abstemious persons, of wine, being mixed with water." Gesenius, in his lexicon, derives *debash* from a supposed verb *dabash*—Greek *depso*, 'to work up a mass'; hence *debash*, "so called as being soft like a kneaded mass;" and having referred to several passages where he considers 'the honey of bees' is intended, he observes, "(2) Honey of grapes, *i.e.* must or new wine boiled down to a third or half (Greek, *hepseema*; Latin, *sapa*, *defrutum*; Italian, *musto cotto*), which is now commonly carried into Egypt out of

Palestine, especially out of the district of Hebron (compare Russel's 'Natural History of Aleppo,' p. 20)—Gen. xliii. 11; Ezek. xxvii. 17."

CHAPTER XLIII. VERSE 34.

And they [the brethren] drank and were merry with him [Joseph].

The Hebrew runs, *vay-yishtu vay-yishkeru immo*, "And they drank and were well-filled with him." *Yishkeru* is from *shah-kar*, 'to drink to the fill,' of *shakar*, 'sweet drink,' extracted from the palm, etc.; though *shakar* was sometimes used of any sweet or pleasant drink, such as the juice of ripe grapes. Where the 'sweet drink' had been allowed to stand for a time and become fermented, copious draughts would intoxicate; but intoxication cannot logically be inferred unless the circumstances (as in the case of Noah) indicate such a condition. The Hebrew term *rah-vah* also signifies 'to drink largely,' 'to be filled with drink,' but it has no allusion to the 'sweetness' of the draught. The Samaritan version gives, 'And they were heavy.' The Targums have *v'ravvi*, which, like *shah-kar*, might include repletion or inebriation; and Jonathan, in his Targum, adds by way of excuse or explanation, the curious declaration, "Because, from the day in which they were separated, they had not drunk wine (*khamrah*), neither he nor they, until that day." The LXX. reads, "Now they drank and were well-filled with him"—*epion de, kai emethustheesan met' autou;* though *methuo*, like *shah-kar*, may be applied to both an innocent and an evil drinking. The Vulgate seems to adopt the more damaging alternative, "And they drank and were inebriated with him"—*biberuntque et inebriati sunt cum eo*,—unless *inebriari* is employed to express simple 'repletion.' The English version, 'were merry,' is evidently designed to prevent the shock that would be given to the devout reader by a statement implicating Joseph in an act of excess and intemperance. Professor Stuart, of Andover, considers that what the patriarchs drank was "not a fermented liquor, but the simple juice of the grape (such as is described Gen. xl. 11)"; and he adds, "That Joseph and his brethren 'were merry,' then, was not because they were intoxicated; and even if this were the case, as their example is not spoken of with any approbation, we could not deduce from it the conclusion that it is commended to our imitation." In truth, however, there is no good reason for concluding that such a sin was committed by them, or that it was approved and promoted by the pious Joseph.

CHAPTER XLIX. VERSES 11, 12.

11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes. 12 His eyes *shall be* red with wine, and his teeth white with milk.

The Hebrew-Samaritan text reads as follows:—"His citizens being bound to a vine, and the sons of his strength to a vine-branch, he washed his vestment in wine, and his garment in the blood of grapes. He made him glad as to his eyes from wine, and white as to his teeth from milk." With this the Samaritan version coincides. The LXX. Vatican Codex runs, "Binding to a vine his foal, and to the helix [or vine-shoot] the foal of his ass, he shall wash in wine his robe, and in the blood of grapes his garment. Cheering are his eyes above wine, and white are his teeth

[more] than milk"—*Desmeuōn pros ampelon ton pōlon autou, kai tee heliki ton pōlon tees onou autou, plunei en oinō teen stoleen autou, kai en haimati staphulees teen periboleen autou. Charopoioi oi ophthalmoi autou huper oinon, kai leukoi oi odontes autou ee gala.*

The Vulgate renders, "Binding to a vine his foal, and to a vine-branch, oh! my son, his ass, he shall wash in wine his robe, and in the blood of grapes his cloak. More beautiful are his eyes than wine, and whiter are his teeth than milk"—*Ligans ad vineam pullum suum, et ad vitem, ô fili mi, asinam suam, lavabit in vino stolam suam et in sanguine uvæ pallium suum. Pulchriores sunt oculi ejus vino, et dentes ejus lacte candidiores.*

The Syriac gives, "He will bind his colt to a vine, and the foal of his ass to a vine-branch. He will cleanse his vestment in wine, and his garment in the blood of grapes. His eyes are of a darker red than wine, and whiter are his teeth than milk." So in substance read the Arabic and Persian versions. The Targums, subsequently quoted, are too periphrastic to be cited here as translations.

V. 11. THE CHOICE VINE] The Hebrew is *la-sorāqah*—the feminine form of *sorāq*, 'a shoot' or 'tendril,' or 'a collection of branches,' from *soraq*, 'to interweave.' Bishop Patrick understands a reference to the vine of the valley of Sorek, adjoining Eshcol; and Bishop Lowth (Isa. v. 2), regarding 'Sorek' as a proper name, proposes to read 'to his own Sorek.' The Sorek vine might possibly retain that name when transplanted. One conjecture identifies it with a species known in Morocco as the *serki*, which yields a small but very sweet grape, highly prized. In Fuerst's Hebrew and Chaldee Concordance, SORAQ is defined to be a vine laden with grapes "filled with a red and superior wine"—*vino rubro ac præstanti impletis.* As to Sorek, comp. Judg. xvi. 4; Isa. v. 2; xvi. 8; Jer. ii. 21.

HE WASHED HIS GARMENTS IN WINE, AND HIS CLOTHES IN THE BLOOD OF GRAPES] This is a striking example of the parallelism which formed one of the features and beauties of Hebrew poetry—the two clauses differing in language but corresponding in sense—'garments' answering to 'clothes,' and 'wine' (*yayin*) to 'the blood of grapes' (*dam anahvim*). 'Blood' is a poetical name for 'juice,' and is evidence of the ancient signification of *yayin* as 'the juice of the grape,' prior to fermentation. This juice, squeezed out, is *yayin*, and hence the juice in the grape, and even the grape itself, might, by a natural figure, bear the same name. [Compare Anacreon's poetical reference to *oinos* as 'confined in fruit upon the branches'—*pepedeemenon oporais epi kleematōn* (Ode 49), and the description of the vintage-treaders 'letting loose the wine'—*luontes oinon.*] Whether *dam anahvim* (blood of grapes) involves a reference to the colour of blood is uncertain. It it does, and if *soraq* yielded a red juice, the allusion to that kind of vine heightens the poetical force of the passage. Grapes, purple as well as white, generally yield a colourless juice; but the skins of the purple sort dye the juice when trodden in the vat; and in this way, if in no other, the similitude would be sustained. [But as to 'blood of grapes,' see note on Isa. lxiii. 2, 3.]

V. 12. HIS EYES SHALL BE RED WITH WINE] This short clause has given rise to much diversity of interpretation; and it will be necessary, for proper consideration, to divide it into two parts:—

1. 'His eyes shall be red.' The Hebrew is *khaklili ainaim*, 'red (as to his) eyes.' But what is the meaning of *khaklili?* The Targums use it descriptively of the appearance of wine. The LXX. (Codices A and B) has *charopoioi*, 'cheering' or 'gladdening'; but Origen, in his 'Hexapla,' notices that copies of that version

were extant in his day (third century) with other meanings, viz., *katharoi*, 'pure'; *thermoi*, 'glowing'; *diapuroi*, 'flaming'; and *phoberoi*, 'terrible.' Aquila's version gives *katakoroi*, 'satiated,' *i. e.* with colour = 'deep-coloured.' In the parallel passage (Prov. xxiii. 29) the LXX. rendering of *khakliloth* is *pelidnoi*, 'dark blue.' Symmachus there reads *charopoi*, 'gladsome'; and Aquila, *katharoi*, 'pure'; unless (which is not impossible) the transcriber substituted for an unusual word, such as *katakoroi*, one which he thought analogous and better understood. The Vulgate has *pulchriores*, 'more beautiful.' Gesenius has an elaborate but undecided note upon the word, which he inclines to render 'being dim,' without, however, rejecting the idea of something bright and flashing. One scholar finds in it the origin of *al-cahal*, the powder used by Eastern women to darken their eyebrows and deepen their beauty, this name of 'alcahal' being supposed to be the same which the Arabian alchemists gave to the spirit they distilled from wine, the 'alcohol' of modern science. To the same root are traced the Greek *achluō*, 'to darken,' and *achlus*, 'darkness.' Professor Lee prefers 'refreshed.' Unless some colour is indicated no parallelism with the 'white' of the next clause is presented; it is also clear that the colour has some relation to 'wine'; but to determine this relation requires an examination of the last two words.

2. 'With wine'—Hebrew, *miy-yayin*. The Hebrew *min* is a preposition, with a very comprehensive range of use. Radically it implies separation, as in the text before explained, 'Noah drank of the wine'—*min hay-yayin; i. e.* he drank some of the yayin, which, by the act of drinking, was separated from the rest. Thus arises the sense of 'out of,' 'from,' and causatively, 'by means of.' This is the sense assigned to *min* in this passage by the English translators, who consider that the "eyes of Judah were to be red *with* wine," *i. e.* by means of wine. In the Targums on this passage, as will be seen below, *min* is several times employed with this signification. On the other hand, *min* may be used as a term of comparison, in the sense of 'out of,' 'beyond,' 'more than'; and so construed the clause would read, "His eyes are red (or bright) *above* wine," *i. e.* are of deeper colour and glow. It is curious to mark that Codex A, LXX., reads, *apo oinou*, 'from wine,' which partakes of the ambiguity of the Hebrew *min;* while Codex B (quoted above) has *huper oinon*, 'above wine,' and the versions generally exhibit this reading. The renderings of Aquila, Theodotion, and Symmachus are lost. The external evidence, so far as it has come down to us in ancient translations, is rather in favour of giving a comparative power to *min*, "red [or dark] *above* wine, white *above* milk;" but the internal evidence preponderates in favour of the causative sense, "red [dark] *with* wine, white *with* milk." The 11th verse predicts an abundance of grape-juice, in which (speaking figuratively) the children of Judah should wash their clothes, and we are naturally prepared for an allusion in the 12th verse to some *effect* of that abundance, such as is indicated by the words, "His eyes shall be red *with* wine." The other rendering introduces a contrast not in harmony with the context, and which raises the question, Why should his eyes be described as redder (or darker) than wine, and his teeth as whiter than milk? It may be answered, indeed, that joy from the profusion of Divine mercies would cause the eyes to sparkle; but this answer eliminates from *khaklili* the idea of colour (for the eye is neither red nor dark because it sparkles), and it fails to explain why the teeth are said to be whiter than milk. Accepting, then, the English version as correctly rendering *min* by 'with,' we have to inquire, What is intended by this redness or darkness of eyes from an abundance of *yayin?* Some critics have sanctioned the interpretation which connects this

prophecy with the inflammatory redness or darkness of eye produced by excessive drinking; 'red,' as indicating the fierce flashing glances excited by alcoholic wine, or 'dark,' as denoting the dull, lack-lustre expression of the inebriate's eye. It is true that 'redness of eyes' is one feature in Solomon's portraiture of the drunkard; but this fact illustrates the proposition that 'the letter,' even of Scripture, may kill, if the spirit be overlooked. Piety revolts at the suggestion that Jacob promised as a blessing that which Solomon portrays as a curse. Professor Lee justly denounces this immoral exegesis; but when he substitutes for it the brightness of the eye 'refreshed' by moderate draughts of wine, he lays himself open to a triad of objections: First, that he excludes from *khaklili* the idea of colour; secondly, that he makes this *khaklili* to depend on a limitation of wine, and not, as the passage itself implies, on its profusion; and thirdly, that the 'refreshing' effect he associates with the moderate use of wine is, physiologically, different in degree only from that which he condemns. When the eyes are lighted up with wine, can the brain be said to be perfectly sober? Has not the drinker *then* reached a stage of vinosity when he may regard himself as 'elevated,' but when calmer observers must look upon him as perceptibly lowered in his rational and moral standing?

These expositions may all be considered faulty, as based on the assumption that the phrase 'red as to his eyes' has regard to an appearance of the organ of vision itself; whereas nothing more may be intended than a dark red or deep-coloured appearance *round about the eyes*, such as would be produced by *contact* with 'the blood of the grape.' Those who washed their very clothes in the flowing juice might be appropriately described as carrying the marks of it on their faces; or if allusion is made to the crowded wine-press and the 'crushing swains,' what is more natural than to suppose the juice dashing and colouring with its spray the eyes of the gleeful treaders? The same *usus loquendi* is seen in 2 Kings ix. 30, 'And she [Jezebel] painted her face'—*vattasem bap-puk ainiha;* literally, 'And she put into painting [or pigment] her eyes.' So Ezek. xxiii. 40, 'Thou paintedst thy eyes'—*kakhalt ainaik.* Pliny says of the Roman ladies, that they were given to self-decoration, 'that their eyes must be painted' (or dyed)—*ut tinguantur oculi quoque.* In these and other instances the reference is not to the organ of sight itself, but to the eyelid, eyebrow, or other parts of the face. The English idiom furnishes parallel examples. In the familiar phrase, 'eyes red with weeping,' it is the *border of the eyes*, the cheek contiguous, which is meant; and in the 'blackened eye' some adjacent part. We conclude that *khaklili* indicates the colour of the expressed juice of the grape, which (unless the juice were itself red) would take a purple hue from the colouring matter of the skin; and this purple, being a rich deep colour, forms the best possible contrast to the whiteness of milk. The 12th verse may, therefore, be rendered, "Empurpled are his eyes with grape-juice, and white are his teeth with milk." Schumann explains the last clause, "as if milk distilled from his teeth." The description is redolent of the field and the fold, at once poetical and prefigurative, but yielding no approval, direct or indirect, to the use of intoxicating drinks.

In these verses what is said of Judah is, in reality, predicted of his descendants, whose future territory in the Promised Land was to be so prolific in vines, strong and of the finest quality, that young animals could be everywhere tied to them; while the vines should be so fruitful that, besides the quantities of grapes consumed as solid fruit, the clusters should yield enough juice to form streams like water, in which, if needful, the garments of the people could be bathed. The grape-treaders

would be stained with wine up to their eyes ; and being blessed with pastoral as well as agricultural wealth, their teeth would seem as if made white by the milk they should consume. This promised abundance of vine-fruit and milk may be understood as indicating the fertility of Judah's soil, and the fecundity of his flocks and herds. Whether a typical allusion to Messianic times is included under this description the reader must judge for himself. 'Judah' has been regarded as representative of the Redeemer, and also as collectively symbolizing the Christian church. The Targumists connect these verses with the 18th verse, and construe them exclusively of the Messiah and His warlike achievements. Even Onkelos, who is generally concise, and keeps close to the Hebrew, here becomes diffuse, though he is outdone both by Jonathan and the Jerusalem interpreter. Their three paraphrases are translated in a foot-note, and prove how little the cultivated Jewish mind could, of itself, and even with the aid of the prophets, have developed that *ideal* of suffering yet triumphant Goodness, which the Gospels supply in the life of our Lord and Saviour Jesus Christ. *

* The Targum of ONKELOS reads :—"Israel shall dwell in his city ; the people shall build his temple, and they shall be righteous in his city, and doers of the law according to his doctrine. The finest crimson shall be his clothing, and his apparel shall be of silk dyed with scarlet and diverse colours. His mountains shall be red with vineyards, and his hills shall flow with wine (*ba-khamar*) ; his fields shall be white with corn and flocks of sheep."

The Targum of JONATHAN runs :—"How beautiful is king Messiah, about to spring forth from the house of Judah ! He shall gird His loins and descend to make ready the battle array against His enemies, slaying kings with their nobles ; nor is there a king or noble who shall stand before Him who reddens the mountains with the blood of the slain, and whose blood-stained clothes resemble the skin of grapes. Beautiful as wine (*k'khamrah*) are the eyes of king Messiah, nor is He able to look upon impure connections and the effusion of innocent blood ; His teeth are pure from milk, so that they shall not eat the spoil of rapine and violence ; and therefore His mountains and winepresses shall be red with wine (*min khamrah*), and His hills shall be white with (*min*) corn and the wool of sheep."

The *Jerusalem Targum* is pitched in the same allegorical strain :—"How beautiful is king Messiah, about to spring forth from the house of Judah ! He binds up his loins, and goes forth in battle array against those who hate Him, slaughtering kings with their nobles ; He dyes the vines red with the blood of their slain, and turns the hills white with the fat of their mighty men. His garments are stained with blood, and He resembles one employed in treading grapes. How beautiful in their appearance are the eyes of king Messiah from wine ! (*min khamrah*), so that He cannot behold impure connections and the shedding of innocent blood. His teeth are rather employed in sacred rites than in eating the prey of robbery and violence ; His mountains are red with (*min*) vines, and His winepresses with His wine (*min khamrah*) ; His hills are white with (*min*) the abundance of corn and flocks of sheep."

THE BOOK OF EXODUS.

Chapter III. Verse 8.

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey.

Flowing with milk and honey] Hebrew, *zahvath khahlav u-d'vash.* 'Milk and honey' are used for the general produce of the land, and 'flowing with' is a striking figure of abundance. Concerning *debash*, see note on Gen. xliii. 11. The phrase 'flowing with milk and honey' has a proverbial iteration in the Pentateuch. Besides the above passage, it occurs in Exod. iii. 17; xiii. 5; xxxiii. 3; Lev. xx. 24; Numb. xiii. 27; xiv. 8; xvi. 13, 14; Deut. vi. 3; xi. 9; xxvi. 9, 15; xxvii. 3; xxxi. 20. Also in Josh. v. 6; Jer. xi. 5; xxxii. 22; Ezek. xx. 6, 15.

Chapter VII. Verse 24.

And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

The Nile was emphatically *the* river of Egypt—its only river,—and, as rain seldom fell, the main source of its water supply for irrigation and potable use. The deliciousness of the Nile water passed into a proverb, and it was considered so fattening that (according to a tradition preserved by Plutarch) the sacred bull Apis was not allowed to drink of it. The modern Turks are said to excite their thirst for it by the use of salt. That the water of their beloved river, to which they paid divine honours, should have been made loathsome to them, was one of the severest trials possible to the Egyptians, and one of the most forcible evidences which the God of Israel could exhibit of His supremacy over the deities in which they trusted.

Chapter XII. Verses 8, 15, 17—20, 34, 39.

8 And they shall eat the flesh in that night, roasted with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it. . . . 15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. . . . 17 And ye shall observe *the feast of* unleavened bread. . . . 18 In the first *month*, on the fourteenth day of the month at

even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. 20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. . . . 34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. . . . 39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

V. 8, 15, 17, 18, 20, 39. UNLEAVENED BREAD] The Hebrew is *matzoth*, 'sweet things,' in all these passages. [On *matzoth*, see Note on Gen. xix. 3.] In ver. 8 the LXX. reads *azuma*, 'unleavened things,' and the Vulgate *azymos panes*, 'unleavened loaves.' In ver. 15 the LXX. has *azuma*, the Vulgate *azyma*. In ver. 17 a singular variation occurs. The Hebrew-Samaritan text, which is followed by the Samaritan version, has *matzvah*, 'precept,' instead of *matzoth*; so that instead of "And ye shall observe [or attend to] the unleavened things," it represents as the true reading, "And ye shall observe the precept." This reading is followed by the LXX., which has *teen entoleen tauteen*, 'this command.' But the Vulgate follows our present Hebrew text, and reads *azyma*, 'unleavened things'; and the same reading was evidently in the MSS. used by the Targumists. Several Jewish rabbis regard the words as a command to watch the unleavened cakes, lest they became accidentally leavened; and one rabbi draws the spiritual inference that care should be taken to keep the true doctrine from becoming corrupted by error.* In ver. 18, 20, the LXX. has *azuma*, the Vulgate *azyma*. In ver. 39, *ugoth matzoth*, rendered in the A. V. 'unleavened cakes,' is literally 'cakes—unfermented ones'; in the LXX. it is *azumous*, 'unleavened' [*artous*, loaves, being understood]; and in the Vulgate *panes azymos*, 'loaves unleavened.'

V. 15, 19. LEAVEN] The Hebrew is *seor*, LXX. *zumee*, Vulgate *fermentum*. *Seor* is supposed to be a derivative of *soar*, an unused root, related to *shoar* and *sir*, 'to boil up,' 'bubble up.' *Zeō*, from which comes the Greek *zumee*, and *ferveo*, the root of the Latin *fermentum*, have similar significations. *Seor* may be regarded as any substance capable of *producing* fermentation,—all yeasty or decaying albuminous matter. Such a substance tenaciously adheres to vessels containing fermented fluids, however carefully racked; and among a people possessed of imperfect refining contrivances, the command to put away all *seor* out of their houses and accustomed quarters during the passover feast, could never have been rigidly carried out if fermented liquors had been retained upon their premises. *Seor* occurs only in three other places—Exod. xiii. 7; Lev. ii. 11; and Deut. xvi. 4,—where it is rendered 'leavened bread.' *Seor* is supposed by some critics to enter into the composition of *mishereth* [*s* being changed into *sh*], rendered in the plural 'kneading-troughs' (ver. 34). The word also occurs Exod. viii. 3, and Deut. xxviii. 5, 17. Others prefer to derive it from *shah-ar*, 'to be left' or 'remain,' and understand by *mishereth* the remains of the dough left over from a

* This recalls Paul's comparison in 1 Cor. v. 6—8.

previous baking; and to this construction the Lxx., Vulgate, and Targums incline: but that the reference is to some portable vessels used in the preparation of dough seems certain from the context in each of the places where the word occurs. *Seor* is related to the word *sour*—being, in fact, the 'sourer,'—and hence contrasts with *matzah*, 'the sweet' or 'fresh,' unspoilt.

V. 15. Leavened bread] Hebrew, *khahmātz;* Lxx., *zumeen;* Vulgate, *fermentatum. Khahmātz* is generically any fermented substance—anything which has been subject to the action of *seor*. It might seem superfluous to raise the question whether *khahmātz* includes liquids as well as solids, since it is equivalent to asking whether fermentation is itself or something different. The modern Jews differ in their view of this question; for though they generally include under *khahmātz* fermented fluids made from corn, the majority of them do not include under it fermented wine. This inconsistency is defended by a theory of the mediæval Rabbins, "that the juices of fruits, including grape-juice, do *not* ferment." Now it must have been patent to *all* careful observers, *first*, that the juice of crushed grapes did ferment—'boil up' or 'bubble'—when left exposed to the air for some hours, and without the adoption of preventive measures; and *secondly*, that the cause of this fermentation was the prior fermentation of something (gluten) in the grape, which had thus become a powerful ferment, *i. e.* a *seor*. This *seor* decomposes the sugar of the grape-juice (*glucose*), the elements of which, entering into a new chemical relation, are changed into alcohol and carbonic acid gas. [See Note on Gen. i. 29.]

V. 19. That which is leavened] In ver. 19 the Hebrew *kal okāl makhmetzeth* is literally "every one eating [or consuming] a fermented thing,"—from *khahmātz* as above. In ver. 19 and 20 the Lxx. has *zumōton*, the Vulgate *fermentatum*. In ver. 20, "Ye shall eat nothing leavened," the Hebrew stands *kal makhmetzeth lo tokalu*, "everything fermented ye shall not eat."

V. 34. Before it was leavened] The Hebrew is *terem yekhmatz;* the Lxx., *pro tou zumōtheenai;* the Vulgate, *antequàm fermentaretur.*

V. 39. For it was not leavened] Hebrew, *ki lo khahmātz;* Lxx., *ou gar ezumōthee;* Vulgate, *neque enim poterant fermentari.*

The substance of this decree may be succinctly stated. From the 14th day of the month Nisan, nothing that could *cause* fermentation, or that had *undergone* fermentation, was to be found in the houses, or to be used as articles of food by the Jewish people. The decree was strict, absolute, and universal, admitting of no exception as to place or person during the period named. To guard against a possible violation, the Rabbins afterwards *included* the 14th day in the prohibited term—so far, at least, as to make a diligent search that every particle of the proscribed substance might be put away. The loss of civil and religious privileges was to follow disobedience to this statute—that is, as we may suppose, where the violation arose from wilful carelessness or contempt, and not from involuntary oversight. The rigour of the law was, doubtless, mitigated in its administration by a regard to extenuating circumstances.

Observation 1. The prohibition against the presence of ferment and the use of all fermented articles is very explicit and emphatic, and the penalty for disobedience reads exceedingly severe. That a capital penalty was intended is, however, too probable, though some sentence resembling outlawry is involved.

2. That a prohibition so strongly declared and supported was not arbitrary in its origin is unquestionable, unless the divine legation of Moses is wholly rejected.

A perpetuated remembrance of the embittered condition of their forefathers was one object to be secured. But the principal reason must be sought in that association of ideas by which ferment and fermented things were regarded as symbolical of moral corruption and disorder. [See Notes on Matt. xvi. 6, 11, 12; 1 Cor. v. 7, 8.] Plutarch, in his 'Roman Questions' (109), and Gellius, in his 'Attic Nights,' remark that the priests of Jupiter were not permitted to touch leaven, because it was the product and producer of corruption.

3. No plea that would exempt fermented liquors from the sweep of this prohibition can be sustained, without ignorantly assuming a difference that does not exist, and ascribing the same ignorance to the lawgiver of Israel. The practice of the modern Jews is not uniform, some using fermented wine during the passover, and others an unfermented wine prepared from the maceration of raisins. But were their practice uniformly in favour of fermented wine, it would but furnish another and quite superfluous evidence of the Jewish tendency to "make void the law of God by their traditions."

CHAPTER XIII. VERSES 6, 7.

6 Seven days thou shalt eat unleavened bread, and in the seventh *shall be* a feast to the LORD. 7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

V. 6. UNLEAVENED BREAD] Hebrew, *matzoth;* LXX., *azuma;* Vulgate, *azymis* and *azyma.*

V. 7. LEAVENED BREAD] Hebrew, *khahmātz,* 'what is fermented'; LXX., *zumōton;* Vulgate, *aliquid fermentatum.*

LEAVEN] Hebrew, *seor;* LXX., *zumee.* The Vulgate is without a word, 'fermentatum,' or 'fermentum' having to be supplied by the reader.

THY QUARTERS] That is, all their *accustomed* places, such as dwelling-rooms, cellars, etc. The ferment was doubtless carried *out* from these to outhouses or caves.

CHAPTER XVII. VERSES 3, 5, 6.

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children, and our cattle, with thirst? . . . 5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. 6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

The murmuring of the Israelites for water, and for no other beverage, while it was a sad evidence of their unbelief, showed that while in Egypt they had little, if any, acquaintance with other drinks. Had they formed an attachment to other liquids, discontent at their absence would certainly have been expressed, as it was at the absence of the familiar fish, fowl, onions, and leeks. To satisfy their reasonable

desire for water (though unreasonably and irreverently manifested) the rock in Horeb gave forth the stream which followed them in their subsequent desert-wanderings. No stronger draughts, for health and strength, were required by them, their wives, and little ones, contrary to the opinion still prevalent which associates intoxicating liquor with necessary diet and refreshment. On this point ancient facts upset modern theory.

Chapter XXI. Verses 28, 29.

28 If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit. 29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

This Mosaic regulation was designed to impress the Jewish mind with the value of human life, and the duty of preventing whatever might endanger it. The passage plainly teaches—the lesson is world-wide and for all time—that in the Divine sight men are responsible for consequences which they may prevent, but do not; and it is no justification to plead that the consequences were not inevitable, nor designed, nor foreseen. Who can plead ignorance that the tendency of strong drink is to create a diseased craving for itself, or that the common sale of it actually and extensively produces habits of intemperance? And when these tendencies and results are clearly declared and well understood, the personal duty of abstinence from intoxicating liquor, and the national duty of legislative prohibition of traffic in it, become abundantly plain. Such a duty may be described as 'expediency,' but it is at any rate an expediency the neglect of which places the neglecters in no enviable position. Ignorance and error may be innocent, but not when they result from a voluntary rejection of knowledge. The existence of Temperance Societies thus increases the responsibility of all classes.

Chapter XXII. Verse 5.

If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

Vineyard] Hebrew, *kerem*. To 'cause a field or vineyard to be eaten,' is an elliptical mode of expression. *Bah-ar* signifies to eat or consume, and is here used in the Piel conjugation to express the devastation which loose cattle would make in a field or vineyard. That the owner of the cattle should compensate in kind for the injury done was an equitable regulation. The Samaritan and Lxx. versions extend the verse by inserting after 'man's field' the following:—"he shall make restitution according to his produce; but if he has destroyed the whole field [of another], of the best," etc.

Chapter XXII. Verse 29.

Thou shalt not delay *to offer* the first of thy ripe fruits, and of thy liquors.

THE FIRST OF THY RIPE FRUITS] The Hebrew is a single word, *melaäthkah*, literally 'thy fulness,' or 'abundance,' here used to signify the first fruits due to the Giver of all good, and serving to remind the people that they were called upon to render to His service out of the abundance of His beneficence to them. "Freely ye have received, freely give."

AND OF THY LIQUORS] Hebrew, *vĕ-dimakah*, 'and of thy tear'; from *dĕma*, 'a tear,' an expressive metaphor of the gums and rich juices of trees and fruits that spontaneously drop from them. The same idiom is presented in the Greek *dakruon tōn dendrōn*, and the Latin *arborum lacrimæ*, 'tears of trees.' In Spain a wine called *lagrima* is made from the droppings of muscatel grapes, which, "melting with ripeness, are suspended in bunches" (Redding on Wines, p. 58); and the famous Tokay wine, or Tokay Ausbruch, *i. e.* flowing forth, derives its name from the juice which drops from the unpressed grapes grown in a single Hungarian vineyard. These droppings form the 'essence of Tokay,' which when mixed with the juice of the vat in the proportion of 61 parts to 84 of the latter, compose the 'Tokay Ausbruch.' Quite different from these droppings are 'the tears of the vine,' a limpid distillation of the sap at the time the plant is budding (Redding, p. 50).

The LXX. renders the passage *aparchas halōnos kai leenou sou*, 'the fruits of the threshing-floor and thy wine-press.' The Vulgate reads, *decimas tuas et primitias tuas*, 'thy tenths and thy firstfruits.' Rosenmüller states, "Some understand by *dĕma* the best and choicest part of anything, since the liquor or sweetness which flows spontaneously from trees, vines, and shrubs, is their choicest produce." Kalisch renders "from the abundance of thy corn and the choicest of thy wine."

CHAPTER XXIII. VERSE 11.

In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard.

WITH THY VINEYARD] *Lĕ-karmĕkah.* The soil was to be tilled and sown for six years in succession; on the seventh it was to lie fallow, and what it spontaneously produced was to be for the use, first of the poor, and then of the 'beasts of the field.' This humane law was applicable both to vineyards and oliveyards.

CHAPTER XXIII. VERSES 15, 18.

15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear before me empty.) . . . 18 Thou shalt not offer the blood of my sacrifices with leavened bread.

V. 15. THE FEAST OF UNLEAVENED BREAD] Hebrew, *eth khag ham-matzoth*, 'the festival of unfermented things.' [See Note on Exod. xii.] LXX., *azuma;* Vulgate, *azymorum.*

THE MONTH ABIB] *Abiō* is the same as *Nizan*, the first month of the ecclesiastical year, and seventh of the civil year, the commencement of the Syrian spring-time, corresponding to part of our March and April.

V. 18. WITH LEAVENED BREAD] Hebrew, *al-khahmūtz*, 'with what is fermented'; LXX., *epi zumee*, 'with leaven'; Vulgate, *super fermento*, 'upon leaven.'

CHAPTER XXIX. VERSE 2.

And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil; *of* wheaten flour shalt thou make them.

UNLEAVENED BREAD] Hebrew, *lekhem matzoth*, 'bread of unfermented materials,' *i. e.* a loaf made of unfermented dough.

AND CAKES UNLEAVENED] Hebrew, *vĕ-khallath matzoth*, 'and perforated cakes of unfermented materials.'

AND WAFERS UNLEAVENED] Hebrew, *u-rqiqai matzoth*, 'and thin-cakes of unfermented materials.'

CHAPTER XXIX. VERSE 23.

And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of unleavened bread that *is* before the LORD.

UNLEAVENED BREAD] Hebrew, *ham-matzoth*, 'the unfermented articles,' *i. e.* those enumerated in ver. 2.

CHAPTER XXIX. VERSE 40.

And the fourth part of an hin of wine *for* a drink-offering.

A HIN OF WINE] Hebrew, *ha-hin yayin*, 'the hin of YAYIN.' According to Josephus, it was equal to two Attic *choes*, each *choes* equal to six English pints; so that the *hin* was twelve pints, and the fourth part was three pints, English.

FOR A DRINK-OFFERING] Hebrew, *vĕ-nāsek*, 'and (as) a libation,' from *nahsak*, 'to pour out.' The A. V. tends to convey the mistaken idea of *nāsek* as an offering to be drunk. The LXX. reads, *kai spondeen to tetraton tou ein oinou*, 'and for a libation the fourth part of a hin of wine.' The Vulgate has *et vinum ad libandum ejusdem mensuræ*, 'and wine of the same measure for pouring out.'

It may be asked, How could this command be carried out in the wilderness?

Of course, obedience to all or any of the Levitical ordinances was dependent on the possession of adequate resources. Many of the prescriptions could not be completely complied with till after the arrival of Israel in the promised land. Some wine, however, was procurable during the desert sojourn, as appears from Lev. x. 9. For one explanation, see the legend of the Targum, quoted in the Note on Cant. i. 14.

CHAPTER XXX. VERSE 9.

Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

DRINK-OFFERING] See Note above on chap. xxix. 40.

CHAPTER XXXIV. VERSE 18.

The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib : for in the month Abib thou camest out from Egypt.

UNLEAVENED BREAD] Hebrew, *matzoth*, 'unfermented-cakes.'

CHAPTER XXXIV. VERSE 25.

Thou shalt not offer the blood of my sacrifice with leaven.

WITH LEAVEN] Hebrew, *al-khahmātz*, 'with what is fermented'; LXX., *epi zumee*, 'with leaven'; Vulgate, *super fermento*, 'upon leaven.'

THE BOOK OF LEVITICUS.

CHAPTER II. VERSE 4.

And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

UNLEAVENED CAKES] Hebrew, *kholloth matzoth*, 'perforated cakes, unfermented.' [See Note on Exod. xxix. 2.]

AND UNLEAVENED WAFERS] Hebrew, *u-rqiqai matzoth*, 'and thin cakes unfermented.'

CHAPTER II. VERSE 5.

And if thy oblation *be* a meat offering *baken* in a pan, it shall be *of* fine flour unleavened, mingled with oil.

UNLEAVENED] Hebrew, *matzah*, 'sweet' or 'fresh.' Observe that the conventional word 'unleavened' does not express the wide meaning of unfermented.

CHAPTER II. VERSE 11.

No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

SHALL BE MADE WITH LEAVEN] Hebrew, *ta-ahseh khahmātz*, 'shall be made with a fermented-substance.'

FOR YE SHALL BURN NO LEAVEN, NOR ANY HONEY] Hebrew, *ki kahl-seor vĕkahl-devash lo taqtiru*, "for every [= any] ferment and every [= any] honey ye shall not burn." No *seor* (yeast, or fermenting substance) was to be present. The extension of this prohibition to honey (*debash*) has been referred to the readiness with which honey ferments in contact with ferment. Others suppose that honey was excluded because commonly used in heathen worship. Some find allegorical reasons for the prohibition, as Baal Hatturim:—"Honey is forbidden because the evil concupiscence is as sweet unto a man as honey." The question whether by *debash* was here intended the honey of bees or of dates, or grape-juice reduced to a honeyed consistence by boiling, or whether it included all kinds, cannot be satisfactorily settled. As in the next verse 'honey' is associated with the oblation of firstfruits,

there may be reason for the note of Rabbi Solomon Jarchi, who understands by it 'the firstfruits of figs and dates.'

CHAPTER VI. VERSE 16.

And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

UNLEAVENED BREAD] Hebrew, *matzoth*, 'unfermented-cakes.'

CHAPTER VI. VERSE 17.

It shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* most holy, as *is* the sin-offering, and as the trespass-offering.

LEAVEN] Hebrew, *khahmātz*, 'fermented-matter.'

CHAPTER VII. VERSE 12.

If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

UNLEAVENED CAKES] Hebrew, *kholloth matzoth*, 'perforated unfermented-cakes.'

AND UNLEAVENED WAFERS] Hebrew, *u-rqiqai matzoth*, 'and thin unfermented-cakes.'

CHAPTER VII. VERSE 13.

Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

LEAVENED BREAD] Hebrew, *lekhem khahmātz*, 'bread fermented.'

CHAPTER VIII. VERSE 2.

Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread.

UNLEAVENED BREAD] Hebrew, *matzoth*, 'unfermented-cakes.'

CHAPTER VIII. VERSE 26.

And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder.

UNLEAVENED BREAD] Hebrew, *matzoth*, 'unfermented-cakes.'
UNLEAVENED CAKE] Hebrew, *kallath matzah*, 'perforated unfermented-cake.'

CHAPTER X. VERSES 8—11.

8 And the Lord spake unto Aaron, saying, 9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations: 10 And that ye may put difference between holy and unholy, and between unclean and clean; 11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

DO NOT DRINK WINE NOR STRONG DRINK] Hebrew, *yayin vĕ-shakar al-tasht*, 'yayin and shakar thou shalt not drink.' The LXX. gives *oinon kai sikera ou piesthe*, 'wine and *sikera* ye shall not drink.' The V. has *vinum et omne quod inebriare potest non bibetis*, 'wine and whatever is able to inebriate ye shall not drink.' On *Shakar*, which here occurs for the first time as a noun, see Preliminary Dissertation. Whether the noun was derived from the verb—which signifies 'to drink freely of the sweet,'—or whether the verb was formed from the noun (the name of the thing—'sweet juice'—being borrowed to describe its copious consumption, *i. e.* to *shakarize*, to drink largely of *shakar*), there is nothing that necessarily connects the word, as verb or noun, with intoxicating qualities. *Shakar* may have originally denoted sweet juice of all kinds; but when distinguished from yayin (as here), may be regarded as generically referable to any sweet juice except the juice of the grape; just as *yayin* generically included the juice of the grape, however expressed or prepared. When *shakar* in its fresh state was mixed, either by accident or design, with a ferment, or time was allowed for its own albumen to decay, it would itself become fermented, and if then freely drunk, would intoxicate the drinker. But it is contrary to evidence and probability to suppose that *shakar* was drunk in that state only, and that 'to *shakarize*' was always tantamount to excessive indulgence in a fermented liquor.

The LXX. in this place merely gives *shakar* a Greek garb—*sikera*; yet *sikera* was never a word current among classical Greek writers, or even in Hellenistic Greek,—*i. e.* the language as modified by the idioms of the Jews who wrote and spoke it. When, therefore, the lexicographers say that *sikera* signified 'all intoxicating liquors except wine,' they mean that *shakar* had that signification; but such a definition is intrinsically defective. Judea was celebrated for its palms; and palm-juice got by tapping the tree, or squeezing the date-fruit, may have first given occasion to the name, which would extend its reference as the sweet juices of other plants came into frequent use. Probably related to *shakar* was the Greek *sakcharon*, applied to the juice of the sugar-cane; from this sprang the Latin *saccharum*, from which the English household word 'sugar' is circuitously derived. The rendering of the Vulgate is periphrastic, and at the same time incorrect, if designed (as it doubtless was by St Jerome) to cover the whole meaning of the Hebrew *shakar*. The Targumists Onkelos and Jonathan in this place (and in this alone) render *shakar* by the Chaldee *marvai* and *m'ravai*, derived from *ravah*, 'to drink largely,' 'to drench,' and 'to make drunk' where the drink consumed was intoxicating,—

thus taking a similar extension of meaning to *shakar*, except that in *m'ravai* the idea of sweetness in the article used was not distinctly conveyed.

Observe—1. *The matters of the prohibition—yayin and shakar.*—If it be asked why all kinds of *yayin* (grape-juice) and of *shakar* (sweet juice in general) were prohibited, when the spirit of the interdict was limited to intoxicating species of both, it may be replied either (1) that the avoidance of all juices of the grape and other fruit when expressed was desirable in order to guard against mistake, where mistake would be so baneful; or (2) that the command was left to be interpreted by its spirit, just as a prohibition in the present day against 'drink' or 'liquor' would be universally understood as not extending to *all* drink and *all* liquor, but as applicable only to that of an intoxicating quality. The former view is confirmed by the extension of the Nazarites' vow of abstinence to even vine-fruit. The Rev. John Wesley, in his New Testament Notes, observes on the prohibition, "*Nor eat grapes*—forbidden him for greater caution, to keep him at the further distance from wine."

2. *The occasion of the prohibition.*—The Jewish rabbis, and most Christian commentators, connect it with the sin of Nadab and Abihu, described in ver. 1; and the ground of this connection they find in the supposed commission of their sacrilege while under the influence of intoxicating drink. The Targum of Jonathan contains the clause, "As did thy sons, who died by the burning of fire." Keil and Delitzsch think that the only connection lay in the rashness of Aaron's sons, and the *tendency* of strong drink to induce a similar disposition; but this will not account for the issue of such a prohibition immediately after such a sin. More to the purpose is the language of Rev. J. J. Blunt, B.D. (in his 'Undesigned Coincidences of Scripture'):—"Thus far, at least, it is clear that a grievous and thoughtless insult is offered to God by two of His priests, for which they are cut off; that without any direct allusion to their case, but still very shortly after it had happened, a law is issued forbidding the priests the use of wine when about to minister. I conclude, therefore, that there was a relation (though it is not asserted) between the specific offence and the general law; the more so because the sin against which that law is directed is just of a kind to have produced the rash and inconsiderate act of which Aaron's sons were guilty." Sad thought! that while the people generally, at that time, neither used nor craved for any intoxicating drink, two of Aaron's sons and assistants should have indulged in it till they fell into heinous guilt, and 'brought upon themselves swift destruction.' Thus early had the priests begun to err through wine, and through strong drink to wander from the way of obedience and safety.

3. *The extent of the prohibition.*—It had respect to *all* priests, through *all* generations, during *all* the period of their sacred ministrations. It is a remarkable proof of the tendency of the Rabbinical mind to make void the law of God, that some of the Jewish doctors of the post-Christian period (such as Maimonides) held that this statute was not broken if a small quantity was drunk, with a pause of time between, or if mixed with water, etc. Ainsworth rejects these equivocations. To infer that the use of intoxicating liquor was sanctioned at other times, or among other classes, is to overlook,—

4. *The object of the prohibition.*—This was to secure the sober, serious, and effectual performance of the priestly offices,—those that related to God (the discrimination of clean from unclean), and those which regarded the people (their instruction in the divine law). "This is a strong reason," observes Dr. A. Clarke, "why they should drink no inebriating liquor."

5. *The solemnity of the prohibition*—'lest ye die.'—The meaning is either "Do not drink, lest ye die as the result of disobedience;" or, "Do not drink, lest ye die by imitating Nadab and Abihu's sin, and so incurring their capital penalty." This proscription proclaims the concern of the Most High for His own glory, for the purity of His worship, the integrity of His ministers, and the welfare of His people.

As legitimate inferences from the whole passage, we may conclude (1) that God regards the use of intoxicating liquor as pregnant with danger to His servants, whatever their rank and attainments; (2) that the avoidance of this danger, by means of abstinence from such drink, having been a rule of His *appointment*, is still a course worthy of general imitation; (3) that the adoption of this abstinence as a habit of life is specially approved by Him in the case of those who are required as 'a holy priesthood' to offer up without ceasing "spiritual sacrifices, acceptable to Him by Jesus Christ." [See Note on Ezek. xliv. 21, where the continuance of this rule is affirmed, and its application to Christian times demanded, unless a revival of the Aaronic priesthood and the Levitical service is to be expected.] Philo Judæus, the celebrated Alexandrian Jew and Platonist, who was contemporary with Christ, says in his treatise On Drunkenness (sect. 32) in reference to this text, "It is almost the only occupation of the priests and ministers of God to offer abstemious sacrifices, abstaining in the firmness of their minds from wine and from every other cause of folly. But Aaron is the priest, and the interpretation of his name is 'mountainous'; reasoning occupying itself with sublime and lofty objects. And no one who is so disposed will ever voluntarily touch unmixed wine or any other drug (*pharmakon*) of folly." [See also a quotation from Philo in the Note on Ezek. xliv. 21.] Some such impression St Jerome appears desirous of conveying in a passage in his letter to Nepotian concerning the life to be led by the clergy and monks (*de vitâ clericorum et monachorum*). In the section on 'feasts to be avoided' (*convivia fugienda*) he writes:—"The apostle condemns, and the old law forbids, winebibbing priests (Lev. x.). Those who serve at the altar may not drink wine and *sicera*. . . . Whatever inebriates and throws the mind off its balance, fly, in like manner as if it were wine. Nor do I say this in order that a creature of God should be condemned by us [Jerome, like many later theologians, confounds the *corruption* of the creature with the creature as formed by God], since, indeed, the Lord is called a wine-drinker (Matt. xiv.), and a small portion of wine was allowed to Timothy when suffering as to his stomach (1 Tim. v.); but in drinking we strictly require that there should be a measure according to the age, and the state of the health, and of the bodily members. So that, if without wine I possess the glow of youth, and my blood affords sufficient warmth, and my system is vigorous and well strung, cheerfully will I abstain from the cup which is suspected to contain *a poison*." *

If St Jerome, who flourished at the close of the fourth century, reflects in this passage the fallacy which attributes salutary, or at least marked medicinal properties, to intoxicating liquor; he no less clearly reflects the profound conviction of the purest minds, that the influence of such drink is dangerous to the moral and

* *Vinolentos sacerdotes Apostulus damnat et vetus lex prohibet. Qui altario deservíunt vinum et siceram non bibant. . . . Quidquid inebriat et statum mentis evertit, fuge similiter ut vinum. Nec hoc dico quod Dei a nobis creatura damnetur. Siquidem et Dominos vini potator est appellatus, et Timotheo dolenti stomachum modica vini sorbitio relaxata est, sed modum pro ætatis et valetudinis et corporum qualitate exigimus in potando. Quod si absque vino ardeo adolescentia, et inflammor calore sanguinis, et succulento validoque sum corpore, libenter carebo poculo in quo suspicio veneni est.*

religious well-being even of those who fill the most sacred offices in the church. (4) Finally, if God in His wisdom enforced abstinence and prohibition as His prophylactic against intemperance within the circle of the priesthood, who can regard those measures as needless or extreme remedies for the same evil in general society at the present day?

CHAPTER X. VERSE 12.

And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy.

WITHOUT LEAVEN] Hebrew, *matzoth*, 'unfermented cakes.' 'Eat it with sweet [fresh] cakes' is therefore the proper translation of this clause; 'unleavened,' by inference, as opposed to that which had fermented or corrupted.

CHAPTER XIX. VERSE 10.

And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

The literal translation of the first two clauses is—'And thy vineyard [*vĕ-karmĕkah*] thou shalt not glean, and the scattering of [*u-pheret*] thy vineyard [*karmĕkah*] thou shalt not gather.' The grapes left after the first plucking or cutting, whether left on the vine or scattered on the ground, should be for the gleaning of the poor. [See Note on Deut. xxiv. 21.]

CHAPTER XXIII. VERSE 6.

And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

UNLEAVENED BREAD, *twice*] Hebrew, *matzoth*, 'unfermented-cakes.'

CHAPTER XXIII. VERSE 13.

And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

See NOTE on Exod. xxix. 40.

CHAPTER XXIII. VERSE 17.

Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the firstfruits unto the LORD.

LEAVEN] Hebrew, *khahmāts*, 'fermented matter.'

CHAPTER XXV. VERSE 3.

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof.

THY VINEYARD] Hebrew, *karmekah*, 'thy vineyard.'

CHAPTER XXV. VERSE 4.

But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

THY VINEYARD] Hebrew, *karmekah*, 'thy vineyard.'

CHAPTER XXV. VERSE 5.

That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.

THE GRAPES OF THY VINE UNDRESSED] Hebrew, *ve-eth-invai nezirekah lo thivtzor*, 'and the grapes of thy separated thou shalt not gather.' The vine is here called *nazir* (separated or consecrated) because during the seventh year it was not to be pruned or plucked.

CHAPTER XXV. VERSE 11.

A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

NOR GATHER THE GRAPES IN IT OF THY VINE UNDRESSED] Neither 'grapes' nor 'vine' is in the original Hebrew, which reads, *vĕ-lo thivtzeru eth-nĕzirah*, 'and thou shalt not gather (or cut off) thy separated.' Each fiftieth year was to be like every seventh—a year separated from the ordinary cultivation of the soil, and this idea of separation from toil, and consecration to rest, was naturally assigned to the whole produce of the land on these septennial and jubilee festivals.

CHAPTER XXVI. VERSE 5.

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

THE VINTAGE, *twice*] Hebrew, *batzir*, 'the cutting off,' from *bahtzar*, 'to cut off,' a name transferred to the season when the grapes were gathered, which was generally done by cutting them away with a sharp instrument [*mazmârah*, pruning-hook], in order to avoid injury to the vine.

THE BOOK OF NUMBERS.

Chapter VI. Verses 1—4.

1 And the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the Lord: 3 He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. 4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

V. 2. A Nazarite] The Hebrew *nahzir* (from *nahzar*, 'to separate one's self') has been retained in the English A. V. The Lxx. reads, "Man or woman, whoever shall specially vow a vow to separate or purify himself with purity to the Lord (*aneer ee gunee hos ean megalōs euxeetai eucheen aphagnisasthai hagneian kuriō*)."

V. 3. He shall separate himself from wine and strong drink] The Hebrew is *miy-yayin vĕ-shakar yatzir*, 'from *yayin* and *shakar* he shall separate himself.' The Lxx. has *apo oinou kai sikera hagnistheesetai*, 'from wine and *sicera* he shall purify himself (or purely abstain).' The V. is *à vino et omni quod inebriare potest abstinebunt*, 'from wine and whatever is inebriating they shall abstain.' The T. of Onkelos has *makhamar khadath vĕ-atiq yivour*, 'from wine, new and old, he shall be separated.' Onkelos thus gives *yayin* the sense of 'new wine,' and *shakar* that of 'old wine,' which makes their difference to consist, not in a difference of the juice, but in a difference of age between portions of the same kind of juice,—that of the grape. A rabbinical tradition is mentioned by Maimonides, that strong drink made of dates, or such like, *was* lawful for the Nazarite, the kind forbidden here being strong drink made with mixture of wine! Another of these traditions went so far as to state that "if a little wine be mingled with honey, or the like, so that there be no taste of the wine, it is lawful for the Nazarite to drink it." What law could survive such unprincipled glosses and elastic interpretations?

And shall drink no vinegar of wine, or vinegar of strong drink] The Hebrew is *khometz yayin vĕ-khometz shakar lo yishteh*, 'fermented-liquor of wine and fermented-liquor of *shakar* he shall not drink.' The Lxx. reads, *kai oxos ex oinou kai oxos ex sicera ou pietai*, 'and vinegar (fermented liquor) from wine, and vinegar from *sicera*, he shall not drink.' The T. of Onkelos gives "the vinegar (*khol*) of wine new, and the vinegar of wine old." The V. has *acetum ex vino et*

ex qualibet alia potione non bibent, "vinegar from wine and from any other liquor they shall not drink." That the V. should have rendered *shakar* in this clause by *qualibet alia potio* is worthy of note. The English A. V. renders *khometz* by 'vinegar' in the six places where it occurs in the Old Testament, according to the Masorite pointing,—Numb. vi. 3 (twice); Ruth ii. 14; Psa. lxix. 21; Prov. x. 26; xxv. 20. The Greek versions of Aquila, Symmachus, and Theodotion, of this passage are lost, but in Psa. lxix. 21 and Prov. x. 26 they supply *omphax*, 'an unripe (or *sour*) grape,' which is defended by Michaelis. Dr A. Clarke observes, "*Khometz* signifies fermented wine, and is probably used here to signify wine of a strong body, or any highly intoxicating liquor." As the ancients did not scientifically distinguish between the alcoholic and acetous fermentations, the generic word signifying 'fermented' was used to describe both. In a hot climate, when *yayin* and *shakar* passed into the alcoholic fermentation, it was difficult to prevent the acetous following. It is the general complaint of winemakers on the Continent that they cannot keep their wines, or transport them to any distance, without mixing them with brandy—a contrivance not available to the ancients.

NEITHER SHALL HE DRINK ANY LIQUOR OF GRAPES] Hebrew, *vĕ-kahl-mishrath anahvim lo yishteh*, 'and every (= any) maceration of grapes he shall not drink.' *Mishrath*, from *shahrah*, 'to loosen' or 'macerate,' signifies 'drink made of steeped grapes.' (So Gesenius.) Bishop Patrick understands "secondary wine, which was made by maceration of grapes in water, after the juice had been pressed out to make wine." The LXX. has *kai hosa katergazetai ek staphulees ou pietai*, 'and whatever is concocted (or elaborated) from the grape he shall not drink.' Aquila and Symmachus have *pasan apobrexin staphulees*, 'every infusion of the grape'; the V., *et quidquid de uva exprimitur non bibent*, 'and whatever from the grape is expressed they shall not drink.' The Syriac gives 'maceration of grapes.'

NOR EAT MOIST GRAPES, OR DRIED] Hebrew, *va-anahvim lakhim vivāshim lo yokāl*, 'and grapes moist (= fresh) and dried he shall not eat.' The LXX., *kai staphuleen prosphaton kai staphida ou phagetai*, 'and the grape newly plucked, and the raisin, he shall not eat.' The V. has *uvas recentes siccasque non comedent*, 'grapes fresh and dried they shall not eat.' Onkelos has *rattivin*, 'green.'

V. 4. OF THE VINE TREE] Hebrew, *mig-gephen ha-yayin*, 'of (or from) the vine of the wine,' a phrase intended to mark definitely the nature of *gephen*, which might otherwise be taken to include every kind of flexile, twig-bearing tree. *Gephen ha-yayin* is equivalent to 'wine-yielding plant,' a mode of expression implying that *yayin* is the immediate produce of the vine, and that grape-juice does not become *yayin* by a subsequent fermentation. The LXX. gives *ex ampelou oinon*, 'from the vine wine.'* The V. has *ex vinea*, 'what concerns the production of wine,' a vineyard, or the vine generically considered.

FROM THE KERNELS EVEN TO THE HUSKS] Hebrew, *mākharzanim vĕ-ad zag*, 'from the grapestones to the skin.' The LXX. has *apo stemphullōn heōs gigartou*, 'from the grapestones unto the husk.'* The Vulgate reads, *ab uva passa usque ad acinum*, 'from the dried grape to the berry-stone.' Dr Gill remarks, "The Jews are divided about the two words here used, which of them signifies the outer-

* The punctuation in Maia's splendid edition of Codex B makes the LXX. to stand *ex ampelou oinon apo stemphullōn heōs gigartou*, 'from the vine wine from the grapestones to the husk.' This pointing would make *oinon* identical with the grape or cluster. But *oinon* may be a copyist's mistake for *oinou*. In the parallel case (Judg. xiii. 14) the LXX. has *ex ampelou tou oinou*, 'from the wine of the vine.'

most part of the grape and which the innermost. Von Gersom agrees with us, but it matters not much who are in the right since both are forbidden."

CHAPTER VI. VERSES 13—20.

13 And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: 14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings, 15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings. 16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering: 17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering. 18 And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace-offerings. 19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite after *the hair of* his separation is shaven: 20 And the priest shall wave them *for* a wave-offering before the LORD: this *is* holy for the priest, with the wave-breast and heave-shoulder: and after that the Nazarite may drink wine.

V. 15. A BASKET OF UNLEAVENED BREAD] Hebrew, *vĕ-sal matzoth*, 'and a wicker-basket of unfermented-cakes.'

WAFERS OF UNLEAVENED BREAD] Hebrew, *u-rqiqai matzoth*, 'and thin unfermented-cakes.'

AND THEIR DRINK OFFERINGS] Hebrew, *vĕ-niskāihem*, 'and their libations.' [See Note on Exod. xxix. 40.]

V. 17. WITH A BASKET OF UNLEAVENED BREAD] Hebrew, *al sal ham-matzoth*, 'with a basket of the unfermented-cakes.'

AND HIS DRINK OFFERING] Hebrew, *vĕ-eth nisko*, 'and his libation.'

V. 19. ONE UNLEAVENED CAKE] Hebrew, *vĕ-khallath matzah akhath*, 'and one perforated unfermented-cake.'

AND ONE UNLEAVENED WAFER] Hebrew, *u-rqiq matzah ĕkhad*, 'and one thin unfermented-cake.'

V. 20. AND AFTER THAT THE NAZARITE MAY DRINK WINE] Hebrew, *vĕ-akhar yisteh han-Nahzir yayin*, 'and afterwards the Nazarite may drink *yayin*.' The ceremony of terminating the vow having been fulfilled, the principal condition of Nazaritism would also cease, and with it all the other conditions. Ceasing to be a Nazarite, the evidences of a Nazarite would no longer be binding; but no obligation was imposed to drink *yayin* of any kind, much less was a sanction given to the use of inebriating drinks.

Observation 1. The rules of Nazaritism as explained in this chapter comprise the three negatives—1, not to consume any produce of the vine; 2, not to cut the hair; 3, not to touch any dead body. Many speculations have been put forth as to the reasons for these prohibitions. That each and all were suitably associated with their vow cannot be questioned, for to impute an irrational arbitrariness to these regulations would be to impeach the divine wisdom. A Nazarite was, by his voluntary vow, so consecrated to the divine service as to be separated from the ordinary pursuits of men. This separation was according to the nature of the vow; and if the vow was for life, so was the separation—not otherwise. It is a Jewish tradition that the vow could not be taken for less than thirty days. The Nazarite was not to touch any dead body, which was typical of his separation from things corruptible. He was not to cut his hair, the length of which signified his subjection (1 Cor. xi. 5) and visibly testified to his fidelity, and presented the symbol of strength and abundant vitality. He was not to take the produce of the vine, either liquid or solid, for this was an effectual safeguard not only against danger from the *use* of intoxicating drinks, but also against temptation or mistake, should the inebriating article be substituted for the innocuous. "They were to eat nothing that came of the vine, to teach us with the utmost care and caution to avoid sin and everything that borders on it and leads to it, or may be a temptation to us."—Matthew Henry. "Everything which might have even a tendency," says Professor Moses Stuart, "to inspire them with a taste for inebriating liquor was to be most carefully avoided." That this abstinence was prescribed as a means of moral protection is also clear from the conduct of those who gave them wine to drink, 'and so,' says Matthew Henry, 'did the tempter's work.' (Amos ii. 12.) Ainsworth remarks, "By this prohibition God taught the Nazarites sanctification in mortifying the lusts of the flesh, for the drinking of these endangereth men to 'forget the love of God,' to mock and to rage." No value can be attached to the rabbinical notion, adopted by Lightfoot, that the vine was forbidden to the Nazarites because it had been the forbidden tree in Paradise. The leper, according to Lightfoot, was an emblem of the wretched state of man since the fall, and the Nazarite the emblem of man in his state of innocence. Some Jewish writers, with whom Dr Gill coincides, think that there is a meaning in the law of the Nazarite following the law of ordeal concerning women suspected of conjugal infidelity, "and as wine leads to adultery, as Jarchi observes, abstinence from it, which the Nazarites were obliged to, and forbearance of trimming and dressing the hair, and a being more strictly and closely devoted to the service of God, were very likely means of preserving from unchastity and any suspicion of it."

2. Ancient Nazaritism was more comprehensive than teetotalism, so that no argument against the latter can be founded upon the contrast between Jesus and the Baptist [see Note on Matt. xi. 18, 19]; whereas the remarkable health and vigour of the Nazarites (Lam. iv. 7) was a standing refutation of the still prevalent superstition which connects those physical blessings with some use of intoxicating liquor.

3. The essential spirit of Nazaritism—self-consecration to God, religious willinghood—is incorporated with Christianity and identified with its highest developments of liberty and excellence. Abstinence from intoxicating liquors is, therefore, not less needful than in ancient times as a moral safeguard, unless it can be shown that those liquors have ceased to exert the fourfold influence of stimulating the animal propensities, weakening the reason, dulling the moral sensibilities, and diminishing the will-power. In moderate drinking these influences *may* be only

slightly felt, but the *tendency* cannot be mistaken; and as the capacity of correctly estimating the danger and warding it off is lowered in proportion to the effect of the liquor consumed, the drinker is commonly the victim of self-deception until some palpable transgression covers him with shame, or until habit has fostered an appetite that eats into the soul as a canker. Both as a sanitary regimen and a spiritual auxiliary, abstinence is commended to universal Christian adoption by the conjoint statute and experience of the Nazarites. [Concerning Nazarites and Nazaritism, see Notes on Judg. xiii. 5, 7; Lam. iv. 7; Amos ii. 11, 12; Luke i. 15.]

CHAPTER IX. VERSE 11.

The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

WITH UNLEAVENED BREAD AND BITTER HERBS] Hebrew, *al-matzoth u-mĕrorim*, 'with unfermented-cakes and bitter-herbs.'

CHAPTER XIII. VERSES 17, 20.

17 And Moses sent them to spy out the land of Canaan. . . .
20 (Now the time *was* the time of the first-ripe grapes.)

V. 20. FIRST-RIPE GRAPES] Hebrew, *bikurai anahvim*, 'the firstfruits of grape-clusters.' The LXX. has *prodromoi staphulees*, 'the forerunners of the grape.' The V. gives *quando jam præcoquæ uvæ vesci possunt*, 'when now the premature (= earliest) grapes may be eaten.' This season was early in August.

CHAPTER XIII. VERSE 23.

And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

THE BROOK OF ESHCOL] Hebrew, *nakhal eshkol*. The marginal rendering in the A. V. is 'valley,' and the exact meaning of *nakhal* in this passage is doubtful, since *nakhal*, though undoubtedly signifying a stream or torrent, was applied to a watercourse which in summer would be perfectly dry. The LXX. has *heōs pharangos botruos*, 'to the ravine of a grape-cluster'; but the V. (with which most of the ancient versions agree) gives *ad torrentem botri*, 'to the torrent of a grape-cluster.' It will be observed that the A. V. differs from the LXX. and V. in treating the Hebrew *eshkol* as a proper name; and as the district was the same as that where Abraham dwelt with Mamre, Eshcol, and Aner (Gen. xiv. 13), it is not improbable that the Israelites were accidentally reviving the name it had formerly borne.

A BRANCH WITH ONE CLUSTER OF GRAPES] Hebrew, *zĕmorah vĕ-eshkol anahvim akhad*, 'a branch (= vine-branch), even a stalk of grape-clusters.' [As to Eshkol, see Note on Gen. xl. 10.] On this branch grew one immense bunch of

grapes, so heavy that it required to be suspended on a staff and carried by two men. Clusters weighing from twenty to forty pounds and upwards are still seen in various parts of Syria. * The LXX. has *kleema kai botrun staphulees hena ep'autou*, 'a branch, and one bunch of grapes with it.' The V. reads, *palmitem cum uva sua*, 'a young branch with its own grape.'

CHAPTER XIII. VERSE 24.

The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

So famous a grape-producing district might well receive an appropriate description. [See Note on xiii. 23.] The T. of Jonathan adds that wine (*khamrah*) ran from the branch as a torrent! Jonathan, however, does not go so far as some modern rabbins, and affirm that the *wine* was fermented!

CHAPTER XV. VERSES 5, 7, 10.

5 And the fourth *part* of an hin of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb. . . . 7 And for a drink-offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD. . . . 10 And thou shalt bring for a drink-offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

See Note on Exod. xxix. 40. In each verse the Hebrew for 'wine' is *yayin*; the LXX. has *oinos*, and the V. *vinum*.

CHAPTER XVI. VERSE 14.

Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

AND VINEYARDS] Hebrew, *vah-kahrem*, 'and a vineyard.'

CHAPTER XVIII. VERSE 12.

All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

* "The grapes themselves must have been very large, if any inference can be drawn from the size of those which modern travellers have observed in the country. Nau affirms (p. 458) that he saw, in the neighbourhood of Hebron, grapes as large as one's thumb. Dandini, although an Italian, was astonished at the large size to which grapes attained in Lebanon, being, he says (p. 79), as large as prunes. Mariti (3, 134) affirms that in different parts of Syria he had seen grapes of such extraordinary size that a bunch of them would be a sufficient burden for one man. Neitchutz states he could say with truth that in the mountains of Israel he saw, and had eaten from, bunches of grapes that were half an ell long, and the grapes two joints of a finger in length. Even in our own country a bunch of Syrian grapes was, some years ago, produced at Welbeck, and sent as a present from the Duke of Portland to the Marquis of Rockingham, which weighed nineteen pounds. It was conveyed to its destination—more than twenty miles distant—on a staff by four labourers, two of whom bore it in rotation; thus affording a striking illustration of the proceeding of the Israelites. The greatest diameter of this cluster was nineteen inches and a half, its circumference four feet and a half, and its length nearly twenty-three inches."—*Tirosh Lo Yazin* (1841).

AND ALL THE BEST OF THE WINE] Hebrew, *vĕ-kahl khalev tirosh*, 'and all the best (or choice part) of the vine-fruit.' *Tirosh* is here again grouped with *yitzhar* (olive and orchard fruit), and with *dahgan* (corn of all kinds), the trio forming an ascending scale—*yitzhar*, *tirosh*, *dahgan*—of the most valuable natural products of the 'goodly land.' If any uncertainty existed as to these terms denoting the fruits of the soil in their solid state, it would be removed by the expression 'the first-fruits' (*rashithim*), and by the language of verse 13, "Whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine: every one that is clean in thine house shall eat of it." The LXX. has *kai pasa aparchee elaiou*, *kai pasa aparchee oinou*, *sitou*, 'and all the firsts of oil, and all the firsts of wine, of corn.' The V. gives *omnem medullam olei*, *et vini*, *ac frumenti*, 'and all the choice part of oil, of wine, and of corn.' The Samaritan Version, instead of 'all the best of wine and corn,' has the strange reading of 'every liquor of dry or old.' The T. of Onkelos for *tirosh* has *khamar*. Jonathan gives 'every good of the wine of the grape'—*khamar inbah*. In Walton's Polyglot translation *tirosh* is rendered by *musti*, 'of unfermented wine.' With this also agrees the Arabic Version, which commonly translates *tirosh* by *ĕtzer*. This is a case, as a reference to the original will evince, in which the Jews of the Captivity seem to have lost the true and certain sense of the words *tirosh* and *yitzhar* (vine and orchard fruit), and to have narrowed their meaning down to that of a liquid prepared by man, and at the same time to have confused *tirosh* with a species of *yayin* (as *ahsis* or *khĕmer*), and *yitzhar* with *shemen*, the conventional and specific word for oil. [See Prel. Dis.] The modern versions all follow in the traditional rut.

CHAPTER XVIII. VERSE 27.

And *this* your heave-offering shall be reckoned unto you as though *it were* the corn of the threshing-floor, and as the fulness of the wine-press.

AND AS THE FULNESS OF THE WINEPRESS] Hebrew, *vĕ-kamlāah min-hay-yahqev*, 'and like the abundance of the wine-vat.' *Yahqev*, as the vat or reservoir into which the juice flowed, is distinguished by some critics from *gath*, the receptacle of the grapes, where they were trodden, = the wine-press; but the soundness of this distinction is doubtful. The LXX. has *aphairema apo leenou*, 'and produce from the wine-press.' In the V. the whole sentence runs—*Ut reputetur vobis in oblationem primitivorum tam de areis quam de torcularibus*, 'that it may be reckoned to you as an oblation of firstfruits, as well from the threshing-floors as from the wine-presses.' Ts. Onkelos and Jonathan have 'wine of fulness from the wine-press.' The Arabic Version has 'the expressed-juice (*etzer*) from the wine-press.'

CHAPTER XVIII. VERSE 30.

Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the winepress.

AND AS THE INCREASE OF THE WINEPRESS] Hebrew, *vĕ-kithvuath yahqev*, 'and as the produce of the wine-vat.' The LXX. reads, *hōs geneema apo leenou*,

'and as produce from the wine-press.' The Aldine edition of the LXX. has *aphairema apo leenou*, 'produce of the press.' The V. rendering is *quasi de area et torculari dederitis primitias*, 'as if yielding the firsts of the floor and the wine-press.' Onkelos gives 'as fruit of the wine-press.'

CHAPTER XX. VERSE 5.

And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

OR VINES] Hebrew, *vĕ-gephen*, 'and vine.' This makes it clear that the Israelites were accustomed to see, and probably to eat, the fruit of the vine, in Egypt. In regard to liquids, it is not the absence of wine of which they complain, but the want of water, and to supply this real necessity the miracle of the smitten rock is performed (verse 11).

CHAPTER XX. VERSE 17.

Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand, nor to the left, until we have passed thy borders.

OR THROUGH THE VINEYARDS] Hebrew, *uv-kerem*, 'and through (or into) a vineyard,' = land set with vines and fruit-trees.

CHAPTER XXI. VERSES 16—18.

16 And from thence *they went* to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water. 17 Then Israel sang this song, Spring up, O well; sing ye unto it: 18 The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver, with their staves.

TO BEER] *Beer* (or *Baar*) signifies 'well,' an etymology which throws light upon this passage. The Song of the Tribes is a beautiful tribute to the priceless value of water, an element most appreciated in 'a dry and thirsty land,' where running streams are absent. How strange that 'a good creature of God' like this should be despised by those who bestow the title emphatically on the products of misapplied ingenuity!—and, stranger still, that they should regard this preference and characterization as a mark of superior wisdom!

CHAPTER XXI. VERSE 22.

Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.

OR INTO THE VINEYARDS] Hebrew, *uv-kerem*, 'and into (or through) a vineyard.'

CHAPTER XXI. VERSE 29.

Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

CHEMOSH] Hebrew, *Kĕmosh*. "Some," says Rosenmüller, "think this the same with the Greek Comus, the god of feasting (or guzzling), drinking, and all lasciviousness and wantonness. Others think the word the same with *kemus*, the Arabic for 'lice,' and that it was the image of one made with astrologic art to extirpate lice. So the Acaronites worshipped *Baal-zebul*, 'the fly god.'" Gesenius considers it to signify 'subduer,' 'conqueror.'

CHAPTER XXII. VERSE 24.

But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

IN A PATH OF THE VINEYARDS] Hebrew, *bĕ-mishol hak'ramim*, 'in a narrow path of the vineyards,'—a road running through a district set with vines. These paths were exceedingly narrow, and sometimes flanked, as in this case, with walls made of the stones taken from the land.

CHAPTER XXVIII. VERSE 7.

And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering.

DRINK-OFFERING] Hebrew, *nesek*, 'a libation,' = that which is poured out.

AN HIN] Hebrew, *hin*. See Note on Exod. xxix. 40.

THE STRONG WINE] Hebrew, *shakar*, 'sweet drink.' The LXX. has *sikera;* the V., *vini*, 'of wine.' The T. of Onkelos has 'a libation of old wine' (*dakhamar attiq*). The Jerusalem T. renders *khamar bekhir*, 'a choice wine.' Jonathan agrees with Onkelos, but adds, "If old wine cannot be found, let wine of forty days be poured out before the Lord." This is the only place where the A. V. gives to *shakar* the rendering of 'strong *wine;*' probably to make the passage agree with verse 14, and with Exod. xxix. 40, where wine (*yayin*) alone is mentioned. *Shakar* may here be taken in its most comprehensive sense, as including all sweet drinks, even *yayin* in its sweet condition; or the injunction may be read as a permission to use either *shakar* or *yayin*, as might be most convenient. [See Note on Cant. viii. 2.]

It is not necessary to quote at length the other passages in this chapter where the word *nesek*, 'drink-offering,' or better, 'libation,' occurs. A reference will suffice to verses 9, 10, 14, 15, 24, 31.

CHAPTER XXVIII. VERSE 14.

And their drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an

hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

OF WINE] Hebrew, *yayin*, 'wine'; the LXX. *oinou*, and V. *vini*, 'of wine.'

CHAPTER XXVIII. VERSE 17.

And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

UNLEAVENED BREAD] Hebrew, *matzoth*, 'unfermented-cakes'; the LXX., *azuma*, 'unfermented-things'; the V., *azymis*, 'with unfermented things.'

CHAPTER XXXII. VERSE 9.

For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

UNTO THE VALLEY OF ESHCOL] Hebrew, *ad nakhal Eshkol*, 'to the valley of Eshcol.' [See Note on Numb. xiii. 23.]

THE BOOK OF DEUTERONOMY.

CHAPTER I. VERSE 24.

And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

THE VALLEY OF ESHCOL] See Notes on Numb. xiii. 23, 24.

CHAPTER II. VERSE 6.

Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

The value attached to water in the East is here brought strikingly before us; also the justice which characterized the policy of the Jewish lawgiver. The Edomites were in possession of the wells, and the fluid of life must be paid for, if money would be accepted.

CHAPTER VI. VERSE 11.

And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full.

VINEYARDS] Hebrew, *kerahmim*, 'vineyards.'

CHAPTER VII. VERSE 13.

And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

AND THE FRUIT OF THY LAND] Hebrew, *u-phri admahthekah*, 'and the fruit of thy soil.' *Pĕri*, 'fruit,' is derived from *pahrah*, 'to bear,' and is here used comprehensively of the three principal productions of the Holy Land, *dahgan*, *tirosh*, *yitzhar*—corn, vine-fruit, and orchard-fruit.

THY WINE] The Hebrew is *vĕ-tiroshkah*, 'and thy vine-fruit.' Onkelos has *v'kamrak*, 'and thy wine'; the LXX., *tou oinou sou*, 'of thy wine.' So the

Syriac. The Arabic, 'as on thy expressed juice.' The V., *atque vindemiæ*, 'and of (thy) vintage'—showing that St Jerome recognised the solid character of the substance denoted by *tirosh*. We have here the advantage of consulting a fragment of the Greek version of Aquila, which was held in high repute for its literal renderings. He gives *opōrismon sou*, 'thy autumnal fruit,' = the vine-fruit in its maturity. This agrees with the various senses of 'to occupy,' or 'possess,' or 'to expel,' borne by *yahrash* (the root of *tirosh*).

CHAPTER VII. VERSE 25.

The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

The sin of idolatry was so heinous, and the danger of incurring it so great, that not only were the objects of heathen worship to be burnt, but the idol ornaments were to perish with them, lest their possession should be a snare. This command clearly embodies the principle, that things intrinsically harmless, and even useful, are to be put away when their association with things evil has made them a source of moral peril. What intelligent reader can fail to discern the force with which this principle applies, not only to the use of strong drinks, but also to every *custom* encouraging their use? Not merely should the alcoholic idols of Britain be forsaken, but whatever tends to popularize and recommend them is to be studiously renounced.

CHAPTER VIII. VERSES 7, 8.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; 8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey.

V. 8. AND VINES] Hebrew, *vĕ-gephen*, 'and the vine.'

AND HONEY] Hebrew, *u-d'vash*, 'and honey.'

The profusion of water in Canaan, supplied by rain, springs, and watercourses, formed a striking contrast with the state of Egypt, where rain seldom fell, and where the almost exclusive water supply was derived from the river Nile.

CHAPTER XI. VERSE 14.

That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

THAT THOU MAYEST GATHER IN] Hebrew, *vĕ-ahsaphtah*, from *ahsaph*, 'to scrape together,' pointing to the collecting of the solid fruits of the earth.

AND THY WINE] Hebrew, *vĕ-tiroshkah*, 'and thy vine-fruit.' The LXX. gives *kai ton oinon sou*, 'and thy wine'; the V., *et vinum*, 'and wine.' The Targum of Onkelos has *v'khamrah*, 'and thy wine'; Jonathan's, *khamraidon*, 'your wines.' The Syriac has 'wine,' and the Arabic 'expressed juice' (*etzer*).

CHAPTER XII. VERSE 17.

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave-offering of thine hand.

Again we have *tirosh* as the second member of the triad (corn, vine-fruit, and orchard-fruit). The LXX. keeps to *oinon;* the V. returns to *vinum.* Walton's Polyglot Version gives, as usual, *mustum* (new, unfermented wine) as the Latin equivalent of the Hebrew and Hebrew-Samaritan text; and with this the Arabic Version agrees (*etzer*). The word 'eat' (*ahkal*), applied to the natural triad, confirms the theory of their solid character; for though we may speak of 'eating' a meal of which liquids form an unnamed *part,* we should never speak of 'eating' three things, only one of which was a solid. Even 'eating' toast-and-water would be an absurd phrase.

CHAPTER XIV. VERSE 23.

And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

The triad here recurs, and *tirosh* again occupies the second place. The LXX. repeats its *oinon,* which anciently, however, had a wider sense than mere fluid wine. (See Note on Jer. xl. 10, 12.) The V. follows with its *vinum.*

CHAPTER XIV. VERSE 26.

And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household.

OR FOR WINE, OR FOR STRONG DRINK] Hebrew, *u-vay-yayin, u-vash-shakar,* 'and for wine, and for sweet drink'; the LXX., *ee epi oinō, ee epi sikera,* 'or for wine, or for *sicera.*' The V. has *vinum quoque et siceram,* 'wine also and *sicera.*' The Targums of Onkelos and Jonathan read, *uba-khamar khadath v'attiq,* 'for wine, new and old.' The Syriac has 'for wine and *sicera.*' The Arabic has 'for wine and expressed juice' (*etzer*). Aquila's rendering of *shakar* is the only part of the verse preserved—*methusmati,* which some render 'for an intoxicating drink'; but he may have used *methusma* in the strict and original sense of its root *methuō,* 'to drink largely of what is sweet.' [On SHAKAR, see Prel. Dis., and Note on Lev. x. 8—15.]

AND THOU SHALT EAT THEM] Hebrew, *vĕ-akaltah,* 'and thou shalt eat.' '*Them*' is supplied by the English translators, being absent from the text, which reads, 'and thou shalt eat there.' The V. has simply 'and thou shalt eat.'

Devout Israelites with their families going up from a distance to the House of God would find it burdensome or impossible to take with them in substance the tithes

of the corn-field, the vineyard, and the orchard, and the firstlings of herd and fold. They were, therefore, permitted to convert these tithes into money, and on their arrival at the sacred capital to purchase with this money things corresponding to those they could not conveniently convey from their homes. Instead of *tirosh* and *yitzhar*, they might buy *yayin* (the juice of *tirosh*) and *shakar* (the juice of other fruits), or 'whatever their soul lusted after' (*i. e.* if desired in a good, not in an evil sense, for this is here the meaning of *avah*), or whatever their soul 'desired,' —literally, 'asked from itself,' which is the marginal reading.* This comprehensive permission was implicitly limited by two conditions,—1st, that the things so purchased were good in themselves; 2nd, that they were not prohibited by the Levitical law. It has been held by some that this regulation sanctioned the use of intoxicating drinks; but,—

(1) Nothing is said of the inebriating quality of the drinks named; and the permission would have been fully observed by the use of unfermented *yayin* and *shakar*.

(2) It is true that the purchase and consumption of fermented *yayin* and *shakar* are not prohibited; but, on the other hand, nothing is said against buying and drinking them in an impure and drugged condition. It may surely be presumed that the divine intention had respect to these liquids in their most innocent and *well-known* nutritious state; and any departure from the spirit of this arrangement —any abuse of the privilege—could not be chargeable on the Supreme Lawgiver, but on the people themselves.

(3) The question why the use of intoxicating liquors was permitted, opens up another and distinct line of inquiry, and is similar to many other questions; such as why polygamy, facility of divorce, slavery, etc., were allowed, and even made the subjects of positive legislation. The words of the Lord (Matt. v. 31, 32; xix. 7, 8) supply the general answer. The evil 'suffered' was not sanctioned, 'commanded,' or blessed by God; and in regard to intoxicating drinks, intimations were frequently given, by example and precept, from which the discerning might profit, making clear the physical and moral benefits to be secured by abstinence.

(4) The vulgar notion that this verse embodies a divine prescription to the Israelites to drink freely of intoxicating liquors, along with their households, till their money was expended, though often faithfully carried out, is a dangerous handling of the word of God. Such an interpretation, acted upon by the Jews, must have converted these festivals into scenes of debauch. No man of ordinary prudence and benevolence would *now* issue such an unguarded order. Who can picture, without a strong moral revulsion, fathers, mothers, and children, of both sexes and all ages, 'rejoicing' together over flagons of intoxicating fluids? The Athenians eulogized Amphictyon, one of their kings who raised an altar to the Upright Bacchus, because he taught them to mix their wine with water, and thus diminished the vice of drunkenness; but it is reserved for the modern advocates of alcoholic liquor to affix to a merciful regulation, designed for the comfort of pious Jews, a meaning which, if carried out, must have resulted in wide-spread dissipation and demoralization, converting a sacred feast into a sottish revel. It

* On this text Calvin observes:—"A certain sect of heretics, called Manichees, that scorned God's law and the prophets, alleged this present text (Deut. xiv. 26), and similar ones, to show that the God of the Old Testament, as they blasphemously termed Him, was *a God of disorder, and such a one as kept no good rule.* For, said they, He laid the bridle upon His people's neck, and bade them eat *whatsoever they liked*, and so His intention was to make them drunkards and gluttons, by encouraging them to eat and drink after that fashion.

"It is a foul shame to allege this text as a placard for the setting of *all* lusts at liberty. The words *liking*, *longing*, or *listing*, ought rather to be *restrained to the things that are lawful*, and which God had given them leave to deal with."—*Sermons on Deuteronomy.*

is possible that the permission was abused by some sensual or thoughtless persons (as in later ages was the case with the feast of *Purim*, or lots); but they could not plead that any abuse arose naturally and directly out of a compliance with the spirit or letter of the law. If they used 'wine and strong drink' like that which afterwards made priests and prophets to err, the blunder and blame were theirs, and theirs alone.

CHAPTER XV. VERSE 14.

Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

AND OUT OF THY WINEPRESS] The Hebrew is *u-miy-yiqbĕkah*, 'and from thy wine-press' (or vat). Cod. A of the LXX. has *apo tees leenou sou*, 'from thy press'; but Cod. B reads, *apo tou oinou sou*, 'from thy wine.' The Arabic has 'from thy expressed juice' (*etzer*). The V. has *et torculari tuo*, 'and from thy press.' The spirit of this command was 'Freely ye have received, freely give.'

CHAPTER XVI. VERSE 3.

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction (for thou camest forth out of the land of Egypt in haste); that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

LEAVENED BREAD] Hebrew, *khamatz*, literally, 'fermented thing.' The LXX. has *zumeen*, 'ferment;' the V., *panem fermentatum*, 'bread fermented.'

UNLEAVENED BREAD] Hebrew, *matzoth*, 'unfermented cakes.' The LXX. has *azuma*, 'unleavened things'; the V., *comedes absque fermento*, 'thou shalt eat without a ferment.'

CHAPTER XVI. VERSE 4, *first clause.*

And there shall be no leavened bread seen with thee in all thy coast seven days.

LEAVENED BREAD] Hebrew, *seor*, 'ferment' (or leaven); the LXX., *zumee*, 'ferment'; the V., *fermentum*, 'ferment.'

CHAPTER XVI. VERSE 8.

Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.

UNLEAVENED BREAD] Hebrew, *matzoth*, 'fresh' or 'unfermented cakes'; the LXX. and V., *azuma*, 'unfermented-things.'

CHAPTER XVI. VERSE 13.

Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine.

AFTER THAT THOU HAST GATHERED IN THY CORN AND THY WINE] The Hebrew is *bĕ-ahspekah mig-garnekah u-miy-yiqvekah*, "in thy gathering from thy level [threshing] floor, and from thy hollow place" [where grapes are trodden]. The LXX. has *en tō sunagagein se ek tou halōnos sou kai apo tees leenou sou*, "in thy gathering from thy threshing-floor, and from thy press;" the V., *quando collegeris de area et torculari fruges tuas*, "when thou shalt gather thy fruits from the floor and the press."

CHAPTER XVI. VERSE 16.

Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty.

IN THE FEAST OF UNLEAVENED BREAD] Hebrew, *bĕ-khag ham-matzoth*, 'in the east of the unfermented-cakes.' The LXX. reads *tōn azumōn*, the V. *azyorum*, 'of unfermented-things.'

CHAPTER XVIII. VERSE 4.

The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

OF THY WINE] Hebrew, *tirosh-kah*, 'thy vine-fruit.' The triad is here repeated,—corn, vine-fruit, orchard-fruit. The LXX. has *sitou, oinou, elaiou*, 'of corn, wine, oil;' the V., *frumenti, vini, olei*, 'of corn, wine, oil.'

CHAPTER XX. VERSE 6.

And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

A VINEYARD] Hebrew, *kerem;* LXX., *ampelōna;* V., *vineam.*

AND HATH NOT YET EATEN OF IT] Hebrew, *vĕ-lo khellolo*, 'and has not appropriated it' (for common purposes).

CHAPTER XX. VERSES 19, 20.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the siege: 20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down.

Our interpretation of the primeval law of food is strongly confirmed by this passage, and the essential wickedness of destroying the *sources* of human sustenance and comfort. The idea is that the *tree* which God planted is for *all* the children of men who pass by or dwell near, and need its fruit for food—a *permanent* supply,

which no temporary exigency must be suffered to destroy. The Mohammedans to this day observe this law; and a curious story is related of the Arabian prophet, that when on one occasion in the siege of a fortress, prolonged by the access of the besieged during night to the *date palms* outside its walls, he ordered some of his personal followers secretly to cut down these palm trees, his soldiers next morning remonstrated, so that Mohammed had to invent a special commission for the work, which, however, he never afterwards repeated.

CHAPTER XXI. VERSES 20, 21.

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious; he will not obey our voice; *he is* a glutton, and a drunkard. 21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

A GLUTTON, AND A DRUNKARD] The Hebrew is *zolal vĕ-sova*, 'a profligate and toper.' *Zolal* is from *zahlal*, 'to shake,' 'to shake out'; hence one who lavishes and wastes what should be husbanded with care. *Sova*, from *sah-vah*, 'to suck up,' signifies one who soaks or topes. Though the drink (*sobeh*) would not be necessarily intoxicating, dissolute men might be expected to prefer such kinds of *sobeh* as would stimulate their baser nature. The LXX. has *sumbolokopōn oinophlugei*, 'frequenting feasts he is wine-flooded'; but in Codex B the copyist first wrote *oinophrugei*, 'wine-parched.' The V. reads, *commissationibus vocat, et luxuriæ, atque conviviis*, 'he devotes himself to parties, and to luxury, and to feasts.' Onkelos and Jonathan give 'he is a devourer of flesh and a bibber of wine.' Aquila has *sumposiazei*, 'he goes drinking with others.' The Syriac has 'he is immoderate and drunken'; the Arabic, 'he is intemperate and devoted to illicit courses.' Dr Gill notes that "according to the Misnah a glutton and a drunkard is one that eats half a pound of flesh and drinks half a log of Italian wine—a quarter of a pint,—which would be at this day reckoned very little by our grandsons of Bacchus, as Schickard observes, but in an age of severer discipline, in the tender candidates of temperance it was reckoned too much. The Jews seem to refer to this when they charged Christ with being a glutton and a winebibber."

The laws of some ancient nations—as, for example, the Romans—gave to the father the power of life and death over his children; but the Mosaic law, as detailed above and in verses 18 and 19, gave the parent the right of simply subjecting a reprobate son to trial for a capital offence, after all ordinary plans of reclamation had been tried in vain. As to this law—designed to prevent dishonour to parents and the spread of dissoluteness in society—we have no means of knowing whether it was often, or even ever, enforced. Its operation would certainly be restricted to extreme cases of filial impiety and vice. Matthew Henry's note on verses 20 and 21 is instructive:—"He (the impious son) is particularly supposed to be a glutton or a drunkard. This intimates either (1) that his parents did in a particular manner warn him against these sins, and therefore in these instances there was plain evidence he did not obey their voice. Lemuel had this charge from his mother, Prov. xxxi. 4. Note, in the education of children great care should be taken to suppress all inclinations to drunkenness, and to keep them out of the way of temptations to them; in order hereunto they should be possessed betimes with a dread and

detestation of these beastly sins, and taught betimes to deny themselves. Or (2) that being a glutton and a drunkard was the cause of his insolence and obstinacy to his parents. Note, nothing draws men into all manner of wickedness, and hardens them to it, more certainly and fatally than drunkenness does. When men take to drink they forget the law (Prov. xxxi. 5), even that fundamental law of honouring parents." As Keil and Delitzsch remark, "those last accusations show the reason for the unmanageableness and refractoriness."

CHAPTER XXII. VERSE 4.

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

A truly benevolent ordinance; and a man is better (by how much who can calculate?) than an ass or ox. Even to help a brother to regain the services of his beasts is a small thing compared with helping him to regain his health and good name—perhaps his very soul; and whoever helps the Temperance reformation is thus assisting to rescue thousands fallen by the way, and ready to perish.

CHAPTER XXII. VERSE 8.

When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

The battlement was to be erected, not because any person was *sure* to fall over an unparapeted roof, but in order that the danger of this misfortune should be averted. It was a provision against a form of accident that would otherwise have been possible to all, probable to many, though absolutely certain to none. Such a personal, domestic, and social battlement is the Temperance rule (of which 'the pledge' is the simple definition and verbal expression), and in the complete security it imparts against the disease, vice, sin, and crime of intemperance lies its incomparable excellence over every other substitute proposed by the wit of man.

CHAPTER XXII. VERSE 9.

Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

THY VINEYARD] Hebrew, *kármekah*, 'thy cultivated plot.'

WITH DIVERSE SEEDS] Hebrew, *kilaim*, 'two separated things,' two things of diverse sorts.

THE FRUIT OF THY SEED] Hebrew, *hamlāah haz-zera*, 'the fulness of the seed.'

That *kerem* is employed in this passage to designate any distinct portion of cultivated land is apparent from the context. One kind of plant or grain, and one only, was to grow in each *kerem*,—a prohibition designed to act as a practical parable—a sermon in seeds—towards dissuading the Jewish people from those adulterous connections that would expose them to the divine displeasure.

CHAPTER XXIII. VERSE 24.

When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

GRAPES] Hebrew, *anahvim*, 'grape-clusters.'

The common road often passed through a vineyard or corn-field, and it was mercifully permitted to the wayfarer that he might pluck and eat of the hanging cluster or heavy ear of corn; while, to guard against serious loss to the owner, a sickle for cutting, and a 'vessel' (*keli*) for carrying away, the fruit of the field were expressly disallowed. Nevertheless the claim of present and pressing hunger to relief was acknowledged.

CHAPTER XXIV. VERSE 21.

When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.

WHEN THOU GATHEREST THE GRAPES OF THY VINEYARD] Hebrew, *ki thivtzor karmekah*, 'when thou cuttest off thy vineyard,' referring to the custom of cutting away the grapes from the vines and placing them in baskets at the time of vintage.

The benignity of this provision is upon the surface. After a proprietor had cut off such clusters as he thought fit to take away, any he had allowed to remain, or had overlooked, instead of being gleaned by him or his servants, were to be reserved for the stranger, the fatherless, and the widow. To 'remember the poor' was a lesson legibly inscribed upon the Mosaic economy, though Christianity has given to it a breadth and depth of application unknown before.

CHAPTER XXVIII. VERSE 30, *last clause.*

Thou shalt plant a vineyard, and shalt not gather *the grapes* thereof.

A VINEYARD] Hebrew, *kerem;* LXX., *ampelōna;* V., *vineam.* The 'grapes' are words interpolated by the English translators, the literal rendering being, "A vineyard thou shalt plant, and shalt not appropriate it," *i. e.* use its produce.

CHAPTER XXVIII. VERSE 39.

Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes;* for the worms shall eat them.

VINEYARDS] Hebrew, *kerahmim*, 'vineyards.' The LXX. has *ampelōna*, the V. *vineam*, both signifying 'a vineyard.'

BUT SHALT NEITHER DRINK OF THE WINE] Hebrew, *vĕ-yayin lo thishteh*, 'and the *yayin* thou shalt not drink.' The LXX. reads *kai oinon ou piesai*, the V. *et vinum non bibes*, 'and wine thou shalt not drink.'

NOR GATHER THE GRAPES] Hebrew, *vĕ-lo thĕĕgor*, 'and shalt not gather.' The A. V. supplies the word 'grapes,' but the construction shows that 'it,' *i. e. yayin*, ought to have been the word employed to complete the translation. By an easy figure, as some suppose, the expressed juice (*yayin*) is put for the vine-fruit itself; if, indeed, it had not originally that inclusive literal sense, like Cato's *vinum*, or the command of Gedaliah, 'Gather ye *yayin*' (Jer. xl. 10); so alien from the Hebrew mind was the modern notion that grape-juice should not be called *yayin* until fermented! The LXX. offers a different reading, *oude euphrantheesee ex autou*, 'nor be gladdened by it,' *i. e.* the wine (*oinon*). The V. has *nec collegis ex ea quippiam*, 'nor shalt thou gather aught from it' (*vinea*, 'vineyard,' understood).

FOR THE WORMS SHALL EAT THEM] Hebrew, *hat-tolahath;* LXX., *skōleex;* V., *vermibus*, 'by worms.' There is a species of worms peculiarly destructive to vines, called by the Greeks *ips* or *ix*, and by the Romans *convolvuli* and *voluces*.

CHAPTER XXVIII. VERSE 51.

And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

The triad recurs—*dahgan*, *tirosh*, *yitzhar*, corn, vine-fruit, olive-and-orchard fruit. These products of the soil were all to be swept away by the invaders. For *tirosh*, the Targums, LXX., and V. have, as usual, respectively, *khomrah*, *oinon*, *vinum*.

CHAPTER XXIX. VERSE 6.

Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

NEITHER HAVE YE DRUNK WINE OR STRONG DRINK] The Hebrew, *vĕ-yayin, vĕ-shakar lo shethithem.* The LXX. reads, *oinon kai sikera ouk epiete;* the V., *vinum et siceram non bibistis.* Aquila renders *shakar* by *methusma*, 'strong drink.' The T. of Onkelos reads, 'wine, new and old, ye did not drink'; but Jonathan's gives 'wine and neat (undiluted wine), *khamar u-marath*, ye drank not.'

From this verse we learn that during their desert journeyings of forty years the people of Israel abstained from *all* kinds of *yayin* and *shakar*, unfermented and fermented, innocent and inebriating. Hence those 'do greatly err, not knowing the Scriptures,' who either deride abstinence as a novelty, or condemn it as an impracticable or dangerous habit of life.

CHAPTER XXIX. VERSE 19.

And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst.

TO ADD] Hebrew, *lemahn sepheth*, 'with the intention to add,' denoting the reckless purpose of the sensualist.

DRUNKENNESS TO THIRST] Hebrew, *hah-rahvah eth-hatz'māah*, 'the drunken (or satiated) one with the thirsty.' So the margin of A. V. Bishop Patrick and others prefer 'the thirsty with the drunken.' The V. reads, *absumat ebria satientem*, 'the drunken may consume the thirsty'; but *absumat* is a correction of *assumat*, 'add to,' of the earlier editions. The LXX. makes God to interfere, *hina mee sunapolesee ho hamartōlos ton anamarteeton*, "in order that the sinner may not destroy the non-transgressor with him."

Taking these renderings in their order, (1) the meaning of the A. V. would be that the profligate designs to indulge in drink in spite of, or perhaps in order to allay, the thirst which previous debauches have induced, according to the proverb, 'Ever drunk, ever dry,' and then drink afresh because of the dryness—'I will seek it yet again.' (2) Of the two literal translations the first implies that the sinner, though drenched with liquor, would join himself to any one who was thirsting after it; the second translation, 'The thirsty with the drunken,' expresses an intention to connect the thirsty with the intemperate—to lead the sober astray. (3) The Vulgate version implies that the tippler vaunts that he shall consume all thirst; "or it may be referred to the root of bitterness spoken of before, which, being drunken with sin, may attract, and by that means consume such as thirst after the like evils"; or it may refer to the seduction successfully practised by the evil on the good. [See the Douay Version, with Notes by Drs Haydock and Husenbeth.] (4) The LXX. differs widely from all these renderings, and, without any allusion to intemperance, intimates that the impious boaster should be the subject of Divine punishment in order to prevent him involving the innocent in his own destruction. The Jewish expositors give the passage a spiritual application.

CHAPTER XXXII. VERSE 14.

Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

AND THOU DIDST DRINK THE PURE BLOOD OF THE GRAPE] The Hebrew is *vĕ-dam anahv tishteh khahmer*, "and the blood of the grape-cluster thou shalt drink —*khahmer* (foaming)." [See Prel. Dis.] As the verb *khahmar* signifies 'to foam' or 'boil,' *khahmer*, in this passage, describes the foaming appearance of the juice as it rushes, *before fermentation*, from the trodden clusters; so the cognate Chaldee, *khamar* and *khamrah*—a sense perfectly consistent with the application of the same word to the turbid and foaming liquor *during* fermentation. The LXX. rendering is *kai aima staphulees epien oinon*, 'and blood of grape he drank—wine.' The Complutensian Edition gives *epinon*, 'they drank.' The V. is *et sanguinem uvæ biberet meracissimum*, 'and he might drink the purest blood of the grape.' Aquila translates *khahmer* by *austeeron*, 'rough.' The T. of Onkelos is metaphorical—'The blood of their mightiest was poured out like water'; that of Jonathan is hyperbolical—"They shall draw out one *kor* [seventy-five gallons] of red wine (*khamar sumaq*) from one grape-cluster"! The Jerusalem T. is more moderate—"They shall drink a cup (*kos*) of wine from one grape-cluster."

Among the blessings of the good land that the Israelites were 'to go up and possess' was the blood of the grape, which in its unfermented, uncorrupted

state is proved, by chemical analysis, to constitute one of the most perfect of alimentary substances—to be really food and drink in one, and therefore well worthy to rank with the "butter of kine, milk of sheep, fat of lambs, and the fat of kidneys of wheat."

Chapter XXXII. Verses 32, 33.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:
33 Their wine *is* the poison of dragons, and the cruel venom of asps.

The Hebrew reads, *ki mig-gephen Sĕdom gaphnahm, umish-shadmoth 'Amorah; anahvāimo invai rosh; ashkeloth meroroth lahmo; khamath tanninim yaynahm, v'rosh pethahnim akzar:* "for of the vine of Sodom (is) their vine, and of the fields of Gomorrah; their grape-bunches (are) grape-bunches of gall; (their) clustered-branches (are) bitter to them; the inflaming-heat of serpents (is) their wine, and the virulent gall of vipers." The Lxx. is as follows:—*ek gar ampelou Sodomōn hee ampelos autōn, kai hee kleematis autōn ek Gomorrhas.* [*Hee* (*Codex A*)] *staphulee autōn staphulee cholees, botrus pikrias autois. Thumos drakontōn ho oinos autōn, kai thumos aspidōn aniatos:* "for from the vine of Sodom (is) their vine, and their vine-branch from Gomorrah. Their grape (is) a grape of gall, a cluster of bitterness theirs. Their wine (is) fierceness of dragons, and the incurable fierceness of asps."

The versions of Symmachus and Theodotion have been lost, and all that remains of Aquila's are the concluding words, *kai kephalee basiliskōn asplanchnos*—'and the unpitying head of basilisks' [a venomous species of reptile]. The V. runs thus:—*De vinea Sodomorum vinea eorum et de suburbanis Gomorrhæ; uva eorum uva fellis, et botri amarissimi. Fel draconum vinum eorum et venenum aspidum insanabile*—"Of the vineyard of Sodom is their vineyard, and of the district of Gomorrah; their grape (is) the grape of gall, and (their) clusters (are) most bitter. The gall of dragons (is) their wine, and the incurable poison of asps." All the Targumists give to the passage a figurative colouring. Onkelos has "even as the punishments of the people of Sodom will be their punishments, and their overthrow as (that) of the people of Gomorrah. Their torments (shall be) most grievous as the heads of adders, and the retribution of their works as *poison*. As the gall of dragons (shall be) the end of their revenge, and as the head of cruel asps." Jonathan reads, "Because the works of this people are like the works of the people of Sodom, and their counsels like the counsels of the people of Gomorrah—their thoughts are as evil as the heads of basilisks,—therefore their retribution shall be desolating, and with bitterness afflicting them. Behold, as the venom of serpents when they go forth from their wine; such shall be the bitter cup of malediction which they shall drink in the day of their vengeance, and as the heads of cruel basilisks." The Jerusalem T. reads, "Since the works of that people are like to the works of the people of Sodom, and their thoughts like to the thoughts of the people of Gomorrah, their works shall be made desolate, and with bitterness shall they afflict them. Since the *poison* of that people is like to the poison of serpents in the time when they drink wine, and their wrath is like the heads of cruel asps." To understand the Targumists' versions we must recollect that according to an ancient belief serpents were very fond of wine, the drinking of which rendered their poison more intense.

V. 32. THEIR VINE IS OF THE VINE OF SODOM] The margin of the A. V. reads, 'or worse than the vine of Sodom'; and the Hebrew *min* readily takes either the conjunctive sense 'of'—'their vine is of [derived from] the wine of Sodom,'—or the disjunctive sense 'away from'—'their vine is away from [*i. e.* worse than] the vine of Sodom.' The former rendering seems more accordant with the succeeding clause,—

AND OF THE FIELDS OF GOMORRAH] The Hebrew *shedamah* (plural *shadmoth*) signifies land sown or planted. The rendering of the LXX., *kleema*, 'offshoot' or 'vine-branch,' does not well agree with the context in most other passages—2 Kings xix. 16; xxiii. 4; Isa. xvi. 8; xxxvii. 27; Jer. xxxi. 40; Hab. iii. 17.

GRAPES OF GALL] The Hebrew *rosh* is translated in the LXX. and V. by words denoting, specifically, 'gall,' and generically, 'poison.' Gesenius thinks it meant the poppy, but the connection implies some poisonous berry of a bitter taste.

V. 33. THEIR WINE IS THE POISON OF DRAGONS] The Hebrew *khamah*, 'heat,' obtains the force of 'poison, or that which burns the bowels' (Gesenius). See Notes on Psa. lviii. 5, and Hos. vii. 5. Figuratively, *khamah* designates ardent passion, such as 'rage,' 'fury,' 'wrath,' and is so applied in Gen. xxvii. 44; Job xxi. 20; Isa. li. 17; Jer. vi. 11, and xxv. 15. *Tanninim*, rendered 'dragons' in the A. V., signifies any very lengthy animals = monsters, and here refers to huge venomous reptiles common in arid countries.

THE CRUEL VENOM OF ASPS] Hebrew, *rosh pethahnim akzar*. It is hard to say why *rosh*, in verse 32, should have been translated 'gall,' and in verse 33 'venom'; perhaps it was in deference to the same inconsistency in the LXX., which gives both *cholee* (gall) and *thumos* (fierceness or rage); and in the V., which has both *fel* (gall) and *venenum* (venom). What is more curious in authorities is (as the reader may see by looking back), that Aquila and the Targumists understood by *rosh*, in this place, not 'poison' at all, but 'head'—a translation which by no means imparts clearness to their versions. Probably the poisonous substance here called *rosh* received its name from the head (*rosh*) of the berry containing it; or (as some think) because the poison of the serpent is secreted in its head. By 'asps' are meant some species of deadly adder or viper, whose poison, because quickly fatal, is described as *akzar*, 'fierce,' or 'virulent.' The LXX. *aniatos*, and V. *insanabile*, 'incurable,' represent the *effect* rather than the quality of the poison. The A. V. 'cruel' is emphatic, but too expressively moral to be applied to a physical poison.

On the phrases 'vine of Sodom,' 'their vine,' and 'their wine,' it may be remarked,—

1. There is no historical record concerning the kind of vine cultivated around Sodom and Gomorrah, but growing in such a bituminous soil it would probably possess peculiar qualities, the memory of which was handed down by tradition for ages. The vine of Sodom may even have survived the overthrow of the cities of the plain.

Some commentators suppose a designed reference to the plant which bore the fruit known as 'apples of Sodom,' and described by Josephus as of a beautiful appearance, but crumbling to dust when plucked. Fruit of this sort, the inside of which an insect (*tenthrado*) reduces to dust, leaving the outside skin fair and attractive, has been found by modern travellers near the Dead Sea.

2. It is obvious that Moses, under the similitude of a Sodom-like vine, grapes of gall, bitter clusters, wine like serpent-poison and deadly adder's gall, furnishes a moral portraiture of Israel's rebellious state. The vine of Sodom marks their degenerate character, its bitter and poisonous fruit their vicious tempers, and its venomous wine their injurious conduct towards the saints and prophets of God; but it is extremely unlikely that such images would have been borrowed from merely traditional or fictitious objects. The entire passage appears to glance retrospectively at the manufacture and use of powerfully intoxicating *compounds familiar to the people* of Sodom, the knowledge of which may have been transmitted to much later times. The figures themselves are a tacit but striking warning against inflaming drinks: no innocent substances, no 'good (dietetic) creatures,' could have furnished such symbols to the poet-prophet of Israel. As the passage is part of a Hebrew poem, we may be permitted to convert it into English verse:—

Their vine from Sodom draws its birth,
Reared in Gomorrah's putrid earth;
Their clustered-grapes are nought but gall,
Their stalks are bitterness to all;
Their wine huge-reptiles' poison makes,
And fiery gall of hooded snakes.

CHAPTER XXXII. VERSES 37, 38.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted; 38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you, *and* be your protection.

AND DRANK THE WINE OF THEIR DRINK-OFFERINGS] Hebrew, *yishtu yayn nesikahm*, 'and drank the wine of their libations.' So LXX. and V.

The wine poured out before the heathen idols was figuratively supposed to be drunk by them; and Jehovah is represented as asking His faithless people what had become of those gods who had eaten and drunk (*i. e.* accepted) their offerings, and then deserted them in the hour of their need.

CHAPTER XXXII. VERSE 42.

I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

The Hebrew reads, *ashkir khitzai mid-dahm*, 'I will satiate (drench) my arrows from blood'; the LXX., *methusō ta belee mou aph'haimatos traumatiōn*, 'I will drench my darts from the blood of the wounded'; the V., *inebriabo sagittas meas sanguine*, 'I will inebriate my arrows with blood.' The T. of Jonathan gives 'I will drench my arrows in the blood of their slain.' The Hebrew *ashkir* comes from *shahkar*, 'to drink freely' of any sweet drink, and hence to be intoxicated if the drink is fermented. In this passage the figure is confined to the idea of repletion, the Divine arrows being described as made to drink till they are *soaked* with the blood of those who fell under them, so great should be the slaughter of the guilty.

CHAPTER XXXIII. VERSE 28.

Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

THE FOUNTAIN OF JACOB] Hebrew, *ain Yaaqov*, 'the fountain (or eye) of Jacob.' As the same Hebrew word signifies 'eye' and 'fountain,' the versions differ. The Targumists take it in the sense of overflowing 'benediction.'

UPON A LAND OF CORN AND WINE] Hebrew, *el-eretz dahgan va-tirosh*. This and the previous clause are rendered by the LXX. *epi gees Iakōb, epi sito kai oino*, 'upon the land of Jacob, upon corn and wine.' The V. has *oculus Jacob in terra frumenti et vini*, 'the eye Jacob in a land of corn and wine.' The Syriac gives the usual triad—'the fountain Jacob in a land of corn, and wine, and oil.' The Arabic reads, 'of expressed juice' (*etzer*). By 'fountain' many commentators understand 'offspring'—his posterity spread like the waters of a fountain. If we read 'eye,' then it is a figure of the patriarch gazing with delight on the fruitful land prophetically stretched out before him.

THE BOOK OF JOSHUA.

Chapter V. Verse 11.

And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the self-same day.

Unleavened cakes] Hebrew, *matzoth*, 'unfermented cakes.'

The phrase 'selfsame day' seems to indicate the eagerness with which the people, sick of the manna, desired to eat the fruits of this long-promised land. It is added, 'And the manna ceased'; teaching us that miracles of feeding are not works of supererogation, but disappear when the ordinary supplies of Providence are available. For the right use of these natural supplies men are as responsible as for the miraculous gifts, and for their *abuse* (by changing them) as sinful as the discontented Jews who loathed 'the bread from heaven.'

Chapter IX. Verse 4.

They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up.

And wine bottles] Hebrew, *va-nodoth yayin*, 'and bottles of wine'; Lxx., *askous oinou*, 'skin bottles of wine'; V., *utres vinarios*, 'wine-bags.'

Chapter IX. Verse 13.

And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

And these bottles of wine] Hebrew, *vĕ-alleh nodoth hay-yayin*, 'and these bottles of the wine'; the Lxx., *kai outoi oi askoi tou oinou*, 'and these skin bottles of the wine'; the V., *utres vini*, 'bags of wine.'

CHAPTER XV. VERSE 11.

And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

SHICRON] Hebrew, *Shikron*, 'drinking' or 'drunkenness.' Shicron was a town on the northern border of Judah. The reason of its name can only be conjectured. It may have had some relation to the abundance of *shakar*, 'sweet drink,' obtained from neighbouring palm trees, or from the indulgence of the people in *shakar*, when not always safe to be drunk [see Note on John iv. 5], or, possibly, some famous drinker may have founded the city, whose name became a memorial of his intemperance.

CHAPTER XXIV. VERSE 13.

And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

The Hebrew, *kerahmim vĕ-zaithim*, signifies 'vineyards and olive trees'. The LXX. has *ampelōnas kai elaiōnas;* the V., *vineas et olivetas.*

THE BOOK OF JUDGES.

CHAPTER IV. VERSE 19.

And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

CHAPTER V. VERSE 25.

He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

MILK] Hebrew, *khahlahv*, 'milk'; the LXX., *gala;* the V., *lac.*

BUTTER] Hebrew, *khemah*, 'butter-milk'; the LXX., *bouturon;* the V., *butyrum.* It was the kind of milk best suited to assuage the warrior's thirst. Some critics read 'cream,' or milk from which the cream was not separated. Some think that both a fluid and a more solid form of milk were given to Sisera. Butter was not used by the ancients, nor is it used by the Orientals of the present day except medicinally. Utterly unsupported is the notion that Jael gave Sisera camel's milk which had fermented, in order that he might be thrown into an intoxicated stupor. J. D. Michaelis, who had referred to Niebuhr as a witness for the intoxicating property of camel's milk, is contradicted by Rosenmüller, who observes, "Dicit potius Niebuhrius lac camelinum Arabibus, salubre et refrigerans haberi" (Niebuhr rather says that the milk of the Arabs' camel is healthy and refreshing). It is not always that an erring Michaelis has a critical Rosenmüller on his track. It is not certain, or even probable, that Jael resolved upon Sisera's death till he had fallen asleep. His request for no beverage but water, 'for I am thirsty,' is an example by which modern soldiers might profit. "Some think," says Dr Gill, "he did not ask for wine because he knew the Kenites did not drink any, and so of course kept none in their tents; but though this was the custom of the Rechabites, who were the same with the Kenites (Jer. xxxv. 8), yet it is very probable the custom had not obtained among them, since it was enjoined by Jonadab their father, who lived in the time of Jehu (2 Kings x. 15): 'She opened a bottle of milk, and gave him to drink,' which she did rather out of courtesy, being a better liquor, or with design to throw him into a sleep, which milk inclines to, making heavy, as all the Jewish commentators observe; though Josephus has no authority to say, as he does, that the milk she gave him was bad and corrupt." Dr Gill is too hard on Josephus, who states that the milk (*gala*) was *diephthoros eedee*, which Rosenmüller considers to mean 'acid already,' but not therefore bad to drink.

CHAPTER VI. VERSE 19.

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

UNLEAVENED CAKES] Hebrew, *matzoth*, 'unfermented cakes.' [The same word occurs in verse 20, and twice in verse 21, and is correctly translated in each case 'unleavened cakes,' and not 'unleavened bread,' as in most other places of the A. V.]

CHAPTER VII. VERSE 25.

And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

AT THE WINEPRESS OF ZEEB] Hebrew, *vĕ-yeqev Zĕab*, 'in (or at) the winepress of Zeeb.' He may have taken refuge inside the press, hoping to be concealed till the pursuit was relinquished.

CHAPTER VIII. VERSE 2.

And he said unto them, What have I done now in comparison of you? *Is* not the gleaning *of the grapes* of Ephraim better than the vintage of Abi-ezer?

THE GLEANING OF THE GRAPES OF EPHRAIM] Hebrew, *olloth Ephraim*, 'the gleanings of Ephraim.' The words 'of the grapes' in the A. V. are not in the Hebrew, but the sense is the same.

THE VINTAGE OF ABI-EZER] Hebrew, *batzir Abiezer*. *Batzir*, 'vintage,' from *bahtzar*, 'to cut away'; hence the cutting off of grapes when ripe = the vintage.

The country of Ephraim was so prolific in grapes, that gleaning them after the regular grape-gathering was more profitable than to pluck the vineyards possessed by the descendants of Abi-ezer. This fact passed into a proverb to illustrate the superiority of some men's small actions over the greatest actions of others.

CHAPTER IX. VERSES 12, 13.

12 Then said the trees unto the vine, Come thou, *and* reign over us. 13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

V. 12. UNTO THE VINE] Hebrew, *bag-gaphen*, 'to the vine.'

V. 13. AND THE VINE SAID UNTO THEM] Hebrew, *vat-tomer lahhem hag-gephen*, 'said to them the vine.'

SHOULD I LEAVE MY WINE, WHICH CHEERETH GOD AND MAN] Hebrew, *hekhadalti eth-tiroshi hamsammāakh elohim va-anahshim*, 'should I leave my

tirosh (fruit), which gladdens gods and men?' The LXX. has *mee apoleipsasa ton oinon mou ton euphrainonta theon kai anthrōpous*, 'should I not be forsaking my wine, which rejoices God and men?' The Aldine and Complutensian editions of the LXX. read, *ton oinon* [the Compl. ed., by a singular clerical error, has *oikon*, 'house'] *mou teen euphrosuneen, tou theou kai tōn anthropōn*, 'my wine the joy of God and of men.' Codex A has *apheisa ton oinon mou teen euphrosuneen tōn para tou theou kai tōn anthropōn*, 'leaving my wine the joy of those with God and men.' The V. has *numquid possum desereri vinum meum quod lætificat Deum et homines*, 'how can I forsake my wine, which delights God and men?' The Syriac and Arabic versions translate *tiroshi*, 'my fruit.' Jonathan has 'How should I forsake my wine (*khamri*), from which the princes make their libations before the Lord, and in which they take delight?'

GOD AND MAN] The Hebrew *elohim* and *anahshim* are both in the plural, and it has been thought that as Jotham related the parable to idolaters he intended by *elohim* the gods they worshipped. Others have suggested that by *elohim* and *anahshim* a contrast is designed between men of rank and the common people, so that the clause would then read, 'which cheers the high and low.'

In this parable, the most ancient on record, the vine is represented as refusing to become king over the other trees; and, as in the case of the olive and the fig tree, the refusal is based on the impropriety of renouncing its own natural produce and function for the sake of mere supremacy and honour.

Better be useful than ambitious, is the moral of this apologue. The vine speaks of what appertains to itself—its *tirosh*,—just as the olive had spoken of its 'fatness,' and the fig tree of its 'sweetness.' From a Temperance point of view it is immaterial whether by *tirosh* be understood the solid fruit of the vine, or the delicious juice contained in the ripening clusters,—the 'imprisoned wine' (*ho oinos pepodeemenos*), as Anacreon styles it. For reasons already assigned, 'vine-fruit' is the best English equivalent. The vulgar opinion that an intoxicating liquor is spoken of because it is said to 'cheer God and man' does violence to the passage. God can only be pleased by the fruit of the vine as the work of His power and the gift of His goodness; and man is cheered, first by the sight, and afterwards by the use of it as a part of his daily food. The supposition that nothing can 'cheer' except it be of an intoxicating quality is not more sensual than it is absurd. The very word employed in this passage, *samāakh*, translated 'to cheer,' occurs as a noun in Psa. iv. 7—"Thou hast put gladness (*simkhah*) into my heart more than in the time when their corn (*deghanam*) and their wine (*tirosham*) increased." This verse at once refutes the alcoholic gloss, and throws light upon the parable itself. The increase of *corn* and *tirosh* cheers the husbandman, but the favour of God gives greater cheer to the humble and trustful soul.

CHAPTER IX. VERSE 27.

And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

AND GATHERED THEIR VINEYARDS] Hebrew, *vay-yivtzeru eth-karmaihem*, 'and cut off (stripped) their vineyards,' *i. e.* cut off the fruit from the vines.

AND TRODE THE GRAPES] Hebrew, *vay-yidreku*, 'and they trode'—the A. V. properly printing the words 'the grapes' in italics to denote that they are added to complete the sense.

AND MADE MERRY] Hebrew, *va-yaäsu hillulim*, 'and they made songs' (so the margin of the A. V.), *i. e.* sang vintage songs. Gesenius suggests 'offered public thanksgivings.' The LXX. transfers the Hebrew word, *kai epoieesan Elloulim*, 'and they made *Elloulim*.' The V. has *et factis cantantium choris*, 'and companies of singers having been formed.'

AND DID EAT AND DRINK, AND CURSED ABIMELECH] Hebrew, *vay-yokelu vay-yishtu vayqallu eth-Abimelek*, 'and they ate and drank, and cursed Abimelech.' It is not distinctly intimated that this feasting was conducive to the cursing in which the Shechemites indulged, but the rendering of the V. is peculiar,—*et inter epulos et pocula maledicebant Abimelech*, 'and between their feastings and cups they cursed Abimelech.' Probably excited by inebriating liquor, they rioted and boasted with a foolish freedom that cost them dear.

CHAPTER XIII. VERSES 2—7, 13, 14, 24, 25.

2 And there was a certain man of Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not. 3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son. 4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing:* 5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. 6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name: 7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God from the womb to the day of his death. . . . 13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware. 14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing:* all that I commanded her let her observe. . . . . 24 And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him. 25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

V. 4. DRINK NOT WINE NOR STRONG DRINK] Hebrew, *vĕ-al-tishti yayin vĕ-shakar*, 'and thou shalt not drink wine and sweet drink.' So also in verses 7 and 14. The LXX., Codex A, has *oinon kai sikera* in each place, but Codex B has *oinon kai methusma*, 'wine and strong drink.' The Complutensian edition has *sikeran*. In each place the V. has *vinum et siceram*. The Targumists, as before, render *yayin* by 'new wine,' and *shakar* by 'old wine.'

V. 14. OF ANY THING THAT COMETH OF THE VINE] Hebrew, *mik-kol asher yatza mig-gephen hay-yayin*, 'from all (anything) that comes forth from the vine of the wine,' *i. e.* the wine-tree. The LXX. has *ex ampelou tou oinou*, 'from the vine of the wine.' The V. has simply *ex vinea*, 'from the vineyard.'

SAMSON] Hebrew, *Shimshon*, 'sun-like.' Josephus incorrectly interprets this name by *ischuros*, 'strong.' The LXX. gives *Sampson* as the spelling, which has been extensively followed.

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1. The partial Nazaritism enjoined by the celestial messenger, with so much emphasis and solemnity, upon the mother of Samson, 'Now therefore beware, I pray thee' (ver. 4); 'Of all that I said unto the woman let her beware' (ver. 13), is exceedingly noteworthy; for, passing by the other peculiarities of the Nazarite code, the prohibitive injunction was limited to *yayin*, *shakar*, and the produce of the vine, and to things unclean. Rejecting the idea of an elaborate whim, can it be doubted that reasons of a *physiological* nature dictated this command? Unless on the hypothesis of some benefit to her babe, it is inexplicable that *she* should have been subjected to the dietetic rule of the Nazarites. Modern medical inquiries have made clear the fact, surmised by some ancient philosophers, of the powerful influence of maternal regimen on the uterine condition and future health of children. It seems, therefore, legitimate to conclude that the mother of Samson was stringently guarded against all possible use of intoxicating liquors in order that her heroic son might gain the full benefit, not of his own abstinence only, but of hers, from the period of his conception to his birth. That indulgence in the use of strong drink by expectant mothers would be injurious to their offspring, was known to the learned and wise among the ancients. Plato, Aristotle, Plutarch, etc., have noticed the hereditary transmission of intemperate propensities, and the legislation that imposed abstinence upon women had unquestionably in view the greater vigour of offspring—the *mens sana in corpore sano* (healthy mind in a healthy body),—one of the choicest inheritances of the human race. Matthew Henry aptly remarks, "Women with child ought conscientiously to avoid whatever they have reason to think will be in any way prejudicial to the health or good constitution of the fruit of their body. And perhaps Samson's mother was to refrain from wine and strong drink, not only because he was designed for a Nazarite, but because he was designed for a man of strength, which his mother's temperance would contribute to."

2. The Nazaritism of Samson was to be complete and lifelong. Nor is there reason to doubt his fidelity to this part of his vow. In chapter xv. 18, 19, we have an account of one great triumph at the close of which "he was sore athirst, and called on the Lord," who "clave a hollow place that was in the jaw [or, in Lehi], and there came water thereout; and when he had drunk, his spirit came again, and he revived." [See Note upon this verse.] Would that lesser heroes had been content to 'revive their spirits' as innocently as did this scourge of the Philistines! It is not pretended by any advocate of Temperance that Samson's abstinence was the cause of his stupendous strength: *that* was supernatural; yet it may be legitimately inferred that this abstinence would not have been enjoined had intoxicating liquors possessed that invigorating property which has been ascribed to them. The Note in Bagster's 'Treasury Bible' (partially quoted under Numb. vi. 3) has this reference:—"It may be here observed that when God intended to raise up Samson by his strength of body to scourge the enemies of Israel, He ordered that from his infancy he should drink no wine, but live by the rule of the Nazarites,

because that would greatly contribute to make him strong and healthy, intending, *after Nature had done her utmost* to form this extraordinary instrument of His providence, to supply her defects by His own supernatural power." It is incredible that the Most High should have deprived His 'chosen vessel' of the class of articles necessary, or peculiarly conducive, to the highest development of his constitution; and an intelligent perusal of this passage would have sufficed to nip in the bud that most pestiferous of physical superstitions, which has associated human energy, vitality, and longevity, with some use of alcoholic liquors. Classical literature is not deficient in passages that may compare with the one under consideration. The reader of the 'Iliad' will remember that Homer represents Hecuba as saying to her son Hector, that 'to a weary man wine imparts great strength'—*andri de kekmeeōti menos mega oinos aexei;* but the hero, wiser on this point than the anxious mother, answers, "Bring me not, honoured mother, the wine, sweet as honey to the soul, lest thou shouldst weaken my limbs, and I should be forgetful of both strength and courage,"—

Mee moi oinon, aeire meliphrona, potnia meeter,
Mee meapoguiōsees, menos d'alkees te lathōmai.
Iliad, Book VI., v. 265-6.

Pope's note on these lines is striking:—"This maxim of Hector's concerning wine has a great deal of truth in it. It is a vulgar mistake to imagine the use of wine either rouses the spirits or increases strength. The best physicians agree with Homer on this point, whatever modern soldiers may object to this old heroic regimen. We may take notice that Samson as well as Hector was a water-drinker, for he was a Nazarite by vow, and as such was forbid the use of wine,—to which Milton alludes in his 'Samson Agonistes.'" Pope proceeds to quote the reply of Samson to the chorus; but it is better to cite the whole of the lines relating to Samson's abstinence, as they appear in Milton's noble drama.

Speaking to himself, the hero says,—

"Abstemious I grew up, and thrived amain."

The chorus speaks:—

"Desire of wine, and all delicious drinks,
Which many a famous warrior overturns,
Thou couldst repress; nor did the dancing ruby
Sparkling, outpoured, the flavour, or the smell,
Or taste that cheers the hearts of gods and men,
Allure thee from the cool crystalline stream."

To which Samson replies,—

"Wherever fountain or fresh current flowed
Against the Eastern ray, translucent, pure,
With touch ethereal of heaven's fiery red,
I drank, from the clear milky juice allaying
Thirst, and refreshed; nor envied them the grape
Whose heads that turbulent liquor fills with fumes."

The chorus then responds,—

"O madness! to think use of strongest wines
And strongest drinks our chief support of health,
When God, with these forbidden, made choice to rear
His mighty champion strong above compare,
Whose drink was only from the liquid brook."

3. On verses 24 and 25 Matthew Henry remarks:—"Strong men think themselves greatly animated by wine (Psa. lxxviii. 65), but Samson drank no wine, and yet excelled in strength and courage, and everything bold and brave, for he had

the Spirit of God moving him; therefore, 'be not drunk with wine, but be filled with the Spirit,' who will come to those that are sober and temperate." That Samson's life was not perfect in a moral and spiritual sense is apparent from the historic notices preserved to us. This fact, however, gives no support to the popular plea that abstinence is no benefit, since Sepoys, Mohammedans, and other abstainers, are both cruel and impure; for man being so prone to evil from nature (the inference is inevitably suggested), the greater is the reason why we should sedulously guard against further perversion, by renouncing that which, in disturbing his brain, augments his depravity. In spite of his abstinence from 'turbulent liquors,' not because of it, Samson was beguiled; and while the value of abstinence is not, on that account, lessened, we have clearly impressed upon us the necessity of divine guidance and personal watchfulness in *all* things, to the well ordering of the Christian life and the growth of the 'inner man' in all the graces and virtues of the Spirit.

CHAPTER XIV. VERSE 5.

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

TO THE VINEYARDS OF TIMNATH] Hebrew, *ad karmai Thimnathah*, 'to the cultivated grounds of Timnath.'

CHAPTER XV. VERSE 5.

And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

WITH THE VINEYARDS AND OLIVES] Hebrew, *vĕ-ad kerem zaith*, 'and to the *kerem* of the olive tree.' Here *kerem* is applied, not to a vineyard merely, but generically to 'cultivated land'; and the meaning is that the fire kindled by the foxes or jackals sent by Samson into the fields of standing corn, spread beyond the limits of the corn district, and seized upon the plot devoted to the cultivation of the olive.

CHAPTER XV. VERSES 18, 19.

18 And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? 19 But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof Enhakkore, which *is* in Lehi unto this day.

It is not necessary to believe that water came from a hollow place made in the ass's jaw. The marginal reading is 'in Lehi'; and as the place where the victory was gained was called Lehi [*Lekhi*, jaw-bone], the historian intimates that out of a

small rocky hollow God caused a spring to burst forth, by whose pure water the spirit of Israel's 'mighty champion' was revived.

CHAPTER XVI. VERSE 4.

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name *was* Delilah.

IN THE VALLEY OF SOREK] Hebrew, *bĕnahkal Sorak*, 'in the ravine of *Sorek*.' The margin of A. V. has 'by the brook of Sorek'; and, as before noticed, many of the ravines of Palestine, which are dry in summer, become the beds of deep torrents in the rainy season. The ravine of Sorek was situated near the ravine of Eshcol, both famous for the size and luscious quality of their grapes. The fame of this valley is thought to have given a name to some particular kind of wine, or to a wine of special excellence, as early as the days of Jacob. [See Notes on Gen. xlix. 11; Isa. v. 2; Jer. ii. 21.]

CHAPTER XVI. VERSE 25.

And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.

WHEN THEIR HEARTS WERE MERRY] Hebrew, *k'yetov libahm*, 'when it was good to their hearts'=when their hearts felt light or cheerful. This is an idiomatic expression, quite different from the phrase used of Joseph and his brethren (Gen. xliii. 34), and from the other used of the Shechemites (Judg. ix. 27), and rendered 'merry.' That the mirth of the Philistines, however, on the occasion was stimulated by indulgence in strong drink is highly probable. They had come 'to offer a great sacrifice to Dagon,' and revelry was the general concomitant of idolatrous rites. The expression here employed is in other places distinctly associated with strong drink and drinking excesses. (See Notes on 1 Sam. xxv. 36; 2 Sam. xiii. 28; Est. i. 10.) Hence Milton may be acquitted of injustice to this Philistian gathering when he puts into the mouth of the messenger the words,—

> "The feast and noon grew high, and sacrifice
> Had filled their hearts with mirth, high cheer, and wine,
> When to their sports they turned."

To which the semichorus adds that they were—

> "Drunk with idolatry, drunk with wine."

CHAPTER XIX. VERSE 19.

Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

BREAD AND WINE] Hebrew, *lekhem vĕ-yayin.* The LXX. has *artoi kai oinos,* 'loaves and wine'; the V., *panem ac vinum,* 'bread and wine.'

CHAPTER XXI. VERSES 19—21.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh yearly *in a place* which *is* on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah. 20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards; 21 And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

V. 19. A FEAST OF THE LORD] Hebrew, *khag-Yehovah,* 'a festival of Jehovah,' = a festival in honour of Jehovah. This word feast, as distinguished from *mishteh,* is derived from *khahgag,* 'to move in a circle,' and signifies the sacred dance performed at appointed times. [For the use of *khahgag* in reference to excess, see Note on Psa. cvii. 27.]

V. 20. IN THE VINEYARDS] Hebrew, *bak'rahmim,* 'in vineyards.'

V. 21. OUT OF THE VINEYARDS] Hebrew, *min-hak'rahmim,* 'from the vineyards.' Note the use of *min* as 'out' or 'from.'

THE BOOK OF RUTH.

CHAPTER II. VERSES 8, 9, 14.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: 9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn. . . . 14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and left.

V. 9. DRINK OF THAT WHICH THE YOUNG MEN HAVE DRAWN] The Hebrew for 'have drawn' is *yishabun*, from *shahav*, 'to draw water.' The LXX. has *kai piesai othen ean hudreuōntai ta paidaria*, 'and drink of that which the youths shall have drawn of water.' The V. is *et bibe aquas de quibus et pueri bibunt*, 'and drink the waters from which also the youths drink.' This wealthy Bethlehemite supplied his reapers with water, and probably found his harvest work despatched more quickly, and certainly more soberly, than the farmers of England get theirs executed on cider and beer.

V. 14. IN THE VINEGAR] Hebrew, *ba-khometz*, 'in the fermented drink'—probably sour wine (*vin-aigre* = vinegar), similar to the *posca* served out to the Roman legionaries. The Syriac adds she 'dipped the bread in milk,' and the Arabic has 'she poured milk upon it' (the bread). Dr Gill remarks, "Vinegar was used because of the heat of the season, as Jarchi and Aben Ezra remark, for cooling and refreshment; and such virtues Pliny ascribes to vinegar as being refreshing to the spirits, binding and bracing the nerves, and very corroborating and strengthening; and it is at this day used in Italy, it is said, in harvest-time, when it is hot, where they also used wine mixed with vinegar and water, as Lavater says; and who from a learned physician observes, that reapers instead of wine use vinegar mixed with a great deal of water, which they call 'household wine,' allayed with water; to which if oil and bread be put it makes a cooling meal, good for workmen and travellers in the heat of the sun; and the Targum calls it pottage boiled in vinegar. The Romans had an *embamma* or sauce made of vinegar, in which they dipped their food, and Theocritus makes mention of vinegar as used by reapers."

CHAPTER III. VERSE 7.

And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

AND HIS HEART WAS MERRY] Hebrew, 'and he was good as to his heart.' [See Note on Judg. xvi. 25.] It is not said what Boaz ate and drank, but that he might be merry without partaking of intoxicants is well known to those who have made the experiment.

THE FIRST BOOK OF SAMUEL.

Chapter I. Verses 9—17.

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat by a post of the temple of the Lord:) 10 And she *was* in bitterness of soul, and prayed unto the Lord, and wept sore. 11 And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. 12 And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. 13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. 14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. 15 And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. 16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. 17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

V. 9. After they had drunk] The Lxx. has *meta to phagein autous*, 'after they had eaten,' adding the words, not in our Hebrew text, 'and she stood before the Lord.' Codex A and the Complutensian edition give also, 'and after they had drunk,' and the Complut. ed. omits 'and she stood before the Lord.' The V. has *postquam comederat et biberat*, 'after she had eaten and drunk.' So reads the Targum of Jonathan Ben Uzziel.

V. 11. I will give him unto the Lord all the days of his life] This was in effect a dedication of her wished-for son to a life-long Nazaritism. The Lxx. has a clause not found in the Hebrew text or V. version—*kai oinon kai methusma ou pietai*, 'and of wine and strong drink he shall not drink.' Philo quotes this clause, and pointedly refers to Samuel as 'chief of kings and prophets,' and as a Nazarite for life.

V. 13. Therefore Eli thought she had been drunken] Hebrew, *lĕshikorah*, 'for a drunken woman.' So the Lxx., *eis methuousan;* and the V., *temulentiam* (from *temetum*, the old Latin word for intoxicating wine).

V. 14. How long wilt thou be drunken?] Hebrew, *ad-mathi tish-takkahrin;* Lxx., *heōs pote methustheesee;* V., *usquequò ebria eris?*

Put away thy wine from thee] Hebrew, *hahsiri eth-yāynāk maahlaik;* the Lxx., *perielou ton oinon sou* [Codex A adds *apo sou*] *kai poreuou ek prosōpou kuriou*, 'put away thy wine and depart from the presence of the Lord;' the V. has *digere paulisper vini quo mades*, 'get rid quickly of the wine in which thou art steeped.'

V. 15. I have drunk neither wine nor strong drink] Hebrew, *vĕ-yayin vĕ-shakar lo shathithi*, 'wine and strong drink I have not drunk;' the Lxx., *kai oinon kai methusma ou pepōka*, 'and wine and strong drink I have not drunk'; the V., *vinumque et omne quod inebriare potest non bibi*, 'and wine and whatever is able to inebriate I have not drunk.' The Ts. read, 'new wine and old I have not drunk.'

A devout Hebrew matron, sorrowful from want of offspring and the exultation of a rival wife, goes up to the tabernacle to pour out her soul before God. Eli, the high priest, observing that her lips moved, and that she was under deep excitement, suspects her of intoxication, a suspicion which he bluntly expresses, jealous no doubt for the honour of the holy place. She respectfully repudiates the charge, and with so much evident sincerity that Eli not only credits her statement, but bestows on her his pontifical benediction. It may be noted,—

1. That the readiness with which Eli concludes as to Hannah's inebriation indicates a prevailing corruption of morals, which had taken this peculiar form, and had deeply infected even the female population.

2. That Hannah's disclaimer was associated with a conclusive proof of her innocence—'I have drunk neither wine nor strong drink.' Where this statement can be truly made, drunkenness, in all its degrees, is impossible. The importance of being able to declare this is not small, for the speaker is then sure (as otherwise he may not be) that he is entirely free from alcoholic excitement, which, if short of intoxication, is injurious to body and soul. 'I am not excited by drink,' is a conviction only attainable by abstinence, and not a little consoling under reproach. Hannah, be it noted, did not resort to intoxicating liquor to drive out or drown her sorrows—a striking contrast to the supposed permission in Prov. xxxi. 6, 7. (See Note on that passage.) She sought comfort not in potations, but in prayer,—'I have poured out my soul unto the Lord,'—and she received her reward. Would that all our women were like her!

3. When Hannah desired not to be counted 'a daughter of Belial'—*i. e.* a daughter of wickedness or destruction—she presented a vivid description of every female drunkard, who is so corrupted by drink as to lose all womanly virtue, and to be prepared for every shameful deed. Drunkenness in women is peculiarly odious and horrible, and when it becomes confirmed is well-nigh incurable, except by forcible deprivation of the raging liquor. In order to arrest the spread of this corrosive vice among the women of Christendom, should Christians esteem abstinence from its physical cause too great a sacrifice to be volunteered?

Chapter I. Verse 24.

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child *was* young.

AND A BOTTLE OF WINE] Hebrew, *vĕ-navel yayin*, 'and a bottle of wine.' This was as an offering, together with the flour and the three bullocks (or, as the LXX. reads, 'one bullock of three years old'). The LXX. retains the Hebrew word in *kai nebel oinou*, 'and a *nebel* of wine.' The V. has *et amphora vini*, 'and an *amphora* of wine.' The Roman amphora was a two-handled jar commonly holding seven English gallons, but the word is here used without any intention of defining the size of the Hebrew *nebel*.

CHAPTER VIII. VERSES 14, 15.

14 And he will take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants. 15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

YOUR VINEYARDS] Hebrew, *karmaikem*, 'your vineyards.'

CHAPTER X. VERSE 3.

Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

A BOTTLE OF WINE] Hebrew, *navel yayin*. The LXX. gives *askon oinou*, 'skin-bag of wine'; the V., *lagenam vini*, 'a flagon of wine.'

CHAPTER XIV. VERSE 2.

And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which *is* in Migron: and the people that *were* with him *were* about six hundred men.

A POMEGRANATE TREE] Hebrew, *Rimmon*. The LXX. has *hupo teen rhoan*, 'under the pomegranate'; the V., *sub malogranato*, 'under the malegranate.' But by Rimmon in this passage is probably meant a fortified place which had derived its name from the growth of the pomegranate. Concerning this tree the 'Treasury Bible' observes, "It is, according to the Linnæan system, a genus of the Icosandria Monogynia class of plants, and is a low tree growing very commonly in Palestine and other parts of the East. It has several small angular boughs, very thick and bushy, covered with a reddish bark, and some of them armed with sharp thorns. Its blossoms are large, of an elegant red colour inclining to purple, composed of several stalks resembling a rose, in the hollow of the cup; this cup is oblong, hard, purple, having a figure somewhat like that of a bell. It is chiefly valued for its fruit, which is exceedingly beautiful, of the form and size of a large apple, with a reddish rind, and red within; being full of small kernels, with red grains, replenished with a generous liquor, of which, Sir John Chardin informs us, they still make considerable quantities of wine in the East, particularly in Persia.' [See Note on Song of Sol. viii. 2.]

CHAPTER XVI. VERSE 20.

And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

AND A BOTTLE OF WINE] Hebrew, *vĕ-nod yayin*, 'and a bottle of wine.'

CHAPTER XXII. VERSE 7.

Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds?

AND VINEYARDS] Hebrew, *u-krahmim*, 'and vineyards.'

CHAPTER XXV. VERSES 11, 18, 36—38.

11 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be?* . . . 18 Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred clusters of raisins, and two hundred cakes of figs, and laid *them* on asses. . . . 36 And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light. 37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone. 38 And it came to pass about ten days *after*, that the LORD smote Nabal, so that he died.

V. 11. AND MY WATER] Hebrew, *vĕ-eth-mamai*, 'and my waters'—a Hebrew idiom which the V. preserves, *et aquas meas*. The LXX. singularly reads, *kai ton oinon mou*, 'and my wine.' Did the LXX. translators think that Nabal, being a sot, ironically or figuratively spoke of wine as 'my water'? Aquila gives *amphoreis*, 'jars.' The T. of Jonathan and the Arabic have 'my drink.'

V. 18. TWO BOTTLES OF WINE] Hebrew, *ushnaim nivlai yayin*. The LXX. has *duo angeia oinou*, 'two vases (or vessels) of wine'; the V., *duos utres vini*, 'two leathern bags of wine.'

A HUNDRED CLUSTERS OF RAISINS] Hebrew, *umāah tzimmuqim*, 'and a hundred raisin-clusters'—from *tzahmaq*, 'to dry up.' The LXX. reads, *kai gomor hen staphidōn*, 'and one homer of raisins'; but other copies have *kai hekaton endesmous*, 'and a hundred bunches.' The V. gives *et centum ligaturas uvæ passæ*, 'and a hundred bunches of dried grapes.'[2]

V. 36. A FEAST] Hebrew, *mishteh;* the LXX., *potos;* the V., *convivium*.

HIS HEART WAS MERRY] The Hebrew has the idiomatic 'his heart was good to him.' The LXX. is literal, *agathee*, 'good'; the V., *jocundum*, 'jocund' 'or gay.'

FOR HE WAS VERY DRUNKEN] The Hebrew is *shikkor ad mĕod*, 'drunken (or drenched) with force'—*i. e.* excessively; the LXX., *kai autos methuōn hĕōs sphodra*, 'and he was being drunk, even exceedingly'; the V., *erat enim ebrius nimis*, 'for he was drunk very much.'

V. 37. WHEN THE WINE WAS GONE OUT OF NABAL] Hebrew, *v'tzath hay-yayin min Nabal*, 'in the going out of the wine from Nabal'; LXX., *hōs exenēcpsen apo tou oinou Nabal*, 'when Nabal had become sober from the wine.' The phrase here employed for 'becoming sober' is remarkable; it literally signifies 'becoming *as an abstainer*'—as those are who drink not. The word was often used by the Apostles in after times. [See Notes on the New Testament.] The V. has here *cum digessisset vinum Nabal*, 'when Nabal had digested the wine.'

The phrase 'going out' is singularly accurate, for though perhaps merely intended to describe the subsidence of the intoxication produced by the wine, it exactly accords with the most recent discoveries of science, that intoxication passes off *because* the alcoholic spirit does go out of the body—being expelled from it by all the excretory organs as an intruder into and disturber of the living house which God has 'fearfully and wonderfully made.'

Nabal may have been prone to folly by his natural temperament and disposition, but his habits of life made the folly chronic and incurable. Free drinking had not disposed him to generosity or justice, and in the morning, after a debauch, having learnt the danger he had incurred, his nervous system was too enfeebled to recover from the shock it received, and so in ten days he died.

CHAPTER XXVI. VERSE 11.

The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

AND THE CRUSE OF WATER] Hebrew, *vĕ-eth-tzappakhath ham-maim*, 'and the cruse of the waters'=the water-skin. The LXX. has *ton phakon tou hudatos*, 'the lentil-shaped vase of water.' Aquila has *angos*, 'a vase'; Symmachus, *nuk-topotion*, 'a night-drinking vessel'; the V., *scyphum aquæ*, 'a goblet of water.'

The king of Israel did not disdain to carry with him a water-vessel on this expedition, and the statement (ver. 12) that David took it from Saul's bolster, proves the value attached to it by the royal traveller.

CHAPTER XXX. VERSES 11, 12.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; 12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

V. 12. AND TWO CLUSTERS OF RAISINS] Hebrew, *ushnai tzimmuqim*, 'and two raisin-clusters.' Codex B of the LXX. omits this clause, but Codex A has *kai*

diakosious staphidas, 'and two hundred raisins.' Aquila gives *kai duo staphidas*, 'and two raisins'; Symmachus, *endesmous staphidōn*, 'bunches of raisins'; the V., *et duas ligaturas uvæ passæ*, 'and two bunches of dried grapes.'

As David's men gave the fainting Egyptian water only, most probably they were themselves provided with no other drink; and upon it, with bread and fruit, he was soon 'refreshed,' though for a period of almost seventy hours he had been deprived of every kind of sustenance. If inebriating liquors were unknown, many emergencies in which they are deemed essential for safety would be surmounted successfully, nay, more easily, without them.

CHAPTER XXX. VERSE 16.

And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

EATING, AND DRINKING, AND DANCING] Hebrew, *oklim, vĕshothim, vĕkhoggim*. The LXX. has *esthiontes, kai pinontes, kai heortazontes*, 'eating, drinking, and festival-keeping'; the V., *comedentes, et bibentes, et quasi festum celebrantes diem*, 'eating, and drinking, and celebrating as it were a feast day.'

These Amalekites were caught much in the same predicament as the troops of the confederate kings when overtaken by Abraham. History has often repeated itself in the surprise and rout of intemperate marauders.

THE SECOND BOOK OF SAMUEL.

CHAPTER VI. VERSE 19.

And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house.

A FLAGON OF WINE] Hebrew, *ashishah*, 'a raisin-cake.' The LXX. has *laganon apo teeganou*, 'a cake-cooked-with-oil from the frying-pan' = a pancake or fricassee. The rendering of the V. is *similam frixam oleo*, 'and fine flour fried in oil,' this *similam* being, perhaps, related to *simnellus*, whence the English 'simnel,' a sweet cake. The T. of Jonathan gives 'one portion' (*manthah khadah*). The Syriac has a 'cake.' The English translators, seemingly puzzled with this word, rendered it 'flagon,' a vessel for liquids, but thinking that a dry flagon would be of little use, added in italics, 'of wine.' [On ASHISHAH see Prel. Dis.] Gesenius, who derives *ashish* from an unused root signifying 'to press together, describes *ashishim* (the plural) as "*liba*, cakes, specially such as were made of grapes, and dried and pressed into a certain form. They are mentioned as dainties, with which those who were wearied with a journey and languid were refreshed. This word differs from *tzimmuq*, *i.e.* dried grapes, but not pressed together into a cake." Elsewhere he speaks of *ashish* as 'a cake of dried *figs*,' though in distinguishing it in another place from *debalim*, cakes of dried figs, he refers to the Mishna as explaining it to be 'cakes made of boiled lentiles.' [See Notes on the parallel passage, 1 Chron. xvi. 3; and on Song of Sol. ii. 5, and Hos. iii. 1.]

CHAPTER XI. VERSE 13.

And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

AND HE MADE HIM DRUNK] Hebrew, *vayshakrāhu*, 'and he made him drunk' (or satiated with *shakar*). The LXX. reads, *kai emethūsen auton;* the V., *et inebriavit eum*, 'and he inebriated him.'

No transaction of David's life reflects upon him so much disgrace as the one portrayed in this narrative. When he sent for Uriah in order to conceal the

effect of his sinful intercourse with Bathsheba, he employed the drink that was a mocker to overcome the scruples of his valiant servant. Uriah yielded to the liquor with which he was plied, but failing to do as the king desired, his death was resolved upon, and brought about with great baseness. It is instructive to notice what instrument was employed by the guilty monarch to excite merely animal concupiscence in the hardy soldier; nor is it irrelevant to suggest that 'the lust which conceived and brought forth sin' in the sweet singer of Israel may have been stimulated by the same distempering draught.

Chapter XIII. Verse 28.

Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

When Amnon's heart is merry with wine] Hebrew, *kĕtov lāv Amnon bay-yayin*, 'when good (is) the heart of Amnon with (or by) wine.' The Lxx. gives *idete hōs an agathunthee hee kardia Amnōn en tō oinō*, 'see when the heart of Amnon shall become good with wine.' The V. has *observate cum temulentus fuerit Amnon vino*, 'mark when Amnon shall be intoxicated with wine.'

Absalom chose for the exaction of his revenge the period when his brother, by means of the wine, was both thrown off his guard and least able to defend himself. That Amnon should have been 'given to wine' is a trait in his character consistent with the unbridled licentiousness that was bringing upon him his brother's vengeance. We can hardly suppose the connection of the vices to have been one of simple co-existence, though the silence of the history does not warrant a very positive opinion on the point.

Chapter XVI. Verses 1, 2.

1 And when David was a little past the top *of the hill*, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. 2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

V. 1. And a hundred bunches of raisins] Hebrew, *u-mäah tzimmuqim*, 'and a hundred raisin-bunches.' The Lxx. has *kai hekaton staphides*, 'and a hundred raisins'; the V., *et centum alligaturis uvæ passæ*, 'and with a hundred bunches of dried grapes.' The T. of Jonathan has 'a hundred stalks of grapes' (with the grapes on).

And a bottle of wine] Hebrew, *vĕ-nävĕl yayin*. The Lxx. gives *kai nebel oinou*, 'and a *nebel* of wine'; the V., *et utre vini*, 'and (laden) with a skin-bag of wine.'

V. 2. And the wine] Hebrew, *vĕ-hay-yayin*, 'and the wine'; Lxx., *oinos*; the V., *vinum*.

The solid substances here enumerated were for food, the single bottle of *yayin* for any who might faint. The wine might or might not be alcoholic. Were intoxicating liquors now restricted to contingencies like the one described in this passage, their use, whether necessary or not, would be strictly medicinal, and society would be saved from the ravages of an endemic and ceaseless pest.

Chapter XXIII. Verses 15—17.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate! 16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD. 17 And he said, Be it far from me, O LORD, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

It was natural that David should long for a draught of water from the well of Bethlehem—a well dear to him, no doubt, from many early associations. Often when a shepherd youth had it slaked his thirst and that of the flock he tended, and now he sighs for a beaker of the cool clear beverage. Three of his noblest captains watch the woods, and hasten to realize their monarch's wish. They pierce through the Philistian lines, draw the water, and return. David's eye bespeaks his pleasure and his gratitude, but before the liquid treasure is at his lips he pours it out as a libation to the Lord, with words of dedication that must have solemnly impressed all who stood around him. The bright water, as he looked upon it, seemed to take a scarlet tinge when he thought of the lives that had been risked to fetch it, 'therefore he would not drink it.' It had been obtained by courage and affection inspired of God, and to Him it should be offered. David never was more magnanimous than at this moment. Truly was he now the 'man after God's own heart,' and never dearer than at that time to his mighty men and faithful soldiers. This deed was a psalm, sublime in its significance, and for ever sweet to all loving hearts in its pure simplicity. Is the Christian world prepared to imitate as well as to admire this act of David? He had before him that which was endeared to him by memory, useful in itself, and very desirable to him under the circumstances; but he 'would not drink of it,' because life had been risked, not lost, in its procurement. Christians have before them drinks which can boast no such innocent reminiscences—which are not necessary—of little or no use—nay, certainly of some injury habitually consumed—which are not procurable without an enormous waste of food and much needless labour on the Lord's day—drinks, the common sale and use of which floods the kingdom with every species of vice, misery, want, sickness, sin, and shame, slaying hecatombs year by year, till the number of victims baffles computation. *Shall Christians drink such liquors?* If they will, can they claim moral equality with the king of Israel? and how do they vindicate their spiritual relationship with David's Son and Lord, who poured out His own blood for the ungodly? To say the least, how must inferiority and inconsistency be confessed when, in spite of reiterated teaching and appeal, intoxicating beverages are persistently used by those who glory that they live under a dispensation greater, because more spiritual, than that which branched forth in the laws of Moses and blossomed in the lyrics of the son of Jesse!

THE FIRST BOOK OF KINGS.

CHAPTER IV. VERSE 20.

Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry.

EATING AND DRINKING, AND MAKING MERRY] Hebrew, *oklim, vĕ-shothim, usmākhim*, 'eating, and drinking, and rejoicing.' The confidence and peace inspired by Solomon's government allowed the agricultural wealth of the people to multiply, and with it their means of legitimate enjoyment.

CHAPTER IV. VERSE 25.

And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.

EVERY MAN UNDER HIS OWN VINE] Hebrew, *ish takhath gaphno*, 'a man under his vine.' This proverbial phrase, 'under his vine and fig tree,' though it cannot be understood to imply that every man, or even every head of a family, had a vine or fig tree as his own, is indicative of the extent to which both the vine and fig tree were cultivated in the Holy Land for purposes of food. These were to the Jewish peasant what his kitchen-garden or 'allotment' is to the English labourer.

CHAPTER XIII. VERSES 7, 8.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. 8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place.

"TO EAT BREAD AND DRINK WATER" appears to have been a colloquial phrase, doubtless originating in the universal conviction of their value as the prime necessaries of life. The worth of water is best known, because truly felt, in sultry climes.

"Till taught by pain,
Men know not what good water's worth."

CHAPTER XVI. VERSES 8, 9.

8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. 9 And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of *his* house in Tirzah.

V. 9. DRINKING HIMSELF DRUNK] Hebrew, *shotheh shikhor*, 'drinking (and) being surcharged,' or *shakarized*. The LXX. reads, *peinōn methuōn*, 'drinking, being drunk'; the V., *bibens et temulentus*, 'drinking and drunk.'

CHAPTER XVII. VERSE 6.

And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

The great prophet of Israel was supplied with food in his seclusion by the special providence of Israel's God, but for his daily drink he was indebted to the running stream, of which he partook gratefully, without envying 'the drunkards of Ephraim.' Bread and flesh were more than hermit's fare; *u-min han-nahkal yishteh*, 'and from the brook he drank,' that which truly was to him what brandy has been falsely designated, 'the water of life.' Some eminent commentators believe that Elijah was a Nazarite, and it is exceedingly probable that this point of resemblance between him and the forerunner of Christ was not absent.

CHAPTER XIX. VERSE 6.

And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

The prophet's 'bread and water' were insured. Twice was the cake and the cruse ready to his hand when needed, and in the strength of what he had eaten and drunk (ver. 8) 'he went forty days unto Horeb the mount of God.'

CHAPTER XX. VERSE 16.

And they went out at noon. But Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

DRINKING HIMSELF DRUNK] Hebrew, *shotheh shikkor*. The LXX. has *peinōn methuōn;* the V., *bibebat temulentus*. [See Note on xvi. 8, 9.] The Syriac has 'he drank old wine.'

It is said (ver. 12) that Benhadad was 'drinking' with his thirty-two confederate petty kings or chiefs, and the drinking bout continued till the whole of them were filled to the full. The liquor probably being in some degree intoxicating, he not only neglects the duties of a general, but gives a boastful and ridiculous command to take all the Israelites alive, whether they had sallied out for peace or war; and hence the besieged and lately despairing soldiers of Ahab obtained an easy victory.

CHAPTER XXI. VERSE 1.

And it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

A VINEYARD] Hebrew, *kerem*, an enclosure of land cultivated and set with vines and other plants. Roberts says, "People in England will scarcely be able to appreciate the value which the Orientals place on a garden. The food of most of them consists of vegetables, roots, and fruits; their medicines, also, being indigenous, are mostly produced in their gardens. Here they have their fine fruit-trees, and their constant shade; and here they have their wells and places for bathing."

Kerem also occurs, and is translated 'vineyard,' in verses 2, 3, 6, 7, 15, 16, 18.

THE SECOND BOOK OF KINGS.

CHAPTER IV. VERSE 39.

And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

A WILD VINE] Hebrew, *gephen sahdeh*, 'a vine of the field.' The LXX. has *ampelon en tō agrō*, 'a vine in the field.' The V. reads, *vitem sylvestrem*, 'a vine growing-in-the-woods.' Probably this was a plant resembling a vine, but entirely different in nature.

WILD GOURDS] Hebrew, *paqquoth sahdeh*, 'wild cucumbers, *cucumeres asinini*,' says Gesenius. The LXX. has *tolupeen agrian*, 'wild gourds'; the V., *colocynthides*.

The fruit of the colocynth is of an attractive appearance, but the taste is nauseous, and the effect very hurtful. Others suggest 'fox-grapes.'

1. The *paqquoth*, plucked from the 'wild vine,' were put into the pot in ignorance of their nature. Many foolish things are done through ignorance, but as believing ignorance does not alter the *quality*, neither will it avert the physical consequences, of noxious things.

2. The bitter taste of this pottage excited suspicion, and induced those who had tasted to cry, 'Death is in the pot.' The taste of many poisons, but not of all, is unpleasant. *Anhydrous alcohol* (alcohol so highly rectified as to be almost free from water) is so acrid and pungent as not to be drinkable; and articles of any perceptible alcoholic strength are disagreeable to the unvitiated palate. Intoxicating liquors, however, are often so elaborated as to be suggestive of no danger even while exceedingly injurious. An eminent writer says of some highly prized French wines, 'They fall like snow on the palate, but burn like fire in the veins.' When the sentinels of nature are deceived the danger is all the greater. Happy would it be if, warned by the voice of science and the facts of every-day life, our countrymen would exclaim, 'There is death in the pot of strong drink'; and happier still will be the day when it can be added, 'And they would not drink thereof.'

CHAPTER V. VERSE 26.

And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vine yards, and sheep, and oxen, and menservants, and maidservants?

AND VINEYARDS] Hebrew, *uk'rahmim*, 'vineyards.'

CHAPTER XVI. VERSE 13.

And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.

AND POURED HIS DRINK OFFERING] Hebrew, *vay-yasāk eth-nisko*, 'and he poured his pouring' (libation).

So verse 15, 'their drink offerings' is in the Hebrew *niskaihim*, 'their libations.'

CHAPTER XVIII. VERSE 4.

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

Hezekiah removed the external associations and incentives to idolatry, leaving the spirit of idolatry to be acted upon by the force of tuition and example. He broke in pieces even the brazen serpent, so memorable in the history of the Jews, because it had been made an object of worship. Hence we perceive, 1, that even things intrinsically harmless should be abandoned when this is necessary to a work of moral reformation; 2, that such an abandonment will always be attended with the blessing of God; 3, that the common objection to abstinence from intoxicating liquors—that the abuse of a thing is no reason against its use—can only be sustained when it is shown (1) that their use is more useful than their abuse is hurtful; and (2) that the use can be *disconnected* from the abuse. If not—if the abuse be a thousandfold more hurtful than the use is beneficial, and if no means of separating the social use from the social abuse have been discovered,—if, indeed (as is the case with alcohol), use *is* physiological abuse in itself, and tends to engender abuses of the gravest character,—then wisdom has but one counsel to give, and prudence and philanthropy have but one practice to pursue.

CHAPTER XVIII. VERSE 31.

Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern.

AND EAT YE EVERY MAN OF HIS OWN VINE] Hebrew, *vĕ-iklu ish gaphno*, 'and eat ye (each) man his vine,' = *i. e.* the produce of the vine. The LXX. has *pietai aneer teen ampelon autou*, '(each) man shall drink his vine'; the V., *et comedet unusquisque de vinea sua*, 'and every one shall consume of his own vineyard.'

THE WATER OF HIS OWN CISTERN] Hebrew, *mai voro*, 'waters of his cistern' or 'pit.' Cisterns are sometimes cut out of stone.

The speaker, Rabshakeh (whose name signifies 'chief cup-bearer,' perhaps given to him on account of his office), appeals to the apparent and materialistic interests of the people; and when he represents his master, the king of Assyria, as

permitting the Jews, if they paid him tribute, to eat of their vines, we may be sure that he adapted his appeal to their recognised mode of life. It is, in truth, a fact now, as it was in the time of Hezekiah (B. C. 712), that the fruit of the vine is much more used and valued as an article of diet than for the manufacture of wine of any sort. The Rev. Smylie Robson, a missionary to the Jews in Syria, says in a letter from Damascus, February, 1845 (published in the Irish Presbyterian *Missionary Herald* of April and May, 1845), "It is well known that many parts of the mountains of Lebanon are among the most thickly peopled and best cultivated districts of the land. This is the part of the country in which I have travelled most. The food of the inhabitants consists principally of fruit, milk, vegetables, bread made of the flour of wheat, and Indian corn. Wheat is everywhere cultivated, and the bread made of it constitutes a large portion of the food of all classes. The most important kinds of fruit are olives and grapes. Olives are eaten either raw or dressed in various ways; but they are chiefly valuable for the oil extracted from them. At some seasons of the year a great part of the food of the people consists of vegetables cooked in this oil, eaten sometimes with and sometimes without bread. This oil is almost the only substance burnt for light. Olive trees are abundantly cultivated throughout the whole country. The fruit of the vine is the only other kind which can be said to form 'a substantial part of the food of the people.' Grapes come into season in August, and continue in season about four months. During this period they are used constantly, not as an agreeable dessert to stimulate and gratify the appetite after it has been satisfied by a substantial meal, but as a substantial part of the meal itself; so much so, that from August to December, bread and grapes are substantially the food of the people. Very thin cakes of bread made of flour, or of barley meal and flour mixed, and eaten with plenty of grapes, form the meals of the inhabitants of Lebanon morning, noon, and night. I may add that it is perfectly safe to eat grapes constantly to satiety. Here, too, as in Europe, grapes are dried in large quantities, to preserve them as raisins; and in this form also they supply an article of food to be used after the grape season. By pickling and beating a substance called *dibs* is made out of the grapes. It is purified by means of lime, and is about the consistence of honey, and resembles it in appearance. Bread and *dibs* is a very common meal in winter and spring. There are two kinds,—one made from grapes, and the other from raisins. During the greater part of the grape season the regular price of the most plentiful kind, purple grapes, was about one farthing per pound, or fourpence per stone of fourteen pounds. This is the kind that I liked best to eat. Another very plentiful kind, the green grape, cost about sixpence per stone. A kind of very large red grapes sold still higher, but they were not common. To a dense population, in a dry and warm climate, the fruit of the vine must have been invaluable."

Chapter XVIII. Verse 32.

Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

A LAND OF CORN AND WINE] Hebrew, *ĕretz dahgan vĕ-tirosh*, 'a land of corn and vine-fruit.' The LXX. reads, *gee sitou kai oinou*, 'a land of corn and wine'; the V., *terram fructiferam et fertilem vini*, 'a fruitful land and prolific of wine.'

The Arabic reads *vineyards*. The preceding extract from Mr Robson shows how *literally* accurate is the classification of 'corn, vine-fruit, and orchard-fruit,' for the triad of natural productions.

A LAND OF BREAD AND VINEYARDS] Hebrew, *ĕretz lekhem ukrahmim*, 'a land of bread (or bread-corn = wheat) and of vineyards.' For this use of *lekhem* see Isa. xxviii. 28.

A LAND OF OIL OLIVE AND OF HONEY] Hebrew, *ĕretz zaith yitzhar ud'vash*, 'a land of the olive tree (or olive fruit), of orchard fruit, and of honey.' Had Rabshakeh meant to allude to olive oil he would not have used this construction, but *shemen zaith*, 'the oil of the olive.' [See Exod. xxvii. 20; Lev. xxiv. 2.] *Zaith yitzhar* seems designed to indicate that the 'olive' was of or belonging to the class of orchard fruits which formed so large a portion of the agricultural wealth, and it may have been specially named as the most distinguished member of the class and proper representative of it. Another admissible interpretation would be to take *yitzhar* in the sense of brightness or splendour (from *tzahar*, to shine), and read 'the olive of brightness (or splendour)' = the splendid or superlative olive. [As to *devash*, see Note on Gen. xliii. 11.]

CHAPTER XIX. VERSE 23.

By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, *and* the choice fir trees thereof: and I will enter into the lodgings of his borders, *and into* the forest of his Carmel.

THE FOREST OF HIS CARMEL] Hebrew, *yĕar Karmillo*, 'the forest of his garden,' = its forest like a garden. So Gesenius—'the nursery of trees in the recesses of Lebanon.' *Karmel* is from *kerem*, with the addition of *el*, which gives it a diminutive force, as Gesenius thinks; but certainly also an intensive force, as in English 'darling' = little dear = very dear. Hence, as *kerem* signified generically a cultivated or fruitful place, and specifically a vineyard, *karmel* came to denote also a spot peculiarly fruitful. *Geres karmel* (grits of the garden) is used in Lev. ii. 14 to signify grits made from the early grain grown in the gardens. In Lev. xxiii. 14 and 2 Kings iv. 42 *karmel* occurs elliptically for the complete phrase. As a proper name, *Karmel* is given to the fruitful mountainous promontory overlooking the Mediterranean Sea, and also to a mountain and town in the south of Judea, referred to 1 Sam. xv. 12; xxv. 5.

CHAPTER XIX. VERSE 24.

I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

I HAVE DIGGED AND DRUNK STRANGE WATERS] Hebrew, *ani qarti vĕ-shah thithi maim zahrim*, 'I have digged and drunk foreign waters,'—a boast of Sennacherib that his incursions and conquests were far extended; but some think that he alludes to the plan, often adopted, of diverting waters intended for the protec-

tion of towns into channels dug for their reception. Others explain the words of deep (artesian) wells, dug by his army, whence he took water never found before. The only beverage which his troops required was water. It was on such a drink that the Saracens, in later ages, swept over the East and penetrated Spain; and so well known was this habit of theirs, that when one body of imperial troops complained that they were beaten because they were not allowed wine, their commander caustically asked, "How comes it, then, that your conquerors drink nothing but water?"

CHAPTER XIX. VERSE 29.

And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

AND PLANT VINEYARDS, AND EAT THE FRUITS THEREOF] Hebrew, *vĕ-nitu k'rahmim vĕ-iklu phiram*, 'and plant vineyards and eat their fruit.' [See Note on xviii. 31.]

CHAPTER XXIII. VERSE 9.

Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

UNLEAVENED BREAD] Hebrew, *matzoth*, 'unfermented cakes.'

CHAPTER XXV. VERSE 12.

But the captain of the guard left of the poor of the land *to be* vinedressers and husbandmen.

VINEDRESSERS] Hebrew, *lĕ-kormim*, 'as vinedressers,' from *koram*, 'a vineyardman.'

THE

FIRST BOOK OF CHRONICLES.

Chapter IX. Verse 29.

Some of them also *were* appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

And the wine] Hebrew, *vĕ-hay-yayin*, 'and the wine.' The Lxx. has *kai tou oinou*, 'and of the wine'; the V., *et vino*, 'and with the wine.'

And the oil] Hebrew, *vĕ-hash-shĕmĕn*. Here *yayin* and *shemen* are conjoined as liquids,—as *tirosh* and *yitzhar*, in numerous passages, are conjoined as solids.

Chapter XII. Verse 40.

Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

And bunches of raisins] Hebrew, *vĕ-tzimmuqim*, 'and raisin-clusters.' The Lxx. has *staphidas*, 'raisins'; the V., *uvam passam*, 'dried grapes.'

And wine and oil] Hebrew, *vĕ-yayin vĕ-shĕmĕn*. The Lxx. has *oinon*, *elaion*, 'wine, olive-oil'; the V., *vinum*, *oleum*, 'wine, oil.' [See Note on ix. 29.]

Chapter XVI. Verse 3.

And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

And a flagon of wine] Hebrew, *va-ashishah*, 'and a raisin-cake.' The Lxx. reads, *kai amoriteen*, 'and a cake'; the V., *et frixam oleo similam*, 'and fine flour fried in oil.' [See Note on parallel passage, 2 Sam. vi. 19.]

CHAPTER XXIII. VERSE 29.

Both for the shewbread, and for the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the pan, and for that which is fried, and for all manner of measure and size.

AND FOR THE UNLEAVENED CAKES] Hebrew, *ham-matzoth*, 'the unfermented cakes.'

CHAPTER XXVII. VERSE 27.

And over the vineyards *was* Shimei the Ramathite: over the increase of the vineyards for the wine cellars *was* Zabdi the Shiphmite.

AND OVER THE VINEYARDS] Hebrew, *vĕ al-hak-k'rahmim*, 'and over the vineyards.' The LXX. has *kai epi tōn chōriōn*, 'and over the fields.' Another reading is *kai epi tōn ampelōnōn*, 'and over the vineyards.' The V. is *vinearumque cultoribus*, 'and over the cultivators of the vines.'

OVER THE INCREASE OF THE VINEYARDS FOR THE WINE CELLARS] Hebrew, *vĕ al shebak'rahmim lĕ-otzroth hay-yayin*, 'and over the increase of the vineyards for the stores of the wine.' The LXX. has *epi tōn theesaurōn tōn en tois chōriois tou oinou*, 'over the treasures of wine in the fields'; the V., *cellis vinariis*, 'over the wine-cellars.'

CHAPTER XXIX. VERSE 21.

And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel.

WITH THEIR DRINK-OFFERINGS] Hebrew, *vĕ-nāiskihen*, 'and their libations.' So both LXX. and V.

THE

SECOND BOOK OF CHRONICLES.

CHAPTER II. VERSE 10.

And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

AND TWENTY THOUSAND BATHS OF WINE] Hebrew, *ve-yayin batim ĕsrim ĕlĕph*, 'and wine, baths, thousands twenty.' The *bath*, as a fluid measure, corresponded with the *ephah* as a dry measure, and was equal to seven gallons four pints English. The LXX. has *oinou*, the V. *vini*, 'of wine.'

CHAPTER II. VERSE 15.

Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants.

AND THE WINE] Hebrew, *hay-yayin*, 'the wine.' The LXX. reads, *ton oinon;* the V., *vinum.*

CHAPTER VIII. VERSE 13.

Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

IN THE FEAST OF UNLEAVENED BREAD] Hebrew, *bĕ-khag ham-matzoth*, 'in the festival of unleavened cakes.'

CHAPTER XI. VERSE 11.

And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

AND OF OIL AND WINE] Hebrew, *vĕ-shĕmĕn vĕ-yayin*, 'and of oil and wine.' The LXX. has *kai elaiou kai oinou;* the V., *et olei et vini.*

CHAPTER XIX. VERSES 2, 3.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD. 3 Nevertheless there are good things found in thee.

A principle of the broadest kind is here enunciated, which should be applied to the practical life of professed Christians. The vice of Jehoshaphat was that of moral weakness, his virtue that of ready repentance under the perception of truth. A great brewer has truly said that the contest between church and school on the one hand, and that of the beer-shop and gin-palace on the other, is but one development of the war continually waged between heaven and hell. It surely would be wise in all persons of influence—especially ministers, magistrates, and members of Parliament—to put to themselves this question of Jehu the seer,—"Shouldest thou help the ungodly, and love them that hate the Lord?" Were they honestly to do this, should we ever behold the moral anomaly of men in authority presiding over the feasts of publicans, and giving toasts in honour of a deadly and demoralizing trade?

CHAPTER XXVI. VERSE 10.

Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vinedressers in the mountains, and in Carmel: for he loved husbandry.

AND VINEDRESSERS IN THE MOUNTAINS, AND IN CARMEL] Hebrew, *vĕ-kormim behahrim uvak-karmel*, 'and vinedressers in the mountains and in the fruitful place.' Margin of A. V., 'fruitful field.' [See Note on 2 Kings xix. 23.]

CHAPTER XXIX. VERSE 35.

And also the burnt offerings *were* in abundance, with the fat of the peace-offerings, and of the drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

AND OF THE DRINK-OFFERINGS] Hebrew, *uvan-nesakim*, 'and with the libations.' The LXX. has *tōn spondōn*, 'of the outpourings'; the V., *libamina*, 'libations.'

CHAPTER XXX. VERSE 13.

And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

THE FEAST OF UNLEAVENED BREAD] Hebrew, *eth-khag ham-matzoth*, 'the festival of unfermented cakes.'

Chapter XXX. Verse 21.

And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, *singing* with loud instruments unto the Lord.

The feast of unleavened bread] Hebrew, *eth-khag ham-matzoth*, 'the festival of unfermented cakes.'

Chapter XXXI. Verse 5.

And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

The firstfruits of corn, wine, and oil, and honey] Hebrew, *rashith, dahgan, tirosh, vĕ-yitzhar, u-d'vash*, 'the firsts of corn, vine-fruit, olive-and-orchard fruit, and honey.' The margin of the A. V. gives 'dates' as the alternative reading for 'honey,' as it is not probable that the fruit of the palm tree was exempt from this tithing. The Lxx. has *aparcheen sitou, kai oinou, kai elaiou, kai mellitos*, 'the first of corn, and wine, and oil, and honey.' The V. has *primitias frumenti, et vini, et olei, et mellis*, 'the firsts of corn, and of wine, and of oil, and of honey.'

Chapter XXXII. Verse 28.

Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

Of corn, and wine, and oil] Hebrew, *dahgan, vĕ-tirosh, vĕ-yitzhar*, '(the increase of) corn, and vine-fruit, and olive-and-orchard fruit.' The Lxx. has *sitou, oinou, kai elaiou;* the V., *frumenti, vini, et olei*, 'of corn, of wine, and of oil.'

THE BOOK OF EZRA.

CHAPTER III. VERSE 7.

They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

AND MEAT, AND DRINK, AND OIL] Hebrew, *u-mäakal, u-mishteh, vah-shĕmĕn*, 'and food, and drink, and oil.' The kind of *mishteh* is not stated. The LXX., *kai brōmata, kai pota, kai elaion*, 'and meats, and drinks, and oil'; the V., *cibum, et potum, et oleum*, 'victuals, and drink, and oil.'

CHAPTER VI. VERSE 9.

And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail.

WINE AND OIL] This verse being part of a decree written in Chaldee, the original is *khamar*—'foaming juice,' corresponding to the Hebrew *khĕmĕr* in Deut. xxxii. 14 —*u-meshakh* 'oil.' The LXX. has *oinōn kai elaion;* the V., *vinum et oleum.*

CHAPTER VI. VERSE 22.

And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

THE FEAST OF UNLEAVENED BREAD] Hebrew, *khag matzoth*, 'festival of unfermented-cakes.'

CHAPTER VII. VERSE 17.

That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.

AND THEIR DRINK-OFFERINGS] Hebrew, *vĕ-niskāihon*, 'and their libations.'

Chapter VII. Verse 22.

Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much.*

And to an hundred baths of wine] Chaldee, *vĕ-ad khamar batin mĕah*, 'and to wine, baths a hundred.' The Lxx. gives *kai heōs oinou batōn hekaton*, 'and even to a hundred measures of wine'; the V., *et usqe ad vini batos centm*, 'and even to a hundred baths of wine.' [See Note on 2 Chron. ii. 10.]

Without prescribing how much] Properly, without measure or stint—according to pleasure or convenience.

Chapter X. Verse 6.

Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

Nor drink water] Hebrew, *u-maim lo shahthah*, 'and water he drank not.' To abstain willingly from bread and water was Ezra's manner of expressing grief; make a meal of bread and water would be to many persons one of the greatest miseries of life. To control the appetite, not to pamper it, is the surest means of promoting both health and rational enjoyment.

THE BOOK OF NEHEMIAH.

Chapter I. Verse 11.

O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup-bearer.

For I was the king's cupbearer] Hebrew, *va-ani hah-yithi mashqĕh lam-mĕlĕk*, 'and I was cup-bearer to the king.' *Mashqeh*, the participle of *shah-qah*, 'to drink,' signifies, being in the Hiphil conjugation, 'one who gives drink to another' = a cup-bearer. The Lxx. has *oinochoos*, 'wine-pourer'; the V., *pincerna*, 'a cup-bearer.' *Mashqeh* is also translated 'butler' by the A. V. [See Note on Gen. xl. 9.]

Chapter II. Verse 1.

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

Wine was before him] Hebrew, *yayin lĕ-phahnahv*, 'wine (was) before his face.' The Lxx. gives *kai een ho oinos enōpion emou*, 'and the wine was before me'; the V., *et vinum erat ante eum*, 'and wine was before him.'

And I took up the wine] Hebrew, *vah ĕsah eth hay-yayin*, 'and I lifted up the wine.' The Lxx. has *kai elabon ton oinon*, 'and I took the wine'; the V., *levavi vinum*, 'I raised the wine.'

The office of cup-bearer to an Eastern monarch was one of much importance, from the frequent access it gave to his presence at a time when he would be most inclined to unbend and grant favours; but the constant dread of treason in which such a despot perpetually lived, rendered him acutely observant of the slightest change of demeanour in this attendant. Artaxerxes would, therefore, notice Nehemiah's sadness, and be anxious as to its cause (chap. ii. 2). It has been supposed that in his self-absorption Nehemiah had omitted the indispensable form of pouring a little wine into his own hand and drinking it before presenting the cup to the king. This omission of the usual protection against poisoning would naturally arouse the monarch's suspicion, and the conjecture helps us to understand why Nehemiah was made 'very sore afraid' by the king's interrogation.

CHAPTER III. VERSE 14.

But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

BETH-HACCEREM] Hebrew, *bāith-hak-kahrem*, 'the house of the vineyard'; also a town referred to in Jer. vi. 1, and situated, according to Jerome, on a mountain between Jerusalem and Tekoa.

CHAPTER V. VERSE 3.

Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

AND VINEYARDS] Hebrew, *u-k'rahmāinu*, 'and our vineyards.' So also in verses 4, 5.

CHAPTER V. VERSE 11.

Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

THEIR VINEYARDS] Hebrew, *karmāihem*, 'their vineyards.'

AND OF THE CORN, THE WINE, AND THE OIL] Hebrew, *vĕ-had-dahgan, hat-tirosh, vĕ-hay-yitzhar*, 'and the corn, the vine-fruit, and the olive-and-orchard fruit,'—obviously enumerated as the solid produce of the 'lands,' 'vineyards,' and 'oliveyards' just mentioned. The LXX. has *ton siton kai ton oinon kai to elaion*, 'the corn, and the wine, and the oil'; the V., *frumenti, vini, et olei*, 'of corn, of wine, and of oil.' The Arabic for *tirosh* has *ĕtzer*, 'expressed juice.'

CHAPTER V. VERSE 15.

But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

BREAD AND WINE] Hebrew, *bĕ-lĕkhĕm vah-yayin*, 'from bread and wine.' The LXX. has *en artois kai en oinō*, 'with loaves and with wine'; the V., *in pane et vino*, 'with bread and wine.'

CHAPTER V. VERSE 18.

Now *that* which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

STORE OF ALL SORTS OF WINE] Hebrew, *bĕ-kahl yayin le-harba*, 'with every (sort of) wine abundantly' = a copious supply of all kinds of wine. The LXX. has *en pasin oinos tō pleethei*, 'wine in all (kinds) in plenty'; the V., *vina diversa*, 'different wines.'

No fact is better established in regard to ancient times than the great diversity of their vinous preparations,—a diversity extending not only to the modes of their manufacture, but to their qualities and effects. Though Pliny cannot be quoted as an illustrator of Oriental customs prevailing five hundred years before, yet when he affirmed that a hundred and ninety-five varieties of wine existed in his time, and that these would be doubled if lesser differences were included, we may safely conclude that the *kahl yayin* of Nehemiah is to be liberally construed. Some might be new, some old; some pure, some mixed; some fresh from the vat, some boiled; some watery, some thick; some sweet as honey, others thin and tart. The modes of manufacture would also differ in almost every district, and probably among neighbouring vine-growers. [See Virgil's poetic hyperbole in 'Georgics,' lib. iii. 103-8; and observation of Sir G. Wilkinson quoted in Note on Gen. xl. 9—11.]

CHAPTER VIII. VERSE 10.

Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

AND DRINK THE SWEET] Hebrew, *ushthu mamtaqqim*, 'and drink the sweetnesses' = sweet drinks. The LXX. has *kai piete glukasmata*, 'and drink ye sweet things'; the V., *et bibite mulsum*, 'and drink ye the honey-sweet (article).'

Some of the ancient wines were thick and luscious like jellies, and had to be largely diluted before they could be drunk; others, of the ordinary fluidity, were mixed in the proportion of several measures of water to one of grape-juice, so that even if fermented they were but slightly intoxicating unless consumed in large quantities. The verbal root of *mamtiqqim* is *mahthaq*, 'to suck,' 'to be sweet'; and, says the Rev. B. Parsons, "it is worthy of remark that the ancient Britons had a sweet wine which the Welsh called *meddyglyn*, and the English *metheglin*. The word *metheglin* comes from *metteg* or *mettek*, 'sweet,' and *glyn*, 'glutinous,' and thus signifies what it really was, a sweet syrupy drink. Every one must here see that *metheg* in Saxon, *meddyg* in Welsh, and *mettek* in Hebrew are the same words. This term among the ancient Britons was applied to a drink made from honey." To the same root may probably be referred *methuo* and *methusko*, 'to fill or drink to the full' of (or with) any sweet thing.

CHAPTER VIII. VERSE 12.

And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

AND TO DRINK] Hebrew, *vĕ-leshtoth*, 'and to drink.' The LXX. has *kai piein*, 'and to drink'; the V., *et biberet*, 'and that (the people) should drink.'

CHAPTER IX. VERSE 25.

And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

VINEYARDS] Hebrew, *kerahmim*, 'vineyards.'

CHAPTER X. VERSE 37.

And *that* we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

AND THE FRUIT OF ALL MANNER OF TREES] Hebrew, *u-phri kahl ātz*, 'and the fruit of every (kind of) tree.' The LXX. reads, *kai ton karpon pantos xulou*, 'and the fruit of every tree'; the V., *et poma omnis ligni*, 'and fruits of every tree.'

OF WINE AND OF OIL] Hebrew, *tirosh vĕ-yitzhar*, 'vine-fruit and olive and orchard fruit.' The LXX. has *oinou kai elaiou*, 'of wine and of oil'; the V., *vindemiæ quoque et olei*, 'of vintage fruit also and of oil.' This is the second instance in which the Vulgate does justice to *tirosh*. [See Note on Deut. vii. 13.] Walton's Polyglot gives *musti*. *Tirosh* and *yitzhar* are plainly mentioned by Nehemiah as representatives of the 'fruit of all manner of trees' brought to the priests; and this verse alone is sufficient to establish the meaning of these collective terms, as designating the solid produce of the vineyard and the orchard.

CHAPTER X. VERSE 39.

For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

OF THE CORN, OF THE NEW WINE, AND THE OIL] Hebrew, *ha-dahgan, hat-tirosh, vĕ-hay-yitzhar*, 'the corn, the vine-fruit, and the olive and orchard fruit.' The LXX reads, *tou sitou, kai ton oinou, kai tou elaiou*, 'of the corn, and of the wine, and of the oil.' The V. has *frumenti, vini, et olei*, 'of corn, of wine, and of oil,'—so soon had St Jerome unlearnt what he had practised in verse 37, where he translates *tirosh* as *vindemiæ*. The English translators add 'new' to their usual rendering of *tirosh* as 'wine.'

CHAPTER XIII. VERSE 5.

And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests.

AND THE TITHES OF THE CORN, THE NEW WINE, AND THE OIL] Hebrew, *u-mäasar had-dahgan hat-tirosh vĕ-hay-yitzhar*, 'and the tithe of the corn, the vine-fruit, and the orchard-fruit.' The LXX. reads, *kai teen dekateen tou sitou, kai tou oinou, kai tou elaiou*, 'and the tenth of the corn, and of the wine, and of the oil'; the V., *et decimam frumenti, vini, et olei*, 'and the tenth of corn, of wine, and of oil.' The English translators again render *tirosh* by 'new wine,' following, no doubt, the *mustum* of most Continental versions.

CHAPTER XIII. VERSE 12.

Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.

THE TITHE OF THE CORN AND THE NEW WINE AND THE OIL] Hebrew, *mäasar had-dahgan, hat-tirosh, v'hay-yitzhar*, 'the tithe of the corn, the vine-fruit, and the orchard-fruit.' The LXX. gives *tou purou, kai tou oinou, kai tou elaiou*, 'of the wheat, and the wine, and the oil'; the V., *frumenti, vini, et olei.*

CHAPTER XIII. VERSE 15.

In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

TREADING WINE PRESSES] Hebrew, *dorkim gitoth*, 'treading the wine-presses.' The LXX. has *patountas leenous*; the V., *calcantes torcularia.*

AS ALSO WINE, GRAPES] Hebrew, *vĕ-aph yayin anahvim*, 'and also wine, grapes.' The LXX. has *kai oinon kai staphuleen*, 'and wine and grapes'; the V., *vinum et uvas*, 'wine and grapes.'

THE BOOK OF ESTHER.

Chapter I. Verse 7.

And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

The Hebrew is *vĕ-hashqoth biklai zahahv, vĕ-kālim mikkālim shonim, vĕ-yayn malkuth rahv kĕ-yad ham-mĕlĕk*, 'and they were providing drink in vessels of gold, and the vessels (were) diverse from vessels, and wine of royalty (was) abundant, according to the hand of the king.' The Syriac follows the Hebrew almost word for word. The Lxx. reads, *poteeria chrusa kai argura, kai anthrakinon kulikion prokeimenon apo talantōn trismuriōn ; oinos polus kai heedus hon autos ho basileus epinen*, 'gold and silver drinking-cups (there were), and a small carbuncle goblet was on view, valued at thirty thousand talents ; the wine (was) plentiful and sweet, such as was drunk by the king himself.' The V. gives *bibebant autem qui invitati erant aureis poculis, et aliis atque aliis vasis cibis inferebantur ; vinum quoque ut magnificentia regiâ dignum erat, abundans, et præcipuum ponebatur*, 'but they that were invited drank in golden cups, and the meats were brought in different sets of vessels ; wine also worthy of the royal magnificence was furnished in abundance, and of the highest quality.'

The Targumist tells a strange story, how the vessels brought from Jerusalem turned the king's vessels into the likeness of lead !—and adds, "And they drank fresh wine (*khamar-ahsis*), fit for the drinking of a king, of a superior scent and the most delicious flavour ; and it was not used sparingly, but with the liberality of a royal hand."

This was a splendid entertainment. The drinking-vessels were of gold, and of different patterns, or perhaps variously chased ; the wine was 'wine of royalty,' *i. e.* such as was usually drunk by the royal family ; and it was plentifully served 'according to the king's hand'—with a profusion suitable to the hand of one whose resources were so vast. The statement of the Lxx. that it was 'sweet,' throws light upon the kind of wine preferred, if not in the Persian palace, yet in courtly circles in the time when that translation was made—the third century before Christ. Sweetness, not alcoholic *potency*, was the quality most relished, as it would appear, in the wines then selected for the royal tables.

CHAPTER I. VERSE 8.

And the drinking *was* according to the law; none did compel: for o the king had appointed to all the officers of his house, that they hould do according to every man's pleasure.

The Hebrew reads, *vĕ-hashthiah kad-dath, ain onās, ki-kān yissad ham-melek al kahl-rahv baitho laäshoth kirtzon ish vah-ish*, 'and the drinking (was) according to decree—none compelling, for so the king commanded to every officer of his house, to fulfil the pleasures of man and man (= every man).'

The LXX. rendering is *ho de potos outos ou kata prokeimenon nomon egeneto, outōs de eetheleesen ho basileus, kai epetaxe tois oikonomois poieesai to theleema autou kai tōn anthrōpōn*, 'now the drinking was not according to the established law, for so he king wished; and he instructed those of his household to do the will of himself and of the men (his guests).'

The V. has *nec erat qui nolentes cogeret ad bibendum; sed sicut rex statuerat, præponens mensis singulos de principibus suis ut sumeret unusquisque quod vellit*, 'nor did any one force the unwilling to drink, but as the king had arranged, who set over each table one of his lords, that every one might partake of what he pleased.'

The Targum has 'and the drinking was regulated according to the bodily habit, and there was no one who compelled (another to drink); for the king had so issued an order binding upon every one connected with the royal house, that the drinking should be according to the will of each, whether Israelites or of any other nation and language.'

Josephus gives the following account:—'And he enjoined upon his servants not to compel them to drink by constantly presenting the drink to them, as was a custom among the Persians, but to defer to them, and kindly attend to whatever each of the guests should desire' (*kai pros ho bouletai tōn katakeimenōn hekastōs philophrenesthai*).

The apparent contradiction between the Hebrew text and the LXX. version will disappear if we observe that the king, in fact, superseded *pro tempore* the common convivial law by a special arrangement for the occasion; but whether for the sake of increasing or diminishing the drinking is not clear. Josephus implies the latter; but while the abstemious would be protected by the freedom afforded, those of a different disposition might make it the means of unbounded licence. Among the Greeks and Romans each banqueting party had its president (Greek, *sumposiarchees*—chief of the feast; Roman, *arbiter sive rex bibendi*—master or king of the drinking), and all the persons present were bound to follow his directions in the quaffing of cups in honour of gods and mortals. The rule was precise and peremptory—*pithi ee apithi*, 'drink or depart.' The Persians may have had a more familiar custom of toasting one another. Herodotus, who lived not long after Nehemiah, says of them, "They are very fond of wine, and drink it in large quantities. It is also their general practice to deliberate upon affairs of weight when they are drunk; and then on the morrow, when they are sober, the decision to which they came the night before is put before them by the master of the house in which it was made: and if it is then approved of they act upon it; if not, they set

it aside. Sometimes, however, they are sober at their first deliberations, but in this case they always reconsider the matter under the influence of wine."—(Book i., c. 133.) The Germans, according to Tacitus, adopted the first and better half of this curious method. They took counsel first when drunk and then when sober. And the historian adds, "They deliberate when unable to devise anything, they decide when not able to go wrong."

Chapter I. Verse 9.

Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

A FEAST] Hebrew, *mishtēh*, 'a drinking' = a banquet. It is not to be supposed that a *mishteh* comprised drinking only; it certainly included the more substantial delicacies of the season. Queen Vashti's *mishteh* would be composed of refreshments adapted to the taste of her ladies, and let us hope that the drinks, whatever else they were, were of a more innocent nature than those with which her royal consort and his nobles were regaled.

Chapter I. Verses 10, 11.

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, 11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.

WHEN THE HEART OF THE KING WAS MERRY WITH WINE] Hebrew, *kĕ-tov lāv ham-melek hay-yayin*, 'when good (was) the heart of the king with wine.' The LXX. reads, *heedcōs genomenos ho basileus*, 'the king having got into a sweet condition' = a mellow humour. The V. amplifies, *cum rex esset hilarior et post nimiam potationem incaluisset mero*, 'when the king had become more jovial, and after an excessive indulgence had become heated with unmixed (wine).' The T., 'when the king's heart was gladdened with wine, the Lord sent to him the angel of confusion to confound their feast.'

Subsequent events make apparent—1, how little of good judgment is joined with drinking-jollity; 2, how soon the blandness of temper that seems associated with the bottle turns to sourness when crossed by opposition. The free and easy spirits that spring from drink resemble the paws of the tiger, which conceal under a smooth and velvety fur the talons of violence and rapine. Where Bacchus rules, mirth may turn at any moment into murderous strife.

Chapter II. Verse 18.

Then the king made a great feast unto all his princes and his

servants, *even* Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

A GREAT FEAST] Hebrew, *mishteh gahdol*, 'a great feast.'

EVEN ESTHER'S FEAST] Hebrew, *eth-mishtā Estär*, 'the feast of Esther'—called Esther's because given in her honour, to signalize her elevation to the queenly state.

CHAPTER III. VERSE 15.

The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

SAT DOWN TO DRINK] Hebrew, *yahshvu lishtosh*, 'sat down to drink.'

The LXX. has *ekōthōnizonto*, 'were drinking deep' [from *kōthōn*, a Spartan drinking-cup; hence to *kōthōnizein* = to drink on and on]. The V. has *celebrante convivium*, 'keeping a feast.'

We are almost compelled to think that Ahasuerus was drunk when he fell so blindly into the snare laid for him by Haman. Matthew Henry remarks, "Haman was afraid lest the king's conscience should smite him; to prevent which he engrossed him to himself, and kept him drinking: this cursed method many take to drown their convictions and harden their own and others' hearts in sin."

CHAPTER V. VERSE 6.

And the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

AT THE BANQUET OF WINE] Hebrew, *bĕmishtā hay-yayin*, 'at the banquet of the wine.'

Mishteh occurs in verses 4, 5, 12, and 14, and is in each place rendered 'banquet' in the A. V.]

CHAPTER VII. VERSE 1.

So the king and Haman came to banquet with Esther the queen.

CAME TO BANQUET] Hebrew, *lishtoth*, 'to drink.' So the margin of A. V. The LXX. has *sumpiein*, 'to drink with'; the V., *ut biberent*, 'that they might drink.'

CHAPTER VII. VERSE 2.

And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be

granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

AT THE BANQUET OF WINE] Hebrew, *bĕ-mishtā hay-yayin*, 'at the drinking (= feast) of the wine.' The LXX. has *en tō potō*, 'at the drinking'; the V., *postquam vino incaluerat*, 'after he was heated with wine.'

CHAPTER VII. VERSE 7.

And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

FROM THE BANQUET OF WINE] Hebrew, *mim-mishtā hay-yayin*. The LXX. has *apo tou sumposiou*, 'from the banquet'; the V., *de loco convivii*, 'from the place of feasting.'

CHAPTER IX. VERSE 22.

As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

OF FEASTING] Hebrew, *mishteh*. [So also in verses 17, 18, and 19, where it is rendered 'feasting' in A. V.] If intoxicating liquors were freely used, the feast of Purim would prove in its results to many families a time of sorrow rather than of joy. The Jews both of the East and West have a general reputation for sobriety, but that Purim is not always soberly celebrated, even in the Holy City, may be gathered from an anecdote related by the teacher of the English school in Jerusalem, to the effect that a girl who was asked why she would be absent on account of Purim, as she alleged she must be, replied with much simplicity, 'We shall all be drunk.' It would be a relief to hope that the error was purely grammatical, and that the little Jewish maiden was confounding the active 'to drink' with the passive 'to be drunk'; but we can hardly please ourselves with this supposition when we recollect the teaching and testimony of the ancient Rabbins—"A man's duty with regard to this feast is that he should eat meat . . . and drink wine until he be drunk, and fall asleep in his drunkenness" (Hilkhoth Megillah, c. ii. 5). In fol. 7 the Talmud is even more precise,—"A man is bound to get so drunk with wine at Purim as not to know the difference between Cursed is Haman and Blessed is Mordecai." A curious story is appended. "Rabba and Rabbi Zira made their Purim entertainment together. When Rabba got drunk he arose and killed Rabbi Zira. On the next day he prayed for mercy, and God restored Zira to life. The following year Rabba again proposed to Rabbi Zira to have their Purim entertainment together; but he answered, 'Miracles don't happen every day.'" This is only one out of a multitude of instances demonstrating the absurdity of Christian commentators and critics appealing to the 'opinions' of the Rabbins; only in matters of fact is their testimony of any real value.

THE BOOK OF JOB.

CHAPTER I. VERSE 4.

And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

AND FEASTED] Hebrew, *vĕ-ahsu misteh*, 'and made a drinking' = feast. The LXX. has *epoiousan poton*, 'they made a drinking'; the V., *et faciebant convivium*, 'and they made a feast.'

AND TO DRINK] Hebrew, *vĕ-lishtoth*, 'and to drink.'

This 'drinking' or feast is not explained. The proceeding of the patriarch, as described in ver. 5, who, when the days of his sons' feasting were over, "rose up early, and offered burnt offerings according to the number of them all, lest they should have sinned in their hearts," may suggest, but does not necessarily imply, that their 'wine' was of the class described by the Wise man as 'a mocker.' The words, 'thus did Job continually,' show that the previous account relates to the festivities which recurred on the birthday of each son and daughter.

CHAPTER I. VERSE 13.

And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house.

DRINKING WINE] Hebrew, *shothim yayin*, 'drinking wine.' The LXX. has *epinon oinon*, 'they drank wine'; the V., *bibereni vinum*, '(when) they might drink wine.'

CHAPTER I. VERSE 18.

While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house.

AND DRINKING WINE] Hebrew, *vĕ-shothim yayin*, 'and drinking wine.' The LXX. has *pinontōn*, 'drinking'; the V., *bibentibus vinum*, 'when drinking wine.' The Syriac omits all mention of wine in verses 13 and 18.

CHAPTER XII. VERSE 25.

They grope in the dark without light, and he maketh them to stagger like *a* drunken *man*.

AND HE MAKETH THEM TO STAGGER LIKE A DRUNKEN MAN] Hebrew, *vav-yathām kish-shikkor*, 'and causes them to stray like one drunk.' The LXX. has *planeetheieesan de hōsper ho methuōn*, 'and they wander as one drunk.' Some MSS. have *planōmenous*, 'wandering.' The V. reads, *et errare eos faciet quasi ebrios*, 'and he shall make them to wander as if drunk.' So the Syriac. The idea is of going astray rather than of staggering—the mental confusion which misleads, rather than the physical unsteadiness produced by indulgence in intoxicating liquor. For the latter condition the Hebrew is *rah-ăl*.

CHAPTER XV. VERSE 33.

He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

HE SHALL SHAKE OFF HIS UNRIPE GRAPE AS THE VINE] Hebrew, *yakhmos kag-gephen bisro*, 'he shall shake off as the vine his sour bunch (of grapes)'—from *bāser* or *boser*, a collective noun used to describe 'sour grapes'; the LXX., *trugeetheiee de hōs omphax pro hōras*, 'he shall be gathered as an unripe grape before (its) hour.' The V. has *lædetur quasi vinea in primo flore botrus ejus*, 'he shall be broken (or blasted) as a vine in the first flower of its grape-cluster.'

CHAPTER XXII. VERSE 7.

Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

To withhold water from the thirsty (Hebrew, *ah-iph* = languishing), was and is regarded in the East as an act of monstrous inhumanity. It is one of the thirty-two 'charities' of the Hindoos to have water ready for the weary traveller to drink. Persons in England who give to the thirsty or weary workman beer, or other intoxicating liquors, are unconsciously doing evil instead of good: first, by presenting that which increases thirst; and secondly, by creating a desire for stimulants which leads to a waste of wages and to much domestic suffering. If other drinks besides water are offered, let them be free from the power of injuring the recipient, either in body or mind.

CHAPTER XXIV. VERSE 6.

They reap *every one* his corn in the field: and they gather the vintage of the wicked.

AND THEY GATHER THE VINTAGE OF THE WICKED] Hebrew, *vĕ-kerem rahshah yelaqqāshu*, 'and the vineyard of the wicked one they glean' [or gather the late fruits of]. The margin of the A. V. has 'the wicked gather the vintage.' The LXX. has *adunatoi ampelōnas asebōn amisthi kai asiti cirgasanto*, 'the feeble cultivate,

unpaid and unfed, the vineyards of the unjust.' The V. reads, *et vineam ejus quem vi oppresserint, vindemiant*, 'and they gather the vintage of his vineyard whom by force they have oppressed.'

CHAPTER XXIV. VERSE 11.

Which make oil within their walls, *and* tread *their* winepresses, and suffer thirst.

AND TREAD THEIR WINEPRESSES, AND SUFFER THIRST] Hebrew, *yikahzim dahrkuvay-yitzmahu*, 'and tread their wine-presses and thirst.' The LXX. has nothing resembling this verse. The V. rendering is *inter acervos eorum meridiati sunt, qui calcatis torcularibus sitiunt*, 'among their heaps those who thirst take a noonday rest, the wine-presses having been trodden.'*

CHAPTER XXIV. VERSE 18.

He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

HE BEHOLDETH NOT THE WAY OF THE VINEYARDS] Hebrew, *lo yiphneh dĕrĕk kerahmim*, 'he turns not to [= looks not towards] the way of the vineyards.' The LXX. strangely gives the whole verse thus:—"Swift is (their path) upon the face of water; accursed shall be their portion upon earth, and their fruits upon the land (shall be) withered in their arm, for they have robbed orphans."† The V. translates the last clause *nec ambulet per viam vinearum*, 'nor shall he walk along the path of the vineyards'; the T., 'and he shall not look to the footpath of the vineyards.' The Syriac and Arabic connect the last two clauses in this form,—'accursed will be their portion in the earth in the way of the vineyards.' Assuming the integrity of the Hebrew text, the meaning will be, either that the rapacious will shun the publicity of the vineyard path, or (more likely) disdain the honest labour of those who go to and from the vineyard as the sphere of their daily toil.

CHAPTER XXXII. VERSE 19.

Behold, my belly *is* as wine *which* hath no vent; it is ready to burst like new bottles.

The Hebrew reads, *hinna vitni kĕ-yayin lo yip-pahthäakh; kĕ-ovoth khadahshim yibbahqāa*, 'behold, my belly, like wine, has no vent; like new bottles it is rent.'

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* Prof. Rénan translates,—

"Ils expriment l'huile dans les celliers de leur spoliateur,
En foulant le pressoir, ils ont soif."

† Prof. Rénan translates,—

"Ils sont comme un corps léger sur la surface de l'eau,
Leur héritage est maudit sur la terre;
Ils ne prennent jamais le chemin des vignes;"

adding this note,—"That is to say, it always brings unhappiness to the life of populations that are passing from the condition of Bedouin plunder to the state of agricultural and sedentary tribes."

The LXX. has *hee de gasteer mou hōsper askos gleukous zeōn* [Codex A, *gemōn*] *dedemenos; hee hōsper phuseeteer chalkeōs errheegōs* [Codex A, *chalkeōs dedemenos kai katerrheegos*], "but my belly (is) glowing [Codex A, loaded] as a fastened-up skin-bottle of sweet wine; as the bellows of the brazier when it has burst [Codex A, as the bellows of the brazier when it has been fastened up has burst]." Symmachus's version of the last clause is preserved—*hōs oinos neos adiapneustos*, 'as new wine without ventilation.' The V. gives *en venter meus quasi mustum absque spiraculo quod lagunculas novas disrumpit*, 'behold, my belly is as new wine without a vent, which bursts asunder new vessels.' The T. has 'behold, my belly is as new wine [*khamar khadath*] which has not a vent, and it is burst [as] new vessels.'

The Hebrew *yayin*, here used for grape-juice while passing into fermentation, is explained by the LXX. as *gleukos*, by Symmachus as *oinos neos*, by the Targum as *khamar khadath*, and by the V. as *mustum*. The passage illustrates the explosive power of this juice when set fermenting. This potency is due to the carbonic acid gas generated by the act of fermentation, which will burst the strongest vessels (whether skin, or wood iron-bound) in which it happens to be foolishly confined. The analogy drawn is between agitation of mind and the fermentation of *yayin:* unless 'a vent' is allowed, the safety of the body in the one case and of the bottle in the other is endangered. 'He was bursting to speak,' is a phrase not uncommon to our vernacular. This text is often most erroneously compared with Matt. ix. 17. Elihu refers to wine that had been put, after it had been partially fermented, into new bottles made air-tight, through carelessness or from ignorance of the state of the wine; whereas Christ refers contrastively to wine put into new bottles *before* fermentation, in order to prevent the wine from fermenting and the bottle being burst. The traditional interpretation makes the Saviour contradict Elihu by affirming that wine could ferment in new bottles, closed up, without endangering the bottles! [See Note on Matt. ix. 17.]

THE BOOK OF PSALMS.

Psalm IV. Verse 7.

Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

The Hebrew stands, *nahthatah simkhah bĕ-libi maäth dĕgahnam vĕ-tirosham rahbu*, "thou hast put gladness (or cheer) in my heart from [or, more than when] their corn and their vine-fruit abounded." The Lxx. has *edōkas euphrosuneen eis teen kardian; apo karpou sitou kai oinou kai elaiou autōn epleethuntheesan*, 'thou hast put gladness into the heart; by the fruit of their corn and wine and oil they have been satisfied." So Aquila, Symmachus, and Theodotion. The V., which in the Book of Psalms follows the old Italic version, reads, *dedisti lætitiam in corde meo; a fructu frumenti, vini, et olei sui multiplicati sunt*, "thou hast given gladness into my heart; by the fruit of their corn, wine, and oil they have been multiplied." The Lxx. and V. agree in adding 'oil' to the list of earthly blessings which cheer the heart of man, and in separating the verse into two distinct clauses. Origen puts a circle round 'oil' in his Hexapla to indicate that it was not extant in the Hebrew MSS. of his day. The compound particle *maäth* (*min*, 'from,' and *ath*, 'with') is somewhat ambiguous, but the fact that all the Greek versions and the Vulgate have 'by the fruit of,' makes it likely that their MSS. may have read *ma-abbai* (מאבי) instead of *ma-ath* (מאת). The words as written in the Hebrew characters bear, as will be seen, a close resemblance. In the Song of Solomon, vi. 11., אבי is translated in the A. V. 'the fruit of,' though Gesenius suggests 'greenness of.' It is, however, conjectured (Migne's *Cursus Patrologiæ*) that *apo kairou*, 'from the time of,' became changed by the transcribers in mistake into *apo karpou*, 'from the fruit of.' St Jerome has 'in the time their corn and their wine were multiplied.' St Augustine has *à tempore*, 'from the time.' The sense afforded by the A. V. is in harmony with the spirit of the context, which seeks to enforce the supreme excellency of the Divine favour. The increase of corn and vine-fruit is a subject of lawful congratulation with all men; but while the ungodly derive their chief enjoyment from these fruits of the earth, mellowed and multiplied by the light of the sun, a richer treasure of felicity is the portion of the man, however poor, whose heart is the recipient of the light of God's countenance.

Psalm X. Verses 9, 10.

9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into

his net. 10 He croucheth, *and* humbleth himself, that the poor may fall by his strong ones.

Language could scarcely be conceived more graphically descriptive of the course pursued by those who carry on the traffic in intoxicating liquors, regardless of the miseries produced. They may be acquitted of any malicious *intention* to murder and rob; but the knowledge of what is produced by their daily business, and the artifices (including venal testimonies and advertisements) employed to extend it by drawing the poor and thoughtless into its meshes, must leave them without excuse, according to any standard of moral responsibility that can be applied to human conduct. Very grievous is it that a sense of this responsibility should be deadened through the licence granted by the law to deal 'in the strong ones'; and the Christian patriot is bound to free himself from all complicity with such legislation, by means of earnest protests against it, and by no less earnest efforts to confer power upon the people to protect themselves against this system of wholesale destruction. All men who take upon themselves the Christian name should see that their daily practice and business will not bring them under Job's description—'Those that rebel against the light' (xxiv. 13).

Psalm XVI. Verse 4.

Their sorrows shall be multiplied *that* hasten *after* another *god:* their drink offerings of blood will I not offer, nor take up their names into my lips.

Their drink offerings of blood will I not offer] Hebrew, *bal assik nishāihem mid-dahm*, 'I will not pour out their libations (outpourings) from blood.' The Lxx. has *mee sunagōga tas sunagōgas autōn ex haimatōn*, 'I will by no means assemble their assemblies of blood (*lit.* bloods).' The V. gives precisely the same sense, *non congregabo conventicula eorum de sanguinibus.* The Syriac is identical with the A. V. The T. represents God as the speaker—'I will not receive with satisfaction their libations, nor their offering of blood.'

One of the forms of that cruelty which filled 'the dark places of the earth' consisted in pouring out the blood of human victims to the gods who were adored; and such libations were sometimes converted into vows in times of personal or public exigency. Similar customs characterize modern paganism. Dupuis mentions, in his 'Journey in Ashantee,' that he saw the king gather the blood of a human victim into a vessel, drink one half, and offer the other to his idol.

Psalm XVI. Verse 5.

The Lord *is* the portion of mine inheritance and of my cup: thou maintainest my lot.

And of my cup] Hebrew, *vĕ-kosi*, 'and my cup.' [See Note on Gen. xl. 11.]

PSALM XXIII. VERSE 5.

Thou preparest a table before me in the presence of mine enemies : thou anointest my head with oil ; my cup runneth over.

MY CUP RUNNETH OVER] Hebrew, *kosi rĕvahyah*, 'my cup has fulness-of-drink.' *Revahyah* is from *rahvah*. [See Note below on Psa. xxxvi. 8.] The LXX. has *to poterion sou methuskon hōs kratiston*, 'thy cup satisfies as the best (wine)': *methuskō* cannot here mean 'to intoxicate.' The V. reads, *et calix meus inebrians quàm præclarus est*, 'and my inebriating cup, how excellent it is!' St Jerome gives *et calix meus inebrians. Sed et benignitas*, 'and my cup (is) inebriating. But also kindness.' Here the first two words of ver. 6—*ak tov*, 'truly good,'—in A. V. 'surely goodness'—are joined to ver. 5. This likewise seems to have been Origen's arrangement of the Hebrew. Symmachus has 'and thy good cup fills me full with everything,'—*methuskon me diolou*. Aquila and Theodotion have 'my cup fills (me) full,'—*poterion mou methuskon*.

PSALM XXXVI. VERSE 8.

They shall be abundantly satisfied with the fatness of thy house ; and thou shalt make them drink of the river of thy pleasures.

THEY SHALL BE ABUNDANTLY SATISFIED] Hebrew, *yirveyun*, 'they shall be satiated.' The margin of A. V. has 'watered.' *Rah-vah*, 'to drink largely, to be satisfied with drink,' corresponds with *sah-va*, as applied to food. Here it is used as fatness, 'which is drunk and sucked in, rather than eaten' (Gesenius). The Chaldee uses the cognate word to describe any kind of repletion from wine = to the Hebrew *shahkar*. The LXX. has *methustheesontai apo pioteetos tou oikou sou*, 'they shall be satiated with the fatness of thy house.' Here *methuo* is clearly used, not in the sense of 'to intoxicate,' but 'to fully satisfy.'

PSALM XLVI. VERSE 3.

Though the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

BE TROUBLED] Hebrew, *yĕkhmĕru*, 'foam'—from *khahmar*, 'to foam' or 'boil up'; hence *khĕmĕr* designates the juice of the grape, either when foaming under the treader's feet (Deut. xxxii. 14), or when bubbling up in a state of fermentation (Psa. lxxv. 8). The same word, we may observe, is applied to the foam of the sea, and to boiling bitumen, etc., and has no exclusive connection with the foam of the fermenting-vat.

PSALM LVIII. VERSE 4.

Their poison *is* like the poison of a serpent : *they are* like the deaf adder *that* stoppeth her ear.*

* Wine is also compared in like manner, Prov. xxiii. 32.

THEIR POISON IS LIKE THE POISON OF A SERPENT] Hebrew, *khamath lahmo kidmuth khamath nahkhash*, 'the poison (that is) to them (is) after the likeness of the poison of a serpent.' The LXX. reads, *thumos autois kata teen homoiōsin tou opheōs*, 'their rage (= venom) is after the likeness of (the poison of) the serpent.' The V. has *furor illis secundum similitudinem serpentis*, 'their fury is according to the likeness of (the fury of) a serpent.' [See Notes on Deut. xxxii. 33, Psa. cxl. 3, and Hos. vii. 7.]

PSALM LX. VERSE 3.

Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

THOU HAST MADE US TO DRINK THE WINE OF ASTONISHMENT] Hebrew, *hishqithahnu yayin tarālah*, 'thou hast made us drink the wine of reeling,' or trembling, = that causes reeling or trembling. *Tarālah* is from *rahal*, 'to reel or tremble.' The LXX. has *epotisas heemas oinon katanuxeōs*, 'thou hast made us drink wine of astonishment.' Aquila has *oinon karōseōs*, 'wine of stupefaction'; Symmachus, *oinon salou*, 'wine of agitation.' The V. reads, *potasti nos vino compunctionis*, 'thou hast made us drink from the wine of suffering'; St Jerome, *vino consopiente*, 'from stupefying wine.' The Ethiopic has 'wine of stupor.' The Syriac has 'feculent wine'; the Arabic, 'turbid wine.' The T. gives 'the wine of malediction.'

By a striking metaphor the 'trembling' caused by intoxicating *yayin* is viewed as a property of the wine itself; and when the Almighty is described as administering such wine, we are referred to the terrible visitations which He brings upon men, or suffers to befall them. [For similar figurative language see Notes on Psa. lxxv. 8; Isa. li. 17, 22; Jer. xxv. 15; xlix. 12; li. 7; Lam. iv. 21; Ezek. xxiii. 31—34; Hab. ii. 16; Zech. xii. 2; Rev. xvii. 24.] On this text Calvin observes of *rahal*, "They were drunk with the wine of drowsiness or giddiness. Not even the Hebrew interpreters agree about the word. For many translate it *venom* or *poison*. But it is easy to gather that the prophet speaks specially of a poisoned potion that bereaves men's minds of sense and understanding; for his purpose was to set before their eyes the curse of God that had reigned."

PSALM LXV. VERSE 10.

Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

THOU WATEREST THE RIDGES THEREOF ABUNDANTLY] Hebrew, *telamiyah ravva*, 'its furrows thou givest to drink deeply,' = plentifully dost irrigate. *Ravva* is in the Piel conjugation, from *rah-vah*. The LXX. reads, *tous aulakas autees methuson*, 'saturate her furrows'; the V., *rivos ejus inebria*, 'fill up her channels.'

PSALM LXVI. VERSE 12.

Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy *place*.

INTO A WEALTHY PLACE] Hebrew, *larvahiah* (from *rahvah*), 'to a well-watered place,' = to a place of great plenty. The LXX. has *eis anupsucheen*, 'into [a place of] refreshment'; the V., *in refrigerium*, 'to a cool place' = a place of consolation.

PSALM LXIX. VERSE 12.

They that sit in the gate speak against me; and I *was* the song of the drunkards.

I WAS THE SONG OF THE DRUNKARDS] Hebrew, *u-nĕginoth shothai shakar*, 'and songs the drinkers of *shakar*' = songs are made about me by the drinkers of *shakar*. The LXX. reads, *kai eis eme epsallon oi pinontes tou oinou*, 'and they sang about me who were drinking wine'; Aquila, 'and the songs of those drinking strong drink' — *methusma*; Symmachus, 'and those drinking strong drink (*methusma*) sang of me.' The V. has *et in me psallebant qui bibebant vinum*, 'and those who drank wine sang about me'; St Jerome, 'and those drinking wine were singing.'

The LXX. regard *shakar* here as equivalent to *yayin*, 'wine.' The T. paraphrases thus:—"And I shall be the song of those who go to drink strong drink (*marvath*) in the public-house (*b'vaith qarqasvan*)"; so that *shakar* is here rendered, not by *khamar attiq*, 'old wine,' as in every place except one, but by *marvath*, as in Lev. x. 8. See Note.

The Psalmist intimates that he was the subject of satirical and ribald songs by the votaries of *shakar*. It was no new thing, even in his day, for those who imbibed freely the spirit of wine, to revile those who were filled with the 'spirit divine.'

PSALM LXIX. VERSE 21.

They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

THEY GAVE ME ALSO GALL FOR MY MEAT] Hebrew, *vay-yitu vĕ-baruthi rosh*, 'and they gave (as) my food, gall.' The LXX. reads *choleen*, 'gall.' So Symmachus. The V. has *fel*. *Rosh* did not designate poison in general, but some special bitter product.

AND IN MY THIRST THEY GAVE ME VINEGAR TO DRINK] Hebrew, *vĕ-lizmai yashquni khometz*, 'and to me thirsting, they-gave-to-drink fermented liquor' = vinegar, the result of the acetous fermentation. The LXX. has *oxos*, 'vinegar'; the V., *aceto*, 'with vinegar.'

PSALM LXXI. VERSE 4.

Deliver me, O my God, out of the hand of the wicked; out of the hand of the unrighteous and cruel man.

AND CRUEL MAN] Hebrew, *vĕkhomātz*, 'and soured (one)' = the man whose disposition resembles vinegar. The LXX. has *adikountos*, 'of the unjust one.' So the V., *iniqui*. It may, however, carry the sense of 'corrupt,' as the idea of ferment did with Paul (1 Cor. v. 6—8). So Greenfield.

PSALM LXXIII. VERSE 21.

Thus my heart was grieved, and I was pricked in my reins.

THUS MY HEART WAS GRIEVED] Hebrew, *ki yithkhahmmātz lĕ-vahvi*, 'for fermented was my heart,' *i. e.* it lost its sweetness, as if under the action of a ferment, and became embittered, = the phrase of Isaiah, 'The sweet-drink . . . become bitter.'

The LXX. has strangely *eeuphranthee*, 'has rejoiced'; but the Aldine and Complut. editions read *exekauthee*, 'inflamed'; Symmachus, *sunestelleto*, 'was drawn together'; the V., *quia inflammatum est cor meum*, 'wherefore my heart was inflamed.' St Jerome has *contractum*, 'drawn together.'

PSALM LXXV. VERSE 8.

For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.

A CUP] Hebrew, *kos*, 'a vessel' = a goblet. The T. has 'a cup of malediction.'

AND THE WINE IS RED] Hebrew, *vĕyayin khamar*, 'and the wine foams,' from the presence of some fermenting agent and potent drugs. The LXX. reads, *oinou akratou*, 'of wine unmixed.' Symmachus has *kai oinos akratos*, 'and the wine is unmixed'; St Jerome, *vino meraco*, the V. *vini meri*, 'of neat wine'; and the T., *khamar ashin*, 'strong wine.' The fermented wine which was drunk undiluted with water was called by the Greeks *akratos*, by the Romans *merum*, and to drink such wine was deemed the act of drunkards only. What would those pagans have said of Christians who drink brandied wines—unmixed wine mingled with fiery spirit?

IT IS FULL OF MIXTURE] Hebrew, *mala mĕsĕk*, 'full of mixture.' *Mesek* comes from *mahsak*, to mix or mingle. The noun occurs in this place only; the verb is applied to a pleasant compound in Prov. ix. 2, 5, and to an injurious preparation in Isa. v. 22. The analogous verb *mezeg* is used in Cant. vii. 3. The LXX. reads *pleeres kerasmatos*, and the V. *plenus misto*, 'full of mixture'; Symmachus has *pleerōn ekchutheis*, 'full, poured out.' The wine is unmixed, yet full of mixture; unmixed in the sense of undiluted, full of mixture because combined with drugs. The characteristic of nearly all the various forms of intoxicating liquor now retailed, is that they are both diluted and adulterated, with the one object of increasing the profits of the vender whatever may happen to the buyer and consumer. Large quantities of potent drugs, for which there is no other human use, are annually imported into Britain.

AND HE POURETH OUT OF THE SAME] Hebrew, *vay-yaggar mizzeh*, 'and he poureth out from this.' The LXX. reads, *kai eklinen ek toutou eis touto*, 'and he turns (it) from this to this' = turns it from side to side, that the mingling may

be more complete. Symmachus has *ōste elkein ap'autou*, 'so as to take from it'; the V., *et inclinavit ex hoc in hoc*, 'and he has inclined (it) from this to this'; St Jerome, *et propinabit exeo*, 'and he will give to drink from it.' The Hebrew implies that the mixed wine is poured out into the cups, giving a portion to each godless people and person.

BUT THE DREGS THEREOF] Hebrew, *ak shemariha*, 'surely the dregs of it.' *Ak*, abbreviated from *akan*, is clearly not used here as an adverb of limitation, but of confirmation, as twice in Psa. lviii. 12, where it is rendered in A. V. 'verily,' —"Verily there is a reward of the righteous; verily there is a God that judgeth in the earth." *Shemariha*, 'its dregs,' here signifies the thicker (hence sedimentary) part of the mixture, which had not been perfectly combined with the rest. Not only was the fluid portion of the *mesek* to be poured out for the profane to drink, but the still more stupefying part of it reserved at the bottom of the cup should be served out to them. The LXX. reads, *pleen hotrugias autou*, 'even the dregs of it'; the V., *verumtamen fæx ejus*, 'even thus its feculence.'

ALL THE WICKED OF THE EARTH SHALL WRING THEM OUT, AND DRINK THEM] Hebrew, *yimtzu yishtu kol rishai aretz*, 'all the wicked of the earth shall suck out (*yimtzu*) drink up (*yishtu*).' The LXX. has *ouk exekenōthee, piontai pantees oi hamartoloi tees gees*, 'have not been wholly poured out; all the sinners of the earth shall drink (them).' So also the V., *non est exinanita, bibent omnes peccatores terræ*, 'is not emptied out; all sinners of the earth shall drink (it).' St Jerome has 'nevertheless, all the impious of the earth, drinking, will drain up its dregs.'

The retributive vengeance of the Supreme Judge is depicted under the image of a cup which He holds in His hand, the wine whereof foams with the fermenting mixtures with which it is filled; from this cup He pours out to all the guilty their just proportion, and assuredly the wicked of the earth shall receive it, till the last contents of the cup have been drained and sucked up. This terrible and impressive representation is surely calculated to inspire not only a fear of all sin, but of all fermenting and inflaming mixtures which so vividly represent the consequences of unpardoned guilt.

PSALM LXXVIII. VERSE 47.

He destroyed their vines with hail, and their sycamore trees with frost.

HE DESTROYED THEIR VINES WITH HAIL] Hebrew, *yakarog bab-barad gaphnam*, 'he killed with hail their vines,' *i.e.* not every identical tree, but trees throughout the land.

This statement is evidence, not only that vines existed in Egypt in the time of Moses, but that the plague of hail extended 'throughout all the land of Egypt' (Exod. ix. 25) as far as the vineyard districts. If *gaphnam* be taken in its general sense of 'trees with twigs,' the Psalmist's words coincide with those of the historian, that the storm of hail 'brake every tree of the field.'

PSALM LXXVIII. VERSE 65.

Then the LORD awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.

LIKE A MIGHTY MAN THAT SHOUTETH BY REASON OF WINE] Hebrew, *kĕgibor methronan miy-yayin*, 'as a mighty one recovering himself from wine.' The LXX. and Aquila have *hōs dunatos kekraipaleekōs ex oinou*, 'as a mighty man who has been debauched (or overcome) by wine.' Symmachus gives *hōs dunatos dialulōn ex oinou*, 'as a mighty man speaking out from wine.' The V. has *tanquam potens crapulatus a vino*, 'as a mighty (one) surfeited by wine.' The A. V. derives *methronan* from *rahnan*, 'to utter a tremulous sound' = 'to shout' or 'to wail.' Gesenius, who derives it from *run*, 'to conquer, to overcome,' agrees with the LXX. and V. The Syriac gives 'as a man whom his wine sends forth.' But since *methronan* is in the Hithpael conjugation, frequently used as reflective of Piel, and similarly to the Middle Voice in Greek, to describe the action of a person upon himself, the passage may be translated, 'like a mighty one (= hero) overcoming (or delivering himself from wine.' The Ethiopic reads, 'as a mighty one who has cast aside wine.' The T. is emphatic,—*d'mith'peqath min khamar*, 'as a man having recovered himself from wine.' The allusion to 'sleep' in the first clause is strongly confirmatory of this reading.

By a bold and powerful figure, the God of Israel is conceived as having been insensible to the murderous triumph of His foes. Like a hero who has fallen asleep from the effects of wine—sunk into the profoundest of all slumber,—but who, having awoke, shakes himself free from the influences of his wine, and is ready to reassert his natural prowess; so He, the Almighty, casting aside His apparent indifference, has smitten His enemies with resistless majesty. The A. V. brings God before us as acting like a hero when under the maddening power of wine; but the interpretation now proposed restricts the likeness to the period when the hero, becoming disengaged from his vinous thraldom, goes forth 'conquering, and to conquer.'

PSALM LXXX. VERSES 8—16.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. 9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land. 10 The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars. 11 She sent out her boughs unto the sea, and her branches unto the river. 12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her? 13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it. 14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; 15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself. 16 *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.

V. 8. THOU HAST BROUGHT A VINE OUT OF EGYPT] Hebrew, *gephen mim-Mitzraim tassiah*, 'a vine out of Mizraim (Egypt) thou broughtest.'

This sustained personification of Israel as a vine has been greatly admired on account of its elegance and poetical beauty. Doubtless, the image of a vine was chosen by the Psalmist chiefly on account of its appropriateness to the ideas he desired to

express ; but the felicitousness of the figure is enhanced from the evidence supplied by scriptural references and monumental pictures, showing that the vine was very elaborately and scientifically cultivated in Egypt. To affirm that 'it filled the land' (ver. 9), and that 'the hills were covered with the shadow of it' (ver. 10), was an allusion to the ancient custom of planting the vine on hill-sides, and carrying it by festoons, stretching from tree to tree, almost to incredible distances. In the language of Greek poetry, "'the vine was 'the mistress of trees,' because supporting herself on them as on the shoulders of domestics."

V. 11. HER BOUGHS—HER BRANCHES] Hebrew, *qetziriha—yonqothiha*, 'her boughs—her suckers.'

V. 14. THIS VINE] Hebrew, *gephen zoth*, 'this vine.'

V. 15. AND THE VINEYARD] Hebrew, *vĕ-kannah*, 'and the plant.'

AND THE BRANCH] Hebrew, *vĕ-al-ban*, 'and upon the son,' poetically used for 'offshoot.' The LXX. has 'upon the son of man.'

PSALM CIV. VERSES 14, 15.

14 He causeth the grass to grow for the cattle, and herb for the service of man : that he may bring forth food out of the earth ; 15 And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

A more literal translation of the fourteenth verse would be, "Causing grass to grow for the cattle, and grain for the cultivation of man, (so as) to bring forth bread (= food) from the earth."

V. 15. AND WINE THAT MAKETH GLAD THE HEART OF MAN] Hebrew, *ve-yayin yĕ-sammakh lĕ-vav enosh*, 'and wine (that) cheers the heart of man.' The LXX. reads, *kai oinos euphrainei kardian anthrōpou*, 'and wine delights the heart of man'; the V., *et vinum lætificet cor hominis*, 'and wine may cheer the heart of man.' St Jerome has *lætificat*, 'cheers.'

AND OIL TO MAKE HIS FACE TO SHINE] The Hebrew is *lĕhatzhil penim min-shemen*, 'to cause the face to shine from oil.' A question arises here,—*Does the Psalmist* (as construed in the A. V.) *refer to oil as the agent making the face to shine?* The arguments in favour of an affirmative are derived from (1) the probability that in enumerating the produce of the earth, a reference would be made to *shemen* (oil) as well as to *lekhem* (bread) and *yayin ;* (2) the authority of the LXX., which reads [delights the heart of man], *tou hilarunai prosōpon en elaiō*, 'making the face to be cheerful with oil'; also the V., *ut exhilaret faciem in oleo*, 'that he may brighten his face with oil.' On behalf of the negative it may be urged (1) that the construction would have been different had the Psalmist wished to refer to oil as the agent, for he would have written, 'and oil makes the face to shine'; (2) that the grammatical concord of the original does not admit of the rendering given by the LXX., the V., and the A. V. On this point even the non-Hebrew scholar can form an intelligent judgment. "And wine to make cheerful the heart of man, and to brighten (his) face from oil," is an arrangement of words quite inconsistent with the opinion that it is the oil which brightens the face. But a very excellent sense is certainly afforded by taking the particle *min* (rendered 'from') to signify 'more than': "And wine to make cheerful the heart

of man, and to brighten his face more than oil (does)." (3) The Eastern versions resemble the Hebrew too closely in the peculiarity of their prepositions to make them conclusive witnesses in a case of this kind; though the Syriac sustains the rendering suggested. On the whole the weight of translation is with the A. V., but the weight of internal evidence with the proposed rendering.

AND BREAD WHICH STRENGTHENETH MAN'S HEART] Hebrew, *ve-lekhem lĕ-vav enosh yisad*, 'and bread (food) to the heart of man gives support.' The LXX. reads, *kai artos kardian anthrōpou steerizei*, 'and bread makes firm the heart of man'; the V., *et panis cor hominis confirmet*, 'and bread may strengthen the heart of man.'

The Psalmist in this Song of Thanksgiving passes in review the provision made by the bountiful Creator for the wants of His creatures; and in the course of this review he refers to the grass springing up for the cattle, and to all the grain-bearing plants which offer themselves to the culture of man (and through that culture) for his daily food. From the *same* source also comes 'wine,' that juice of the grape which cheers the heart and makes the face to shine more than when anointed with oil; and as this delights by its pleasantness, so food builds up the body and enables man to labour for himself and others. *Yayin* may here stand for *tirosh* (vine-fruit), to which a similar quality is ascribed (Judg. ix. 13, and Psa. iv. 7), being, with corn, the *chief* of foods: but if it be held that a designed contrast is presented between *food* as solid sustenance and *wine* as drink, it by no means follows that the Psalmist referred to a power of giving pleasure by *alcoholic* narcotism of the nerves. The ideas really contrasted are *sustenance* and *sweetness;* for it is well known that the love of sweet drinks is a passion among Orientals. One thing is certain,—that the wine which is drunk as God has formed it in nature must be the kind on which this blessing rests; and if men find more delight in wine or other fluids that have acquired an intoxicating character, they cannot plead for their use either a Divine creation or commendation. The Psalmist, beyond all controversy, regarded the wine to which he alluded as a creature of God, the natural, uncorrupted product of His power, and to such wine the eulogy pronounced upon it in this verse must be absolutely restricted. [See Note on Gen. i. 29.]

PSALM CV. VERSE 33.

He smote their vines also and their fig trees; and brake the trees of their coasts.

HE SMOTE THEIR VINES ALSO] Hebrew, *vay-yak gaphnam*, 'and he struck their vines.'

PSALM CVII. VERSE 27.

They reel to and fro, and stagger like a drunken man, and are at their wit's end.

THEY REEL TO AND FRO] Hebrew, *yakhogu*, 'they are giddy.' *Khagag* signifies 'to move in a circle,' hence to feel giddy or confused. Every one knows the children's custom of running round—reeling—and the giddiness resulting. The LXX. has *etarachtheesan*, 'they were dismayed'; the V., *turbati sunt*, 'they were confounded.' The Syriac and Targum give the idea of trembling.

AND STAGGER] Hebrew, *vĕ-yanuhu*, 'and move to and fro.' The LXX. has *esaleutheesan*, 'they stagger'; the V., *moti sunt*, 'they moved about.'

LIKE A DRUNKEN MAN] Hebrew, *kash-shikkor*, 'as a deep drinker.' The LXX. reads, *hōs ho methuōn*, 'as he who drinks deeply'; the V., *sicut ebrius*, 'as one drunk.' So the other versions. The T. has 'the deep drinker of wine' (*ravyah dakhamar*).

AND ARE AT THEIR WIT'S END] Hebrew, *vĕ-kahl khakmatham tithbalah*, 'and all their wisdom (or intelligence) is swallowed up.' The LXX. has *kai pasa hee sophia autōn katepothee*, 'and all their wisdom is drunk down.' * The V. reads, *et omnis sapientia eorum devorata est*, 'and all their wisdom was devoured.' The metaphor contained in *tethbalah*, 'swallowed-up,' is an obvious extension of the comparison between the state to which drinkers of intoxicating *shakar* as well as imperilled mariners are reduced. Not only does such drink make those who indulge in it giddy and roll about, but it swallows up the wisdom of the user. Can it be a mark of wisdom to imbibe *any* quantity of an article so voracious and dangerous? (Solomon takes up the same figure, Prov. xxiii. 33.)

PSALM CVII. VERSE 37.

And sow the fields, and plant vineyards, which may yield fruits of increase.

AND PLANT VINEYARDS] Hebrew, *vay-yithu kerahmim*, 'and plant vineyards.' So the LXX. and V. read, 'have planted vineyards.'

PSALM CX. VERSE 7.

He shall drink of the brook in the way: therefore shall he lift up the head.

HE SHALL DRINK OF THE BROOK IN THE WAY] Hebrew, *min-nakhal bad-derek yishteh*, 'from the brook in the way he shall drink.'

This being a Messianic psalm, the allusion to 'drinking of the brook' is allegorical; though it is no doubt true that the Saviour often refreshed Himself in His journeys of mercy by drinking of the wayside stream not yet dried up by the summer's heat. Some commentators conceive that the 'waters of affliction' are here referred to, but the concluding clause, 'therefore shall he lift up the head,' seems to point to the refreshing result of the draught received. The image is drawn from the act of a pursuing leader, who, exhausted and with drooping head, drinks of a neighbouring brook, and by drinking 'lifts up his head,' *i. e.* feels as if he had acquired new energy and life. In Eastern lands the full meaning of *living* waters is well understood.

> "Traverse the desert, and then you can tell
> What treasures exist in the cold, deep well;
> Sink in despair on the red, parched earth,
> And then you can reckon what water's worth."

PSALM CXXVIII. VERSE 3.

Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

* Compare this phrase and idea with the same in 1 Pet. v. 8.

A FRUITFUL VINE] Hebrew, *kĕ-gephen poriah*, 'and a vine bearing-fruit'; the LXX., *hōs ampelos eutheenousa*, 'as a fruitful vine.' So the V., *sicut vitis abundans*.

PSALM CXL. VERSE 3.

They have sharpened their tongues like a serpent; adders' poison *is* under their lips. Selah.

THEY HAVE SHARPENED THEIR TONGUES LIKE A SERPENT] Hebrew, *shannu lĕ-shonam kĕmo nakhash*, 'they have sharpened (= made ready for striking) their tongues like as a serpent.' Some think the metaphor is drawn from resemblance of motion between a serpent darting out his tongue and the action of a person sharpening an instrument.

ADDERS' POISON IS UNDER THEIR LIPS] Hebrew, *khamath ak-shav takhath sephathaimo*, 'the heat (= inflammatory poison) of an asp is under their lips.' The LXX. translates *khamath* by *ios*, 'dart' = poison; the V. by *venenum*, 'venom,' poison. [See Note on Psa. lviii. 4.]

Obs. This is the word thrice applied to wine in the Bible, while in Prov. xxiii. 32, the above comparison—stinging like a serpent's fang—is also employed. Can such language be rationally understood of a good thing?

THE BOOK OF PROVERBS.

Chapter III. Verses 9, 10.

9 Honour the Lord with thy substance, and with the firstfruits of all thine increase: 10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

V. 10. And thy presses shall burst out with new wine] Hebrew, *vĕ-tirosh yeqavikah yiphrotzu*, 'and (as to) vine-fruit thy wine-presses shall break down.' The Lxx. has *oinō de ai leenoi sou ekbluzōsin*, 'and (so that) with wine thy presses may burst forth'; one MS. has *huper ekbluzōsin*, 'overflow'; the V., *et vino torcularia tua redundabunt*, 'and with wine thy presses shall abound.' This is one of the rare passages which (in the versions) can be cited as lending some apparent countenance to the common notion of *tirosh* as the liquid (and not the solid) fruit of the vine. The English translators as usual give 'new wine' as the meaning of the word, which would make it correspond to the Greek *gleukos* and the Latin *mustum;* but even supposing that *yiphrotzu* is rightly rendered by 'shall burst out with,' it is clear that a liquid sense is not thereby assigned to *tirosh*. A bag may figuratively be said to 'burst out with' money, and a warehouse with dry goods. When, however, we examine the verb *phahratz* we see that it gives no support to the notion of *tirosh* as a fluid. The radical signification of *phahratz* is to 'break' or 'break down,' and this sense well agrees with the context, "Thy barns shall be filled with plenty, and thy wine-presses shall break down with vine-fruit." If the secondary sense of 'increase' be preferred, there will be the same compatibility of the phrase with *tirosh* as a solid: 'And with *tirosh* thy wine-presses shall increase (or abound).' This rendering is selected by the V. and Syriac. Gesenius justly objects to the translation 'shall burst with,' on the ground that "neither can the vat of a wine-press, nor yet the wine-press itself, burst with plenty of new wine; that, a cask or wine-skin alone can." He therefore suggests 'overflow with,' phraseology quite consistent with the solid nature of *tirosh*, since nothing is more common than the use of such figures of speech as 'an overflowing assembly,' 'the streets overflowed with people,' etc. The connection of *tirosh* with the wine-press has no doubt favoured its conception as a liquid, but this error arises from inattention. The writer is not speaking of what is *done* in the wine-press, but of the fruit collected in it, just as in the first clause of the verse he does not refer to threshing the corn, but to its being *stored* in the barn. The whole passage may be thus expounded:—'Let the Lord be honoured with thy substance by a dedication to Him of the firstfruits of thy increase, and in return He

will so reward thy industry that thy barns shall be crammed with the produce of thy fields, and thy wine-presses shall teem (as if ready to break down) with the produce of thy vines.'

CHAPTER IV. VERSE 17.

For they eat the bread of wickedness, and drink the wine of violence.

AND DRINK THE WINE OF VIOLENCE] Hebrew, *vĕ-yayn khamahsim yishtu*, 'and the wine of violences they drink.' The LXX. has *oinō de paronomō methuskontai*, 'and with lawless wine they are drunken.' Aquila and Symmachus have 'they drink the wine of unjust persons' (*oinon adikiōn*). The V. reads, *et vinum iniquitatis bibunt*, 'and the wine of iniquity they drink.'

As 'the bread of wickedness' signifies the bread obtained by wicked conduct, so this 'wine of violence' is the wine violently stolen, or purchased by money wrested from its lawful possessors.

CHAPTER V. VERSE 15.

Drink waters out of thine own cistern, and running waters out of thine own well.

THINE OWN CISTERN] Hebrew, *mib-borekah*, 'from thy pit (or cistern).'

AND RUNNING WATERS OUT OF THINE OWN WELL] Hebrew, *vĕ-nozlim mittok bĕărekah*, 'and streams from the midst of thy well.'

Pure domestic pleasures are beautifully and attractively described in this verse. The sensualist may seek forbidden waters and inflaming drinks, strange and illicit loves, but the man who desires the truest satisfactions will find them under his own roof, with the wife of his choice, whose affection and attentions are to be not only like waters of a cistern, but like waters flowing up, ever fresh, from a perennial spring.

CHAPTER V. VERSE 19.

Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

SATISFY THEE] Hebrew, *yeravvukah*, 'will satiate thee'—from *ravah*, 'to drink to the full,' and several times in A. V. 'to be drunk.' The cognate Chaldee term is used in the Targums as equivalent to *shah-kar*. Aquila has *titthoi autees methusketōsan se*, 'her breasts may satisfy thee,' not intoxicate. The V. has *ubera ejus inebrient te*, 'let her breasts inebriate thee.'

CHAPTER VI. VERSES 27, 28.

27 Can a man take fire in his bosom, and his clothes not be burned? 28 Can one go upon hot coals, and his feet not be burned?

These proverbs are capable of a broader application than the one they receive from the Wise man. *All* objects adapted to excite evil in thought and action should be avoided so far as possible, and to tamper with them is a violation of moral prudence. Presumption slays its millions of souls, and in the almost insane self-confidence with which men consume intoxicating drinks, with the lamentable consequences everywhere and every day around them, we have a warning response to the inquiries of Solomon. With 'fire-waters' that are ever burning, not the clothes only, but the very lives and hopes of multitudes, it must surely be best to have nothing to do.

Chapter VII. Verse 18.

Come, let us take our fill of love until the morning: let us solace ourselves with loves.

Let us take our fill of love] Hebrew, *nirveh dodim*, 'we shall be filled (satiated) with loves'; from *ravah*, 'to drink largely, or to repletion.' Aquila, Symmachus, and Theodotion all read *methusthōmen*, 'let us be filled (or satiated)'; the V., *inebriemur*, 'let us be inebriated.'

Chapter IX. Verses 1, 2, 5.

1 Wisdom hath builded her house, she hath hewn out her seven pillars: 2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. . . . 5 Come, eat of my bread, and drink of the wine *which* I have mingled.

V. 2. She hath mingled her wine] Hebrew, *mahskah yaynah*, 'she has mixed her wine.' The Lxx. gives *ekerasen eis krateera ton heautees oinon*, 'she has mixed her wine in a mixing-bowl'; the V., *miscuit vinum*, 'she has mixed wine.'

V. 5. And drink of the wine which I have mingled] Hebrew, *ushthu bĕ-yayin mahsahkti*, 'drink from the wine (that) I have mixed.' The Lxx. reads, *kai piete oinon hon ekerasa humin*, 'and drink wine that I have mixed for you'; the V., *et bibite vinum quod miscui vobis*, 'and drink ye the wine which I have mixed for you.'

The mixed wine prepared by Wisdom for her friends must, it is clear, be regarded as essentially different from the mixed wine prepared by God for His enemies (Psa. lxxv. 8); hence, without caution and discrimination in dealing with the imagery of Scripture, violence will be done to every principle of common sense and just interpretation. This passage may be accepted as adequate proof that in the times of the writer the art of mixing wine with aromatic spices was known and frequently practised, the object being not to fire the blood with spirituous excitement, but to gratify the taste with delicate flavours that might 'cheer yet not inebriate.'

CHAPTER X. VERSE 26.

As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

AS VINEGAR TO THE TEETH] Hebrew, *ka-khometz lash-shinnaim*, 'as fermented drink to the teeth.' Vinegar, formed by the acetous fermentation, causes, when full and strong, pain to the teeth, and by softening the alkali of the enamel tends to unfit them for their masticating function; hence it forms, with the action of smoke on the eyes, a suitable illustration of the sluggish messenger, whose delay vexes the sender, and hinders him in his duty. The LXX. has *hōsper omphax odousi blaberon*, 'as a sour grape is hurtful to the teeth'; the V., *sicut acetum dentibus*, 'as vinegar to the teeth.'

CHAPTER XI. VERSE 25.

The liberal soul shall be made fat: and he that watereth shall be watered also himself.

AND HE THAT WATERETH SHALL BE WATERED ALSO HIMSELF] Hebrew, *u-marveh gam-hu yoreh*, 'and he that gives to drink-freely (or waters), even he shall-be-supplied-freely-with-drink (or watered).' The force of *ravah* is here clearly brought out. Symmachus has 'he who is drenched (*methusos*) will also himself be drenched'; the V., *et qui inebriat ipse quoque inebriabitur*, 'and he who inebriates will also himself be inebriated (amply supplied).' The LXX. reads, 'but a man who is wrathful is not becoming.'

CHAPTER XI. VERSE 26.

He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*.

In the light of this text what blessing can be imagined to rest upon the waste of fifty million bushels of grain every year in the United Kingdom to supply its inhabitants with intoxicating liquors? This is the worst possible form of withholding corn, for it is a direct and absolute loss to the community; it greatly raises the market price of grain, and it results, not in a mere waste of the corn withheld, but in the production of beverages that fill the land with want and woe, vice and crime, disease and death. The simple truth is, that destruction by fire of the same quantity of grain would be a comparative blessing.*

* The public journals of Great Britain occasionally render testimony to the truth of what is alleged above. The *Times* newspaper, in a leading article in the December of 1853, when referring to a speech delivered by the King of Sweden. remarked, "It is a peculiarity of spirit-drinking, that money spent upon it is, at the best, thrown away, and in general far worse than thrown away. It neither supplies the natural wants of man nor offers an adequate substitute for them. Indeed, it is far too favourable a view of the subject to treat the money spent on it as if it were cast into the sea. A great portion of the harvest of Sweden and of many other countries is applied to a purpose compared with which it would have been better that the corn had never grown, or that it had been mildewed in the ear. *No way so rapid to increase the wealth of nations and the morality of society could be devised as the utter annihilation of the manufacture of ardent spirits, constituting as they do an infinite waste and an unmixed evil.* The man who shall invent a really efficient antidote to this system of voluntary and daily poisoning, will deserve a high place among the benefactors of his species." Such an antidote does not need 'inventing': personally, it is found in abstinence; socially, in forbidding men to traffic in and get gain from such a pernicious merchandise.

CHAPTER XX. VERSE 1.

Wine *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

WINE IS A MOCKER] Hebrew, *latz hay-yayin*, 'a mocker (is) the wine'; the LXX., *akolaston oinos*, 'an incorrigible (= a profligate, intemperate) thing (is) wine.' One MS. reads, *apaideusia oinos*, 'an undisciplinable thing is wine'; Aquila and Theodotion, *chleuastees oinos*, 'a derider (is) wine'; Symmachus, *loimos oinos*, 'a pestilent thing (is) wine.' The V. has *luxuriosa res vinum est*, 'an immoderate (or wanton) thing is wine'; the T., 'a mocking thing is wine.' The Hebrew *latz* is the participle of *lutz*, 'to mock' or 'deride,' and is frequently applied (as in Prov. ix. 7, 8; xiii. 1; xiv. 6; xv. 12; xix. 25) to men who scorn or contemn that which is good. Here it denotes *their character*. As applied to the wine that intoxicates (it applies to no other) this word symbolizes the effect of such wine upon the drinker, either in inclining him to mock at serious things, or in the mockery it may (by a figure) be said to make of the good resolutions he forms before partaking of it.

STRONG DRINK IS RAGING] Hebrew, *homeh shakar*, 'raging (is) *shakar*.' The LXX. gives *kai hubristikon methee*, 'and full of violence (is) strong drink.' The V. has *et tumultuosa ebrietas*, 'and turbulent (is) inebriety.' The T. reads, 'and *sikrah* fills to the full (or inebriates)'—*ravythah*. The T. here alters the form of the Hebrew *shakar* without translating it as elsewhere by *khamar attiq*, 'old wine,' or *mirvai*, 'strong-drink.' It is also noticeable that the V. for the first time renders *shakar* by *ebrietas*. [On SHAKAR see Prel. Dis.] *Homeh*, rendered 'raging,' comes from *hahmah*, 'to hum'; hence to make loud sounds and noises, as of water, a riotous people, etc. The statement that 'strong drink is raging' teaches that it causes disturbance internally to those who drink it—this is, to the letter, physically true,—and, through them, externally to their families and society at large. Nor are vocal signs of this disturbing agency often absent.

AND WHOSOEVER IS DECEIVED THEREBY IS NOT WISE] Hebrew, *vĕ-kahl shogeh bo lo yekhkam*, 'and whosoever wanders (or goes astray) through it is not wise.' The LXX. has *pas de aphrōn toioutois sumpleketai*, 'and every fool is entangled with them.' Codex A introduces before these words the following:—*pas de ho summenomenos ouk estai sophos*, 'and every one who has become connected (with them) shall not be wise,' etc. Another MS. has 'but every one seduced (*lumeinomenos*) by it will not be wise.' The V. has *quicumque his delectatur non erit sapiens*, 'whosoever with these is delighted shall not be wise.' The T. has 'he who wanders through them shall not be wise.'

Obs. 1. No teaching could be more definite than that conveyed in this passage on the inherent properties of intoxicating drinks. Wine 'mocks,' strong drink 'rages'; and as these terms include all fermented liquors, it will not be contended that ardent spirits are entitled to a milder description or to warmer praise.

2. Possessed of such qualities, the effects arising from the common use of such drinks might be predicated with certainty. Even in a community entirely well educated, wise, and pious, causes of mischief so powerful would make themselves felt, if admitted and trusted; but circulating as they ever have among the masses of mankind, who are governed by appetite rather than by intelligence, their influence has been terribly (though not to the moralist unexpectedly) severe.

3. There is nothing to warrant the conjecture that the ordinary and habitual use of these articles can, under any circumstances, be attended with less danger and damage than heretofore. They sustain a fixed relation to the nervous system of man, and it would require a constant miracle to neutralize or avert the effects natural to that relation.

4. The first principle of all moral philosophy can, therefore, prescribe no remedy for the evil effects except the exclusion of the evil agents. To retain the causes and endeavour to counteract their tendencies and consequences is a policy that could only be justified were they either indispensable or inexcludable; but being neither one nor the other, voluntarily to add to all other labour the work of counteracting their effects, is to do violence to common sense as much as if one were to fill a sieve with water, and is at the same time to forego an immense amount of service for God and man that might be usefully performed.

5. Modern teetotalism is nothing more than the formal expression, practical embodiment, and organized propagation of the truths contained in this portion of the Divine Word. Each true Christian should on this account rejoice in every token that the wisdom of the Book is becoming translated into the wisdom of the Life; nor is it wonderful that this lesson of wisdom, whenever duly digested, should prepare the mind for recognising that 'a greater than Solomon is here,' and for becoming 'wise unto salvation through faith which is in Christ Jesus' our Lord.

Chapter XXI. Verse 17.

He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

The Hebrew of this verse reads, *ish makhsor ohav simkhah, ohav yayin va-shemen lo yaashir*, 'a needy man, loving pleasure, loving wine and oil, shall not be rich.' The Lxx. gives *aneer endees agapa euphrosuneen philōn oinon kai elaion eis plouton*, 'a poor man loves pleasure, loving wine and oil in abundance.' But Aquila and Symmachus agree with the Hebrew text and A. V., *ou plouteesei*, 'he shall not be rich.' The V. has *qui diligit epulas in egestate erit, qui amat vinum et pinguia non ditabitur*, 'he who is fond of feasts shall be in poverty, he who loves wine and fat things shall not be rich.'

Self-indulgence is the high road to self-punishment. Luxury is expensive, and to yield to it is to contract effeminate habits with penury as a servant. Articles of luxury, however intrinsically harmless, have to be sparingly introduced, or they will empty the purse while they enervate the faculties by which it must be replenished. The *yayin* and *shemen*, in the eye of the writer, were probably the costly kinds for which large sums were paid; but it may be still more forcibly said of the intoxicating liquors of our day, that those who love them shall not become rich if they are poor, though such as love them when rich may become poor by taking pleasure in them. The injuries to health, character, and intellect which strong drink produces, not only aggravate the curse of poverty which attends the direct misappropriation of the financial resources, but rank among the most frequent causes of failure in procuring the means of comfort attainable by steady and intelligent industry.

Chapter XXIII. Verses 20, 21.

20 Be not among winebibbers; among riotous eaters of flesh:
21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

V. 20. Be not among winebibbers] Hebrew, *al tehi bĕ-sovai-yayin*, 'be not among topers (= soakers) of wine.' The Lxx. reads, *mee isthi oinopotees*, 'be not a winebibber'; the V., *noli esse in conviviis potatorum*, 'desire thou not to be in the feasts of drinkers.' [As to sovai see Prel. Dis., and Note on Deut. xxi. 20.]

Among riotous eaters of flesh] Hebrew, *bĕ-zollai vahsar lahmo*, 'among wasters of flesh to them' (= their flesh). The Lxx. reads, *meede ekteinou sumbolais, krĕōn te agorasmois*, 'neither continue long at feasts, at purchases of flesh.' Theodotion has 'with those who are given to feastings on flesh among themselves'; the V., *nec in commessationibus eorum qui carnes ad vescendum conferunt*, 'nor in the revellings of those who contribute flesh to eat.' Some conceive that the allusion is not to wasting the flesh of animals by excessive feasting, but to such a wasting of the prodigal's own flesh as revelling is apt to induce.

V. 21. For the drunkard and the glutton] Hebrew, *ki sova vĕ-zolāl*, 'for the toper and the waster' (= profligate). The Lxx. has *pas gar methusos kai pornokopos*, 'for every drunkard and fornicator (or profligate one).' Aquila, Symmachus, and Theodotion render *zolal* by *sumbolokopos*, 'one given to feasting.' The V. reads, *quia vacantes potibus et dantes symbola*, 'because those who devote themselves to drinkings and give feasts.'

Shall come to poverty] Hebrew, *yivvarash*, 'shall be made poor.' The Lxx. reads, *ptōcheusi*, 'shall be poor'; the V., *consumentur*, 'shall be consumed.'

Chapter XXIII. Verses 29—35.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?
30 They that tarry long at the wine; they that go to seek mixed wine.
31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.
32 At the last it biteth like a serpent, and stingeth like an adder.
33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.
34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.
35 They have stricken me, *shalt thou say, and* I was not sick: they have beaten me, *and* I felt *it* not: when shall I awake? I will seek it yet again.

V. 29. Who hath woe? who hath sorrow?] Hebrew, *lĕ-mi oi lĕ-mi avoi*, 'to whom (is) lamentation? to whom (is) sorrow?' The Lxx. reads, *tini ouai, tini thorubos*, 'to whom (is) woe? to whom trouble?' The V. has *cui væ? cujus patri væ?* 'to whom is woe? to whose father is woe?' Some interpreters consider both *oi* and *aboi* to represent *sounds* of grief; so that the sense would be, 'Who are they that cry out, O me! woe is me?'

WHO HATH CONTENTIONS?] Hebrew, *lĕ-mi midvahnim*, 'to whom (are) contentions (or strifes)?' The LXX. reads, *tini krisis*, 'to whom (is) division?' the V., *cui rixæ*, 'to whom (are) contentions?'

WHO HATH BABBLING?] Hebrew, *lĕ-mi siakh*, 'to whom (is) brawling?' The LXX. reads, *tini de aeediai kai leschai*, 'to whom (are) disgusts and disputes?' the V., *cui foveæ*, 'to whom (are) pitfalls?'

Siakh may here be considered as the confused noise accompanying the *midvahnim*—drunken quarrels or contentions.

WHO HATH WOUNDS WITHOUT CAUSE?] Hebrew, *lĕ-mi petzahim khinnahm*, 'to whom are wounds for nothing?' = needless wounds—wounds without any reasonable ground, and without any useful result. The LXX. reads, *tini suntrimmata diakenees*, 'to whom (are) bruises without a cause?' the V., *cui sine causâ vulnera?* 'to whom are wounds without cause?'

WHO HATH REDNESS OF EYES?] Hebrew, *lĕ-mi khakliluth ainaim*, 'to whom is lividness of eyes?' the LXX., *tinos pelidnoi oi ophthalmoi*, 'whose eyes (are) livid?' Aquila has *katharoi*, 'clear' (unless this is an error of transcription for *katakoroi*, used in Gen. xlix. 12 : see Note); Symmachus, *charopoi*, 'bright' (or gleaming). The V. reads, *cui suffusio oculorum*, 'to whom is suffusion of eyes?' = bloodshot eyes. [As to *khakliluth*, see Note on Gen. xlix. 12. Jacob uses *khaklili* to describe the external marks of the grape-juice staining the faces of the treaders; Solomon employs it to describe the livid circles round about the eyes of the tippler.]

V. 30. THEY THAT TARRY LONG AT THE WINE] Hebrew, *lamakharim al hay-yayin*, 'to those tarrying (staying behind) at the wine.' The LXX. has *ou tōn enchronizontō nen oinois*, 'are not (the eyes) of those staying long time among wines?' The V. has *nonne his, qui commorantur in vino?* 'are not (these things) to those who pass away their time with wine?'

THEY THAT GO TO SEEK MIXED WINE] Hebrew, *labahim lakhqor mimsak*, 'to those going to search out mixture,' *i. e.* fermented *yayin* made stronger by drugs, the whole forming a highly intoxicating compound. The LXX. has *ou tōn ichneuontōn pou potoi ginontai*, 'are not (the eyes) of those haunting (places) where drinkings go on?' Theodotion has *ou tois exerchomenois tou ereuneesai kerasmata*, 'are not (the eyes) of those who go about to search after mixed drinks?' The V. reads, *et student calicibus epotandis*, 'and who apply themselves to drink off their cups.'

V. 31. LOOK NOT THOU UPON THE WINE WHEN IT IS RED] Hebrew, *altareh yayin ki yithaddam*, 'behold not (= desire not) wine when it is red.' The LXX. gives so widely different a rendering of the passage, that it will be better to present it connectedly, and not clause by clause:—(31) *Mee methuskesthe en oinois, alla homileite anthrōpois dikaiois kai homileite en peripatois; ean gar eis tas phialas kai ta poteeria dōs tous ophthalmous sou, husteron peripateeseis gumnoteros huperou.* (32) *To de eskaton hōsper hupo opheōs pepleegōs ekteinetai kai hōsper hupo kerastou diacheitai autō hō ios;* 'Be not drunk (or satiated) with wines, but converse with just men, and converse in public walks; for if on the bowls and the drinking-cups thou shouldest set thine eyes, afterwards thou shalt go about more naked than a pestle. Then, at last, as if smitten by a serpent, he stretches himself, and as if (bitten) by a horned serpent, venom is diffused through him.' The V. translates the first clause of ver. 31, *ne intuearis vinum quando flavescit*, 'thou shouldest not look on the wine when it becomes yellow.' But

flaveo is used to describe the colour of ripened corn when the yellow acquires a reddish tinge.

WHEN IT GIVETH HIS COLOUR IN THE CUP] Hebrew, *ki yittān bak-kois aino*, 'when it gives in the vessel its eye.' By 'its eye' is meant the bubble or sparkling point which modern science has traced to the passing off of the carbonic acid gas generated by fermentation. The V. has *cum splenduerit in vitro color ejus*, 'when its colour glitters in the glass.'

WHEN IT MOVETH ITSELF ARIGHT] Hebrew, *yithhollak bĕ-maishahrim*, '(when) it moves in straight lines.' The gas ascending is another indication of fermentation.* The V. has *ingreditur blandè*, 'it goes in pleasantly.'

V. 32. AT THE LAST] Hebrew, *akharitho*, 'at its latter end' = in its issue, when its action is carried on to the end. The V. has *sed in novissimo*, 'but in its extreme.'

IT BITETH LIKE A SERPENT] Hebrew, *kĕ-nakhash yish-shak*, 'like a serpent it will bite.' The same word is used of the biting of the fiery serpents in the wilderness (Numb. xxi. 6). The V. has *mordebit ut coluber*, 'it will bite like a snake.' In Deut. xxxii. 33, intoxicating wine is expressly called 'venom' and 'poison'; here the same idea is asserted by a comparison.†

AND STINGETH LIKE AN ADDER] Hebrew, *uk-tziphoni yaphrash*, 'and like a viper it pierces.' The V. has *et sicut regulus venena diffundet*, 'and like a basilisk it will pour forth poisons.'

V. 33. THINE EYES SHALL BEHOLD STRANGE WOMEN] Hebrew, *aineikah yiru zahroth*, 'thine eyes shall behold (= desire) strange women (= harlots).' The LXX. has *oi ophthalmoi sou hotan idōsin allotrian*, 'thy eyes when they shall behold a strange woman'; the V., *oculi tui videbunt extraneas*, 'thy eyes shall see strange women.'

AND THINE HEART SHALL UTTER PERVERSE THINGS] Hebrew, *vĕ-libkah yedabār tapukoth*, 'and thy heart shall set forth (or declare) deceits'; the LXX., *to stoma sou tote laleesei skolia*, 'thy mouth then shall speak perverse things.' Symmachus has *strebla*, 'twisted things.' The V. reads, *et cor tuum loquetur perversa*, 'and thy heart shall utter perverse things.'

V. 34. YEA, THOU SHALT BE AS HE THAT LIETH DOWN, etc.] Hebrew, *vĕ-hayitha kĕ-shokav bĕlev-yam uk-shokab bĕ-rosh khobal*, 'and thou shalt be like one lying down in the heart (= midst) of the sea, and like one lying down on the top of a mast.' The LXX. reads, *kai katakaisee hōsper en kardia thalassees kai hōsper*

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* Baron von Liebig, in his 'Chemical Letters,' unconsciously gives a striking testimony to the descriptive accuracy of this text:—"The fermentation of grape-juice begins with a chemical action. Oxygen is absorbed from the air; the juice *then* becomes coloured and turbid (by the falling of the albumen, and the rising of the gas), and the fermentation commences *only* with the appearance of this precipitate."

† We give a single example of the almost incredible carelessness with which one entire aspect of divine truth is sometimes ignored by its professional interpreters:—

"What does 'wine' stand for? *Everywhere* it is associated with ideas of *cheerfulness* and *joy*. It maketh glad the heart of man. If bread stands for everything which sustains strength, wine stands for everything which is *genial*, and *generous*, and animating. It gives *fresh life* to the faint and the weary; it *gives health* and vigour to the sick; and the light-hearted drink it in their brightest and happiest hours."—*Article on the Lord's Supper in 'Evangelical Magazine,' July*, 1867.

The sentence begins with the fallacy of using a general term 'wine,' as if it were a single thing, of one quality alone, and then proceeds to explicitly contradict everything asserted of 'wine, the mocker,' by the inspired preacher! For sorrow we have joy, for babbling we have 'cheerful' hours, for wounds and discoloured countenance we have gladness of heart, for the serpent's poison we have fresh life, for polluted and polluting sensuality we have genial and happy moments, for perverse utterances and insensibility to shame and pain, we have *at last* health, vigour, and light-heartedness!

kuberneetees en pollō kludōni, 'and thou shalt lie down as in the heart of the sea, and as a pilot in a heavy storm.' The V. has *et eris sicut dormiens in medio mari et quasi sopitus gubernator amisso clavo*, 'and thou shalt be as one asleep in the midst of the sea, and as a steersman fast asleep when the helm is let slip.'

V. 35. THEY HAVE STRICKEN ME, SHALT THOU SAY, AND I WAS NOT SICK] Hebrew, *hekkuni val-khahlithi*, 'they have stricken me, nothing have I cared' = been affected or pained by it. The LXX. reads, *ereis de tuptousin me kai ouk eponesa*, 'and thou shalt say, They smote me, and I was not pained'; the V., *et dices, verberaverunt me, sed non dolui*, 'and thou shalt say, They have beaten me, but I have not ached.'

THEY HAVE ME, BEATEN AND I FELT IT NOT] Hebrew, *halamuni, bal-yadahti*, 'they have beaten me, nothing have I known (of it).' The LXX. reads, *kai enepaixan moi, ego de ouk eedein*, 'and they mocked me, but I knew it not'; the V., *traxerunt me et ego non sensi*, 'they drew me, and I felt not.'

WHEN SHALL I AWAKE? I WILL SEEK IT YET AGAIN] Hebrew, *mahthai ahquitz osiph avaqshennu od*, 'when I am roused I will gather myself up, I will seek it again'; the LXX., *pote orthros estai, hina elthōn zeeteesō meth'ōn suneleusomai*, 'when will it be morning, that going out I may seek those with whom I may keep company?' The V. has *quando evigilabo, et rursus vina reperiam?* 'when shall I wake, and again find out wines?'

The whole of this important passage may be thus translated (following the Hebrew text):—"Who has lamentation? who has sorrow? who has strifes? who has brawling? who has unnecessary wounds? who has dark discoloured eyes? Those who tarry long at the wine, those who go to seek out mixed wine. Gaze not on wine when it is red, when it gives its bubble in the cup, when it moves itself straightly; for the end of it is that it bites like a serpent and pierces like an adder. [If thou dost give thyself to it] thine eyes shall gaze upon abandoned women, and thine heart shall devise deceits. And thou shalt be like one lying in the midst of the sea, and like one lying on the top of a mast; [and thou wilt say—] They have stricken me, but I have not cared; they have beaten me, but I was not aware. When I am roused, I will gather myself up and seek it yet again."

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1. The form of this passage is finely and forcibly dramatic. We are to imagine the Wise man musing on the varied characters and classes of mankind, till the vision of an object in whom is concentrated every species of misery rises before him, and he asks, in tones of pity and surprise (ver. 29), "To whom, to what men—to what class of men—belong this cry of lament, this load of sorrow, this train of strife, this brawling din, these needless wounds, these eyes encircled with livid marks?" And the answer is at hand (ver. 30),—"Those are the men—those who are sitting long and late over the wine; those who are hurrying to and fro to seek wine mixed with drugs, to make it more pungent to the palate, and more burning to the brain." To such slaves of drink the royal Preacher points his hearers, and then, turning round, he emphatically exhorts (ver. 31) that each of them would avoid the *cause* of such shame and suffering,—not so much as looking with a longing eye upon the wine when it has become corrupted and corrupting—red in colour, bubbling on its surface, and moving up and down in straight lines. *There*, he declares (ver. 31), dwell the serpent's fascination and the serpent's fangs. Neglecting this wise counsel, he tells the listener (ver. 33—35) that he will be in danger of looking with a wistful eye on the common prostitute, of making

his heart a store-room of deceit, and of resembling the man who lies in the bed of the sea or on the topmost mast, rolling hither and thither without any self-control, and confessing that he is insensible to every correction, and that he will only raise himself from his lethargy in order to seek again the cause of all his woes.

2. The passage is divisible into four parts,—(1) the internal and external effects of drinking habits; (2) the signs and nature of intoxicating liquor; (3) its demoralizing influences; (4) the lessons to be drawn and practised.

In the first place, tipplers and lovers of strong drink are miserable—contentious in deed and word—subject to marks of violence—betraying their habits by their disfigured faces.

In the second place, the signs of fermented wine are described, so that the *yayin* of this passage is clearly distinguished from all *yayin* of a different kind. To make this point better understood a figure is introduced; and this *yayin* is personified as a serpent and adder, bright as the reddest wine, with an eye sparkling as the wine-bubble, and with a power of biting and piercing those who are betrayed into a near approach.

In the third place, the demoralizing influences of intoxicating liquor are enumerated,—lust, deceitfulness, want of self-control, incorrigibility, and the insatiate thirst that madly hankers after and pursues the drinker's own worst foe.

In the fourth place, the one great lesson to be drawn is condensed into the words, 'Look not upon *such* wine': a precept which is to be observed as literally as can be; for to cast eyes often on what is seductive is to run a risk of seduction: but principally it is to be obeyed in the sense of not looking for and desiring intoxicating liquors, but desiring rather their absence and exclusion.

3. The plea that Solomon here warns against drunkenness only, or the excessive use of intoxicating drink, is contrary to the terms and spirit of the passage. Drinking, in the sense of intoxication, is not necessarily implied at all; and it is not intoxication, but *wine*, that is described in ver. 31; nor can intoxication be said to bite *at the last*. It is manifestly the design of the Wise man to point out the PHYSICAL CAUSE of all the misery and mischief he portrays, and this he finds in the *nature* of intoxicating liquor, and hence both reason and inspiration constrain him to counsel abstinence even from the desire of an article in which a capacity and tendency of such hurtfulness essentially inhere. When men learn that alcoholic drink abuses *them* they will cease to talk of the virtue of not abusing *it*. This fundamental difference, residing in the nature of things, was discerned by Solomon, and it involves that practical distinction which he makes, and which the Temperance reformation embodies and proclaims. It is the nature of strong drink to deceive and injure man, therefore it ought not to be desired or drunk. Man may abuse the good, the bad abuses him; therefore he should disuse it. If there is a flaw in this philosophy it is to be found in the writings of Solomon; and those who object to the premiss, 'Intoxicating drink is not good,' or to the inference, 'Therefore it should not be consumed,' ought first to settle their difference with the wisest of men, whose teaching is identical with that of the Temperance system. All, indeed, that can be claimed for that system is a revival of Solomon's doctrine concerning intoxicating drink, and an organized attempt to bring the habits of society into conformity with the wisdom of the Jewish sage.

CHAPTER XXIV. VERSE 30.

I went by the field of the slothful, and by the vineyard of the man void of understanding.

BY THE FIELD . . . AND BY THE VINEYARD] Hebrew, *al-seda . . . vĕal kerem*, 'by the field . . . and by the plantation.' Here *sedeh*, an open field, is distinguished from the enclosure, *kerem*, devoted to the cultivation of the vine and other fruits. It is of the latter that the picture of desolation is drawn in ver. 31 —overgrown with thorns and nettles, and the stone wall broken down.

CHAPTER XXV. VERSE 16.

Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

HAST THOU FOUND HONEY?] Hebrew, *devash matzahthah*, 'honey hast thou found?' [As to *devash*, see Note on Gen. xliii. 11.]

LEST THOU BE FILLED THEREWITH] Hebrew, *pen-tishbahennu*, 'lest thou be satiated therewith.' *Sah-bah* or *sah-bäah* signifies 'to be satisfied to the full'; and is generally connected with food in the same relation as *rah-vah* and *shah-kar* with drink and sweet liquors.

Luscious things are to be taken in moderation, with strict adaptation to natural wants. Excess is to be avoided, and a caution against this excess is here conveyed. This evinces that it is a mistake to suppose that a warning against excess implies intoxicating quality in the object. The use of sweet wines in a disgusting excess by the Roman ladies is satirized by Juvenal, though it was not attended by inebriation, but by such vomiting as the free use of honey is calculated to excite.

CHAPTER XXV. VERSE 20.

As he that taketh away a garment in cold weather, *and as* vinegar upon nitre, so *is* he that singeth songs to an heavy heart.

VINEGAR UPON NITRE] Hebrew, *khometz al nather*, 'fermented drink (= vinegar) upon nitre.' This nitre is not the saltpetre of commerce, but a species of potash, which, when compounded with oil, is used in the East as a soap. It is found mixed with the soil in some parts of Syria. Vinegar poured upon this substance makes it effervesce (in the Eastern sense 'ferment'), and this fact is an apt representation of the incongruity involved in singing jovial songs to a heavy heart, the only result of which can be to excite a disagreeable fermentation and irritation of the spirits. The LXX. reads, 'as vinegar draws a sore, so trouble befalling the body afflicts the heart.'

CHAPTER XXV. VERSES 21, 22.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: 22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

V. 22. GIVE HIM WATER TO DRINK] Hebrew, *hashqahu maim*, 'give him to drink water.'

No drink equals water for the assuaging of thirst, and generally all liquids relieve thirst by virtue of the water they contain. Alcohol, as an irritant and thickener of the blood, creates thirst in proportion to its potency and quantity. On account of their pre-eminent value, bread and water are the fittest representatives of all the materials of physical subsistence.

Chapter XXV. Verse 25.

As cold waters to a thirsty soul, so *is* good news from a far country.

As cold waters to a thirsty soul] Hebrew, *maim qahrim al-nephesh aiphah*, 'cold water to a soul (which is) wearily athirst' = languishing from thirst.

The comparative structure of the proverb is, perhaps, more striking in the Hebrew than as presented in the A. V.—'cold water to a soul wearily athirst, and good news from a far country.' In the heat of a Syrian summer, inexpressibly refreshing, even like good news from a friend in a distant land, is cool water to the parched and fainting frame.

Chapter XXV. Verse 27.

It is not good to eat much honey: so *for men* to search their own glory *is not* glory.

It is not good to eat much honey] Hebrew, *ahkol devash harboth lo tov*, 'to eat much honey is not good.' The Lxx. reads, 'to eat much honey is not good, but to honour venerable sayings is right.' The V. has 'as it is not good to a man to eat much honey, so he who is a searcher of majesty shall be oppressed by glory.'

That which is good *per se* is not good to the user if used in excess; but any use of that which is not good is an act of excess. Honey is good for food, but taken in large quantities is not assimilated as food, and is then not good. The chronicler says that many English under Prince Edward, in Palestine, died from a neglect of this caution. [See Note on xxv. 16.] The whole proverb reads thus:—'To eat much honey is not good, and to search out their glory, glory.' The comparison is obscure to the modern mind. The A. V. supplies 'not' before the second 'glory' to agree with 'not good' in the first clause. Others propose to read interrogatively—'is it glory?' Possibly there is a designed play upon the word *kabod*, which signifies both 'glory' and 'heaviness'; so that the sense would be, "as eating honey in excess is not good, but oppressive to the stomach, so when men make their own glory an object of search, they are apt to get heaviness for their pains." The vain-glorious are subject to mortifications that weigh like burdens upon their hearts.

CHAPTER XXVI. VERSE 9.

As a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.

AS A THORN GOETH UP INTO THE HAND OF A DRUNKARD] Hebrew, *khoakh ahlah vĕ-yad shikkor*, 'a thorn goeth into the hand of a drunkard.' The LXX. has *akanthai phuontai en cheiri methusou, douleia de en cheiri tōn aphronōn*, 'thorns grow in the hand of a drunkard, but servitude in the hand of the fools.' The V. has *quomodo si spina nascatur in manu temulenti, sic parabola in ore stultorum*, 'as if a thorn should grow in the hand of a drunkard, so is a parable in the mouth of fools.'

A drunkard not knowing how to grasp a thorn, or mistaking it for something else, it runs into his hand and injures him; so a fool not knowing how to use a proverb can only abuse it so as to bring ridicule on himself or affront others. Some commentators understand a reference to the insensibility of the drunkard when injuring himself, as illustrative of the ignorance of the fool who unconsciously misapplies the wisest sayings.

CHAPTER XXVI. VERSE 21.

As coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

The Arabic reads, 'scurrility is of wine, wood is for the fire, and a litigious man for the raising up of strife' = wine acts as fuel to scurrility, as wood to a fire, and a quarrelsome man to strife.

CHAPTER XXVII. VERSE 9.

Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel.

OINTMENT AND PERFUME REJOICE THE HEART] The LXX., which is followed by the Arabic, reads, 'the heart delights in ointments, and in wines (*kai oinois*) and perfumes.'

CHAPTER XXXI. VERSES 4, 5.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink: 5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

The Hebrew of the received text is as follows:—*al lam-melakim Lemoal, al lam-melakim shetho yayin ul-rozenim av shakar; pen-yishteh vĕ-yishkakh mekhuqqaq vishanneh din kahl benai oni:* 'not for kings, Lemuel, not for kings (is it) to drink wine, and (not) for princes desire of strong drink; lest they should drink and forget what is decreed (= the law), and change (= subvert) the judgment of* any of the children of affliction.' Instead of *av*, 'desire,' some MSS. have *ai*, 'where'; which, if adopted, would make the passage read, 'and for princes (it is not to ask) where (is) strong drink, lest,' etc. The T. reads, '*hold thyself aloof* from kings, Lemuel, from kings who drink wine, and mighty ones who drink strong drink; lest perchance thou shouldst drink and pervert thy cause, and change the judgments

* That is, the judgment *due* to such.

of any of the children of the poor.' The Syriac runs, 'of kings, Lemuel, beware, of kings, I say, who drink wine, and of princes who drink strong drink; lest perchance thou shouldst forget to declare the law, and by forgetfulness shouldst surrender the cause of any children of the poor.' In the 'Jewish School and Family Bible' Dr Benisch, chief rabbi of Great Britain, gives the following translation:—'it is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes to covet strong drink; lest they drink and forget what is established, and alter the verdict of any of the afflicted.' Differing in some respects from these renderings are those of the LXX. and the V., and most notably the LXX.:—*meta boulees panta poiei, meta boulees oinopotei. Oi dunastai thumōdeis eisin; oinon de mee peinetōsan, hina mee piontes epilathōntai tees sophias kai ortha kreinai ou mee dunōntai tous astheneis:* 'with counsel do all things, with counsel drink wine. The princes are prone to anger, let them then not drink wine, in order that they may not forget wisdom when drinking, and may not be able rightly to judge the weak.' Aquila and Theodotion give 'and shall change the judgment of the sons of the poor man.' The V. is *noli regibus, O Lemuel, noli regibus dare vinum; quia nullum secretum est ubi regnat ebrietas; et ne forte bibant et obliviscantur judiciorum, et mutent causam filiorum pauperis:* 'be thou unwilling, O Lemuel, be unwilling to give wine to kings; because nothing is secret where ebriety reigns; and lest perchance they should drink and be forgetful of judicial rules, and should change the cause of the children of the poor.'

Obs. It is now impossible to explain the introduction of the curious prefix contained in the LXX., 'do all things with counsel, *with counsel drink wine.*' Possibly it may have once formed a marginal note, and have been incorporated with the text by some subsequent but very early transcriber. It is observable that no such unwise limitation is to be found in the Hebrew of this or any other inspired text. All the versions agree in the injunction *against the use* of wine by kings and princes, and in the reason assigned for the injunction—namely, the danger that by using wine they should be unfitted for their judicial duties, which, in ancient times, kings frequently discharged in person. Probably we have in this passage of Holy Writ a fragment of the 'wisdom of Egypt' which is said to have inculcated abstinence from intoxicating drink upon the Pharaohs. [See Note on Gen. xl. 11.] Nothing is known of Lemuel or of his mother, the ostensible speaker. Some critics think that the first ten verses of this chapter form a short ethical lesson, originally addressed to an Arabian king. Whatever force is contained in the reason assigned for abstinence in rulers and judges under the old dispensation, is applicable (*à fortiori*) to every position in Christian life where the possession of a clear, sound judgment is needed; and what are the circumstances where such a blessing can be wisely rejected or imperilled?

Chapter XXXI. Verses 6, 7.

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. 7 Let him drink, and forget his poverty, and remember his misery no more.

The Hebrew is as follows:—*tenu shakar lĕ-ovād vĕ-yayin lĕmahrai naphesh, yishteh vĕ-yishkakh risho, vaamahlo lo yizkar od:* 'give strong-drink to the

perishing one, and wine to those bitter of spirit; let him drink and forget his poverty, and his sorrow not remember again.' The T. reads, 'give strong drink to the mournful, and wine to those who are bitter in soul; that they may drink and forget their indigence, and not longer remember their mean attire.' The Syriac has 'let strong drink be granted to the mournful, and wine to those of bitter soul; that they may drink and forget their sorrows, and may not further recall their calamities.' The LXX. has *didote metheen tois en lupais, kai oinon peinein tois en odunais, hina epilathōntai tees penias kai tōn ponōn me mneesthōsin eti:* 'give ye strong drink to those in griefs, and wine to drink to those in pains, in order that they may be forgetful of the poverty, and of their troubles have no remembrance any more.' The V. reads, *date siceram mœrentibus et vinum his qui amaro sunt animo. Bibant et ebliviscantur egestatis suæ, et doloris sui non recordentur amplius:* 'give ye strong drink to the mournful, and wine to those who are of bitter soul. Let them drink and forget their indigence, and of their grief have not a remembrance any longer.' So far as the words go, we have here a plain prescription to 'drown sorrow in drink'; but we may well question whether such could have ever been the intention of an inspired writer. To determine the true meaning of these verses, therefore, is of considerable importance, both as a point of morals and of Temperance doctrine.

1. Some regard the passage as an allusion to the exceptional practice of giving intoxicating and stupefying potions to criminals before execution: but the allusion, if such, is a sanction and even command; and the pious mind must revolt from the thought of a Scripture exhortation to make men drunk and unconscious at the approach of death. The great Exemplar, when about to die, was offered 'wine mingled with myrrh,' but it is recorded that He *refused* it. Could the 'Spirit that was in Christ' ever have testified adversely to this?

2. The theory that what is recommended is a *moderate* use of intoxicating liquor as a cordial in time of trouble, is contrary to the natural sense of the words and to the *result* described—complete oblivion of earthly care. Besides, can intoxicating drink be properly recommended in any quantity as an *antidote* to trouble? Hannah did not think so (see Note on 1 Sam. i. 15). St James writes, 'Is any afflicted? let him pray'—not fly to the bottle. All experience shows that to use alcoholic fluid for mitigating grief is to subject one's self to a special danger, amounting to moral certainty, of contracting habits of intemperance. Under such conditions the system is doubly susceptible of the delusive influence of alcoholics.

3. If the passage is to be construed as a *serious* recommendation, it is nothing short of a direct injunction to get intoxicated; advice which could not fail to be stigmatised (1) as most irrational, because certain to multiply care and trouble; (2) as radically opposed to the tenor of Scripture teaching; and (3) as utterly immoral, by giving encouragement to the mother and mistress of all the lowest vices of mankind.

4. An attempt has been made to cut the knot by translating the principal terms so as to exclude all reference to wine and strong drink. It is true that by falling back upon mere etymology, and rendering *yayin* 'pressure,' and *shakar* 'reward,' 'bribe,' or 'gift,' an entirely new turn is given to the passage, which is thus paraphrased:—"It is not for kings and princes to receive gifts or bribes, lest (so accepting) they forget the law, pervert the claim of any of the afflicted. Give gifts (rather) to him that is ready to perish, and to those that be of heavy heart;

let him accept [orig. drink] them, and forget his poverty, and remember his misery no more." It cannot, however, be supposed that gifts to kings and princes are indiscriminately to be condemned, or that indiscriminate almsgiving to the poor is to be commended. Besides, the critical objections to this new translation are insuperable. (1) *Yayin* is never elsewhere used in the sense imparted to it; and what can be meant by giving 'pressure' to the poor? (2) The connection of *yayin* with *shakar* determines the meaning of *shakar* beyond all fair question.* (3) The allusion to *drinking* as a cause of loss of judgment and memory is too clear to be mistaken.

5. Any interpretation of verses 6 and 7 which is to preserve their harmony with morality and religion, must exclude from the initial word *tenu*, 'give thou,' the force of a recommendation or command. (1) It may be regarded as logical, and not mandatory; not as 'do give,' but 'should you give,' then such and such will be the result. The sense would then be tantamount to this:—'It is not becoming in kings and princes to drink wine and strong drink, lest they forget the law and pervert the rights of others; though, should such drink be given to the afflicted, they will simply drink and forget their *own* cares and become unconscious of their *own* misfortunes.' The grammatical concord supports this view; for it is not 'Give wine and strong drink to the afflicted, and make them forget their troubles,' but 'Give them wine and strong drink, and the afflicted one will drink (*yishteh*), and he will forget (*yishkekh*) his distress.' This *usus loquendi* is to be found in the proverbs of all languages. In our own we say, 'Set a beggar on horseback, [not meaning '*do* set him,' but '*if* you set him,' *then*] he will ride to perdition.' 'Give some people an inch, and they will take an ell.' This may be defined as the logical imperative, in distinction from the ethical. (2) The imperative *tenu*, 'give thou,' may be regarded as a term of conditional comparison. Kings and princes (verses 4 and 5) are not to use wine and strong drink because inimical to mental clearness and judicial integrity; but if not fit for those who owe important duties towards others, what *are* they fit for? The answer is supplied (verses 6 and 7): 'Give them—*if at all*—to the perishing and careworn, who will find in them oblivion from the very memory of their sorrows.' This, observe, is not a contradiction, but an amplification, of the thought developed in verses 4 and 5. The alternative advice of the text may be thus modernly expressed:—"Better drink so that you forget your *own* cares, than, occupying a position of influence and trust, you should drink and do injury to *others*." The whole passage may be viewed as a declarative medal; on whose obverse side is inscribed, "Intoxicating liquors are not fit for those who have to think and act for others"; on the reverse, "Intoxicating liquors are only fit for those who wish to lose the power of thinking and acting for themselves." Can any stronger condemnation be passed upon inebriating compounds of every name? To whom has the Creator given permission to drown affliction in the wine-cup? With a voice of infinite pity,

* The Masorites—so called because about the seventh century of the Christian era they accentuated and otherwise edited the Hebrew Scriptures according to *masora* (tradition)—discriminate between *sh-k-r* as 'strong drink' and *sh-k-r* as 'reward' or 'wages,' by so marking the latter 'sh' that it may be pronounced 's,'—*sah-kar*. Whether they are right or not in so doing, any reader, however ignorant of Hebrew, might see that the words do express very different things, and that the context in every case supports the distinction made by the English translators. Possibly the use of *sh-k-r* in the sense of 'reward' or 'wages' was derived from the generic sense of 'sweetness'; but the distinction must have been made at a very remote period, and when made, a difference of pronunciation (which the Masorites may have preserved) would naturally be adopted to indicate the difference of object present to the mind.

the Son of God, addressing the afflicted and perishing, exclaims, "Come unto Me, all ye that labour and are heavy laden, and I WILL GIVE YOU REST."*

CHAPTER XXXI. VERSE 16.

She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

SHE PLANTETH A VINEYARD] Hebrew, *nahtah karem*, 'she planteth a cultivated enclosure,' or 'sets out a plantation.' *Kerem* here is distinguished from *sadeh* (in the first clause), 'an open field.' The LXX. has *katepheusen ktεema*, 'she planted a possession'; the V., *plantavit vineam*, 'she planted a vineyard.'

* Sir W. a'Beckett, ex-Chief Justice of Victoria, has beautifully expressed the unwisdom of seeking consolation in the cup which mocks:—

IN VINO FALSITAS.

Grief banished by wine will come again,
And come with a deeper shade,
Leaving, perchance, on the soul a stain
Which sorrow had never made.
Then fill not the tempting glass for me:
If mournful, I will not be mad;
Better sad, because we are sinful, be,
Than sinful because we are sad.

THE BOOK OF ECCLESIASTES.

Chapter II. Verse 3.

I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.

I SOUGHT IN MINE HEART TO GIVE MYSELF UNTO WINE] Hebrew, *tarti vĕ-libe limshok bay-yayin eth-bĕsari*, 'I sought in my heart to draw out my body (or flesh) with wine.' The LXX. has *kateskepsameen ei hee kardia mou helkusen hōs oinos een sarka mou*, 'and I examined whether my heart would draw, as wine, my flesh'; the V., *cogitavi in corde meo abstrahere à vino carnem meam*, 'I thought in my heart to withdraw my flesh from wine.' The T. has 'to draw my flesh into the house of the banquet of wine.' The Hebrew *mahshak* signifies 'to draw,' 'to continue,' 'to spread'; hence Gesenius and others construe the passage—'I sought in my heart to make my body strong with wine.' It would be interesting to know how St Jerome came to write *à vino*, 'from wine.' The *bay-yayin* of the Received Text can bear this rendering only by taking '*b*' in the infrequent sense of 'against,' which could hardly be assigned to it here.

YET ACQUAINTING MINE HEART WITH WISDOM] Hebrew, *vĕ-libe nohāg bakhakmah*, 'and my heart acting (or urging) with wisdom,' or 'cleaving to wisdom.' The LXX. has *kai kardia mou hōdeegeesen en sophia*, 'and my heart guided (me) with wisdom'; the V., *ut animum meum transferrem ad sapientiam, devitaremque stultitiam*, 'that I might carry over my mind to wisdom, and avoid folly.'

Chapter II. Verse 4.

I made me great works; I builded me houses; I planted me vineyards.

I PLANTED ME VINEYARDS] Hebrew, *nahtati li kerahmim*, 'I planted for myself vineyards,' or 'set out plantations.' Ver. 5 has a reference to *gannoth u-phardasim*, translated in A. V. 'gardens' and 'orchards.' *Gannoth*, from *ganan*, 'to cover,' seems to denote conservatories; and *pardasim*, 'paradises,' pleasure-grounds—laid out around the royal dwelling.

CHAPTER II. VERSE 24.

There is nothing better for a man, *than* that he should eat and drink, and *that* he should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

AND DRINK] Hebrew, *vĕ-shahthah*, 'and he has drunk.' The same phrase recurs, chap. iii. 13; and one similar, chap. v. 18; viii. 15.

CHAPTER VII. VERSE 29.

Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

UPRIGHT] Hebrew, *yahshar*, 'straight'=upright or just.

MANY INVENTIONS] Hebrew, *khishvonoth rabim*, 'many devices.' Revelation as well as reason explodes the fallacy of confounding nature with art; the work done by *means* of Divine power lent us, with the work which, being 'upright' and 'fit,' *expresses* the Divine will and wisdom. The distinction is a cardinal one in ethics, the denial of which would destroy all moral distinctions and responsibility, by identifying the moral quality of all actions as equally divine, since there is *no* power that is not of God. [See Note on Acts xvii. 29.] The simple existence of an act cannot vindicate its 'uprightness,' which is a *relation* of adaptedness.

Not everything that man, 'the reasoning animal,' has contrived, is entitled to the distinction of 'reasonable,' much less of a Divine origin. The 'inventions' of man, the offspring of his understanding, must be compared with the standard of that natural uprightness according to which he was himself created. The true and final test of their uprightness is *their fitness to make mankind happier and better*. If they cannot endure this test they stand condemned in their own nature. It is in vain to point to the actual manufacture of intoxicating liquor in almost incomputable quantities, and at enormous cost, as a proof that they are designed for use; since, if their influence on man's material and moral condition is evil rather than good, the application of human intelligence to their preparation is but another evidence that though God made man upright, he has abused his faculties by contriving inventions that are at once the monuments and the instruments of his shame.

CHAPTER IX. VERSE 7.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

EAT THY BREAD WITH JOY] Hebrew, *ĕkol bĕsimkhah lakhmekah*, 'eat with gladness thy bread'; the LXX., *phage en euphrosunee ton arton sou*, 'eat with joyfulness thy bread'; the V., *comede in lætitia panem tuum*, 'eat with gladness thy bread.'

AND DRINK THY WINE WITH A MERRY HEART] Hebrew, *u-shtha vĕ-lĕv-tov yavnĕkah*, 'and drink with a good heart thy wine.' The LXX. reads, *kai pie en kardia agathee oinon sou*, 'and drink with a good heart thy wine'; the V., *et bibe cum gaudio vinum tuum*, 'and drink with joy thy wine.' The T. represents this language as prophetic of what God shall say to the good in the world to come,—

"Drink with a joyous heart the wine stored up for thee in the garden of Eden, on account of the wine which thou hast mingled for the poor and lowly when athirst."

Where God accepteth man's works, he is justified in partaking of the Divine bounties with a joyful and merry heart, whether the produce of the field or the vineyard. The condition that this fruit is good in itself is presupposed, and *corn* which has been mildewed, or *yayin* which has passed into the state of a 'mocker,' is excluded from the nature of the case. Those who conclude that the wine approved in Scripture must have been intoxicating because said to give pleasure, are refuted by this very passage, in which the eating of '*bread*' is associated with 'gladness,'—*simkhah*,—a term descriptive of the highest delight.

Chapter X. Verse 17.

Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness.

And not for drunkenness] Hebrew, *vĕ-lo vashti*, 'and not for drinking' = carousing, or gluttony. The Lxx. has *kai ouk aischuntheesontai*, 'and shall not be ashamed,'—having evidently read *boshu*, the third person plural preterite of *bush*, 'to be ashamed.' The V. has *et non ad luxuriam*, 'and not for luxury.' As 'eating' includes 'eating and drinking,' so 'drinking' here includes all table excess.

The rule of eating—for strength, to recruit and benefit the body, and not for animal indulgence—is an admirable definition of physical temperance; and happy would be our land, if not its princes only, but its people, would make that rule the law of their lives. The 'pleasures of the table' are not to be discarded in so far as they are subservient to the principal purpose of all eating—the health and support of the body. Whatever in degree, or kind, is inconsistent with this purpose ought to be faithfully and conscientiously rejected.

Chapter X. Verse 19.

A feast is made for laughter, and wine maketh merry: but money answereth all *things*.

A feast is made for laughter] Hebrew, *liskhoq osim lekhem*, 'for laughter they make bread.' So the Lxx., *eis gelōta poiousin arton*, 'for laughter they make bread'; and the V., *in risum faciunt panem*.

And wine maketh merry] Hebrew, *vĕ-yayin yesammakh khayim*, 'and wine will rejoice the living.' The Lxx., Codex B, has *kai oinon kai elaion tou euphrantheenai zōntas*, 'and (they make) wine and oil that the living may rejoice.' The V. reads, *et vinum ut epulentur viventes*, 'and wine that the living may feast.' The T. reads, 'and the wine which they mingle for the thirsty shall be to them for a joy in the age to come.'

Nothing here said renders it needful to associate the idea of 'wine' with an intoxicating quality; and in taking the juice of the grape as God has created it, enjoyment and thankfulness may most completely and fitly blend.

THE BOOK OF CANTICLES,

OR SONG OF SOLOMON.

CHAPTER I. VERSE 2.

For thy love *is* better than wine.

Hebrew, *tovim dodikah miy-yayin*, 'good (are) thy loves above wine.' So the LXX., *huper oinon*, 'above wine'; and V., *vino*, 'than wine.'

CHAPTER I. VERSE 4.

We will remember thy love more than wine.

MORE THAN WINE] Hebrew, *miy-yayin;* LXX., *huper oinon;* V., *super vinum.*

CHAPTER I. VERSE 6.

They made me the keeper of the vineyards; *but* mine own vineyard have I not kept.

KEEPER OF THE VINEYARDS] Hebrew, *notārah eth-hak-kĕramim*, 'keeper of the vineyards.'

MINE OWN VINEYARD] Hebrew, *karmi shelli*, 'my vineyard, that which is mine' = even mine.

CHAPTER I. VERSE 14.

My beloved *is* unto me *as* a cluster of camphire in the vineyards of En-gedi.

A CLUSTER OF CAMPHIRE] Hebrew, *eshkol hak-kopher*, 'a bunch of cypress'; the LXX., *kupros*, "a shrub or small tree, with whitish odoriferous flowers growing in clusters; the *Lawsonia inermis* of Linnæus, called *kopher* in Hebrew [from *kaphar*, 'to cover'], as has been well suggested by Job Simonis, from a powder being made of its leaves, with which, when mixed with water, women in the East smear over their nails so as to make them of a red colour for the sake of ornament."—(Gesenius.)

IN THE VINEYARDS OF EN-GEDI] Hebrew, *bĕ-karmai Ain gĕdi*, 'in the vineyards (or plantations) of Engedi.' *Ain-gedi* (signifying 'the fountain of the kid') was the name of a town (probably also of a district) situated near the Dead Sea, and abounding in palm trees. Some versions read, 'to those in Gaddi.'

The *Targum of the Canticles* is an attempt to convert the imagery of this glowing idyl into a relation by Solomon, half historical, half prophetical, concerning the Jewish State. One illustrative extract is selected, bearing upon the use of wine in the Levitical rites :—"Moses commanded the sons of Aaron, who were priests, that they should offer oblations upon the altar, and that they should pour out wine upon the oblations. Whence, however, could they procure the wine thus to pour out? How could they get it in that desert place which was not fit to be sowed, and where no fig trees, or vines, or pomegranate trees grew? But they went to the vineyard of Engedi, and they brought thence clusters of grapes, and *they expressed from them wine* [*v'atzrin min'hon khamar*], and they poured out from it upon the altar the fourth part of a hin upon each ram." Later on, the T. refers to 'red wine and white wine' (*khamar summaq v'khamar khivvar*) as having been poured out upon the altar.

CHAPTER II. VERSES 4, 5.

4 He brought me to the banqueting house, and his banner over me *was* love. 5 Stay me with flagons, comfort me with apples: for I *am* sick of love.

V. 4. TO THE BANQUETING HOUSE] Hebrew, *el baith hay-yayin*, 'to the house of wine'—a cool recess or cave in the royal gardens. The LXX., *eis oikou tou oinou*, 'into a house of the wine.' Symmachus, *eis ton oinōna*, 'into the wine-cellar.' So the V.

V. 5. STAY ME WITH FLAGONS] Hebrew, *samkani ba-ashishoth*, 'sustain me with cakes-of-grapes.' The LXX., *steerisate me en murois*, 'support me with perfumes.' V., *fulcite me floribus*, 'stay me with flowers.' Symmachus, *epanaklinete me in anthei*, 'make me recline on a flower.' Aquila, *steerisate me oinanthōn*, 'support me with vine-flowers.'

[As to ASHISHOTH, see Prel. Dis., and Notes on 2 Sam. vi. 19; 1 Chron. xvi. 3.]

COMFORT ME WITH APPLES] Hebrew, *rapduni bat-tapukhim*, 'refresh me with apples.' The Hebrew *tapuakh* had a width of meaning like the Latin *pomum*, including all round apple-like fruit, such as the peach, melon, citron. LXX., *stoibasate me en meelois*, 'stay me with quinces.' V., *stipate me malis*, 'fill me with apples.'

CHAPTER II. VERSE 13.

The fig tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

AND THE VINES WITH THE TENDER GRAPE GIVE A GOOD SMELL] Hebrew, *vĕ-hag-gephanim sĕmahdar*, *nathnu raiakh*, 'and the vines (are in) blossom, they give forth sweet-odour.' The A. V. agrees with the Mishna in taking *sĕmahdar*

to signify 'the tender grape'—the grape first out in bloom. LXX., *ai ampeloi kuprizousin edōkan osmeen*, 'the vines are in flower, they have given a scent.' Symmachus, *tōn ampelōn hee oinanthee*, 'the flower of the vines.' V., *vineæ florentes, dederunt odorem suum*, 'the vineyards are flowering; they have given their odour.' Pliny (chap. xiv. 2) states that no odour excels in pleasantness that of the flowering vine, *ubicumque pubescentium odori nulla suavitas prefertur.*

CHAPTER II. VERSE 15.

Take us the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

THE FOXES] Hebrew, *shuahlim*, 'jackals,' which abounded in Palestine. LXX. *alōpekas*, V. *vulpes*, 'foxes.' Aristophanes compares soldiers who despoil countries to foxes who spoil vineyards; and Galen says that hunters eat foxes fattened on autumnal grapes. The Syrian jackal is as great a spoiler of vineyards as the common fox elsewhere.

THE VINES] Hebrew, *kerahmim*, 'vineyards.' The *shuahlim* 'spoil'—lay waste—not only particular vines, but whole vineyards.

FOR OUR VINES HAVE TENDER GRAPES] Hebrew, *u-keramainu sĕmahdar*, 'and our vineyards (are in) blossom.' LXX., *kuprizousai*, 'are flowering.' V., *floruit*, 'is flowering.'

CHAPTER IV. VERSE 10.

How much better is thy love than wine!

THAN WINE] Hebrew, *miy-yayin*, 'above wine' (as in chap. i. 2).

CHAPTER V. VERSE 1.

I am come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

I HAVE DRUNK MY WINE WITH MY MILK] Hebrew, *shahthithi yayni im khalahvi*, 'I have drunk my wine with my milk.' LXX., 'I have drunk my wine (*oinon mou*) with my milk.' V., *vinum meum*, 'my wine.' The pure juice of the grape would form a suitable companion beverage with the fresh flowing milk, and both might be drunk freely, even by tender women, without injury either to body or mind.

DRINK, YEA, DRINK ABUNDANTLY, O BELOVED] Hebrew, *shĕthu vĕ-shikru dodim*, 'drink, and drink to fulness, O loved ones.' LXX., *piete kai methustheete adelphoi*, 'drink, and be satiated, O brothers.' V., *bibite et inebriamini charissimi*, 'drink and be filled to the full, ye dearest.' Here, beyond all cavil, the Hebrew *shahkar*, the Greek *methuō*, and the Latin *inebrio*, have reference to 'plentiful drinking'; none at all to an intoxicating effect of what is drunk.

CHAPTER VI. VERSE 11.

I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

TO SEE WHETHER THE VINE FLOURISHED] Hebrew, *liroth hapharkhah hag-gephen*, 'to see the budding of the vine.' LXX., *idein ei eentheesen hee ampelos*, 'to see if the vine is in flower.' V., *inspicerem si floruisset vinea*, 'that I might observe if the vineyard had flowered.'

CHAPTER VII. VERSE 2.

Thy navel *is like* a round goblet, *which* wanteth not liquor.

LIQUOR] Hebrew, *ham-mazeg*, 'the mixture.' *Měsěg* is equivalent to *měsěk*, and alludes here not to a 'mixture' composed of intoxicating and inflaming drugs, but to such a sweet and healthful potion as Wisdom is said to mingle for her friends. [See Note on Prov. ix. 2, 5.] LXX., *krama*, 'mixed-liquor.' V., *poculis*, 'in cups.'

CHAPTER VII. VERSE 7.

This thy stature is like to a palm tree, and thy breasts to clusters *of grapes*.

A PALM TREE] Hebrew, *tahmar*. LXX., *phoiniki*, 'to a palm tree.' V., *palmæ*, 'to a palm tree.'

THE CLUSTERS OF GRAPES] Hebrew, *lĕ-eshkeloth*, 'to clusters.' LXX., *tois botrusin*, 'to the grape-clusters.' V., *botris*, 'to grape-bunches.' Gesenius thinks 'clusters of dates' are meant, which would carry out the figure of the palm tree; but analogy supports the A. V. in supplying 'of grapes.'

CHAPTER VII. VERSE 8.

I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples.

AS CLUSTERS OF THE VINE] Hebrew, *kĕ-eshkeloth hag-gephen*, 'as clustered branches of the vine.' So the LXX., *hōs botrues tees ampelou*, and the V., *sicut botri vineæ*.

CHAPTER VII. VERSE 9.

And the roof of thy mouth like the best wine for my beloved, that goeth *down* sweetly, causing the lips of those that are asleep to speak.

AND THE ROOF OF THY MOUTH] Hebrew, *vĕ-khikhak*, 'and thy palate.' "The palate seems (here) to be delicately put for the moisture of the mouth perceived in kisses."—(Gesenius.)

LIKE THE BEST WINE] Hebrew, *kĕ-yayn hat-tov*, 'like the wine of the good' = like very good wine. LXX., *kōs oinos ho agathos*, 'as wine, the good (kind)'—*ho* (the) being emphatic; but Codex A is without the *ho*. V., *sicut vinum optimum*, 'as the best wine.'

THAT GOETH DOWN SWEETLY] Hebrew, *holāk lĕ-dodi lĕ-maisharim*, 'going to my beloved according to straightnesses' = rightly. LXX., *poreuomenos tō adelphidō mou eis euthuteeta*, 'going to my kinsman in a straight way.' V., *dignum dilecto meo ad potandum*, 'fit for my beloved to drink.' Symmachus, *harmozōn tō agapeetō mou eis euthuteeta*, 'fitted to my beloved in a straight line.'

CAUSING THE LIPS OF THOSE WHO ARE ASLEEP TO SPEAK] Hebrew, *dovāv siphthai yishanim*, 'flowing over the lips of the sleeping.' LXX., *hikanoumenos cheilesi mou kai odousin*, 'satisfying to my lips and teeth.' V., *labiisque et dentibus illius ad ruminandum*, 'and (fit for him) to ruminate with his lips and teeth.' Symmachus, *prostithemenos cheilesi*, 'applied to the lips.'

CHAPTER VII. VERSE 12.

Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my loves.

TO THE VINEYARDS] Hebrew, *lak-keramim*, 'to the vineyards.'

IF THE VINE FLOURISH] Hebrew, *im parkhah hag-gephen*, 'whether buds the vine'; the LXX., *ei eentheesen hee ampelos*, 'if the vine flowers'; V., *si florunt vineas*, 'if the vineyards are in flower.'

WHETHER THE TENDER GRAPE APPEARS] Hebrew, *pittakh has-sĕmahdar*, '(whether) opens out the blossom (or young grape)'; LXX., *eentheesen ho kuprismos*, '(if) the blossom has flowered'; V., *si flores fructûs parturiunt*, 'if the flowers of the fruit put forth.'

AND THE POMEGRANATES BUD FORTH] Hebrew, *hānātzu harimmonim*, '(whether) are bright (or flourish) the pomegranates.' [As to *Rimmonim*, see Note on 1 Sam. xiv. 2.]

CHAPTER VIII. VERSE 2.

I would cause thee to drink of spiced wine of the juice of my pomegranate.

OF SPICED WINE OF THE JUICE OF MY POMEGRANATE] Hebrew, *miy-yayin harĕgakh, mū-asis rimmoni*, 'from the wine of the spice, from the fresh juice of my pomegranate.' *Yayin harĕgakh*, 'wine of the spice,' is equivalent to 'spiced (or seasoned) wine.' *Asis* is used of the newly expressed juice of the grape [see Prel. Dis., and Notes on Joel i. 5; iv. 18; Amos ix. 10], but is here applied to the fresh juice of the pomegranate. It is doubtful whether 'the juice of my pomegranate' is identical with 'the spiced-wine;' or whether the *yayin* was mixed with the 'juice of the pomegranate,' and so was rendered 'spiced;' or whether the *yayin* was otherwise spiced and drunk along with the pomegranate juice. The LXX. has *apo oinou tou murepsikou, apo namatos rhoōn mou*, 'from the myrrhed-wine, from my juice [spring] of the pomegranates'; Symmachus, 'from prepared wine'; V.,

ex vino condito et mustum malorum granatorum meorum, 'from prepared wine and *must* of my apples.' Instead of 'spiced' the Syriac and Arabic have 'sweetest.'

CHAPTER VIII. VERSE 11.

Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.

A VINEYARD] Hebrew, *kĕrĕm*, 'vineyard.'
THE VINEYARD] Hebrew, *eth-hak-kĕrĕm*, 'the vineyard.'

CHAPTER VIII. VERSE 12.

My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

MY VINEYARD] Hebrew, *karmi*, 'my vineyard.'

THE

BOOK OF THE PROPHET ISAIAH.

[ISAIAH PROPHESIED ABOUT THE YEAR 750 B.C.]

CHAPTER I. VERSE 8.

And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

AS A COTTAGE IN A VINEYARD] Hebrew, *kĕsukkah bĕkarem*, 'as a booth (made of leaves and branches) in a vineyard.'

CHAPTER I. VERSES 16, 17.

16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; 17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

The real evidence of all repentance, and the essential condition of all acceptance with God, is the desire of amendment—a desire which, wherever it exists, necessarily prompts to the avoidance of *known evil* and its *causes*. If the people of this nation should sincerely repent of the national sin of intemperance, their abhorrence of it would lead them to shun all degrees of it and all participation in its sources; and until this repentance *is* experienced all professions of regret and all efforts to palliate the effects or materially to modify the symptoms of the disease will neither satisfy God nor accomplish an abiding cure.

CHAPTER I. VERSE 22.

Thy silver is become dross, thy wine mixed with water.

THY WINE MIXED WITH WATER] Hebrew, *sahvāk mahhul bam-maim*, 'thy *soveh* is cut with water.' LXX., *oi kapeeloi sou misgousi ton oinon hudati*, 'thy hucksters (low taverners or vintners) mix the wine with water.' Aquila has *sumposion sou*, 'thy banquet' (drinking-feast); Symmachus, *ho oinos sou*, 'thy wine.' The T. has *khamraik*, 'thy wine'; V., *vinum tuum mistum est aqua*, 'thy wine has been mixed with water.' *Soveh*, = 'that which is eagerly sucked up'

[see Prel. Dis.], here manifestly denotes some luscious preparation, probably of boiled grape-juice. *Mah-al*, 'to cut,' 'prune,' or 'circumcise,' is a figure for the dilution commonly practised by the lower class of liquor venders, who tried to pass off a thin watery article for the superior and genuine *soveh*. The idiom is common in the East, and is to be found in the poet Martial (Ep. i. 18),—*jugulare vetat Falernum*, 'he forbids the Falernian (wine) to have its throat cut' = to have its strength diminished. Dr Gill quotes Gussetius as suggesting that *mahal* is contracted from *meholal*, which signifies 'infatuated,' so that the meaning would be 'thy wine is infatuated into water.' The erudite author of 'Tirosh lo Yayin' traces to *soveh* the Latin *sapa*, which was *must* boiled down to one-third its original bulk, and by an apt quotation from Varro (Lib. i., cap. 54) shows how the figure of circumcision might come to be applied to wine unduly diluted with water. Varro, speaking of grapes that had been trodden and then put under the press, adds, "When the *must* has ceased to flow from the press some persons circumcise the extremities (of the grape-mass) and press again, and what results from the second pressure they call *circumcisitum*"—*cum desiit sub prelo fluere, quidem circumcidunt extrema, et rursus premunt, et rursus cum expressum circumcisitum appellant.* He also cites Cato (xxiii. 76) as applying to the wine made from a similar pressure of grape husks, etc., the name of *vinum circumcidaneum*, and Columella (xii. 36) the name of *vinum circumcisivum.*

Chapter II. Verse 8.

Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made.

This may be truly said of the monster idols of Great Britain—fermented and distilled liquors of every quality, colour, and denomination, and of the temples of *Bacchus* and *Tobaccos*. The land is 'full of them.' Evil drinks occupy tens of thousands of breweries, distilleries, warehouses, cellars, and shops, and in the more than religious homage which millions pay to them, we have an example, the most painful and shameful, of the worship that men render to 'the work of their own hands.'

Chapter III. Verse 1.

For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water.

Bread and water are here described as the two stays or supports of physical existence—bread, the one typical food; water, the one essential liquid. Unlike such imaginary and fictitious supports as alcoholic beverages, these have no tendency to excite a morbid appetite, and if taken even to excess they can never generate moral and social evils of a malignant and destructive kind. The wisdom and goodness of God are displayed in withholding from the materials constituting our daily sustenance any property prompting to their abuse, and any power, if abused, to pervert reason and deprave the soul. He provideth no 'deceitful meat,' no drink that 'mocks' and 'deceives.' Articles possessing such characteristics must, in reason, be set aside as neither essential nor useful to health and vigour.

CHAPTER V. VERSE 1.

Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill.

TOUCHING HIS VINEYARD] Hebrew, *lĕ-karmo*, 'concerning his vineyard.' The LXX. has 'to my vineyard.'

A VINEYARD] Hebrew, *kerem*. So in ver. 6 also.

IN A VERY FRUITFUL HILL] Literally, 'in the horn of the son of fatness.' Vines were planted on hill-sides. So Virgil,—'Bacchus loves the open hills.'

CHAPTER V. VERSE 2.

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

THE CHOICEST VINE] Hebrew, *soraq*, 'a noble vine'; LXX., *ampelon sōreek* [Codex A has *sōreekh*], 'a vine sorek.' Aquila and Theodotion have *soreek;* but Symmachus has *eklekteen*, which appears in the V. *electam*, 'choice,'—*vitem*, 'vine,' being understood. In a note on this passage St Jerome, while observing that the only Greek translator who had rendered *sōreek* by 'choice' was Symmachus, says that it seemed to him he was expressing the sense though breaking the letter of the original word, "for the Jews say that sorek is a species of the best vine, which yields the juiciest and most constant fruit. Whence sorek by some is interpreted *kallikarpos*, which we may translate into *pulcherrimos fructus* ('the most beautiful fruits')." [See Note on Gen. xlix. 11.]

A WINEPRESS] Hebrew, *yeqeb*, 'a wine-press'; LXX., *proleenion;* V., *torcular*.

A TOWER] Hebrew, *migdol*, 'a watch-tower.' These towers are common in all Eastern countries in the midst of vineyards and orchards.

GRAPES] Hebrew, *anabim*, 'grape-bunches'; LXX. *staphuleen*, V. *uvas*, 'grapes.'

WILD GRAPES] Hebrew, *bĕushim*, 'bad' or 'vile.' *Bĕushim* is from *bah-ash*, 'to have a bad smell.' If *bĕushim* refer to a bad species of grapes, we have here an example of our idiom when we contrast the 'real' substance with 'rubbish,' though both may be the same in nature, and differ only in their quality. "He looked that it should bring forth grapes—grapes deserving to be called so; and it brought forth grapes indeed, but of a smell so sickly as to make them unworthy of the name." *Anabim*, grapes, may, however, be contrasted with some spurious berries resembling grapes, if at all, in nothing but their outward and clustered form. The LXX. and Theodotion read *akanthos*, 'thorns' or 'brambles.' The V. has *labruscas*, 'wild grapes' = produce of the wild vine. The same terms are used in ver. 4.

CHAPTER V. VERSE 3.

And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

MY VINEYARD] Hebrew, *karmi*, 'my vineyard.' So verses 4 and 5, *lĕ-karmi*, 'to my vineyard.'

The declaration following the text—"*What more can I do than I have done? saith the Lord*"—ought to suggest to modern theorists that educational and religious remedies—mere 'moral suasion,' as it is called—are inadequate to the cure of intemperance, so long as the drink itself is provided and consumed. This passage clearly teaches that the remedy must be *special.*

CHAPTER V. VERSE 10.

Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

TEN ACRES OF VINEYARD] Hebrew, *asereth tzimdai kerem*, 'ten yokes of a vineyard.' A yoke (*tzemed*) denotes as much land as a yoke of oxen can plough in one day.

ONE BATH] Hebrew, *bath ekhath*, 'bath—one,' = 7½ English gallons. The LXX., Codices A and B, *keramion hen*, 'one earthenware jar'; other MSS. have *baton*, 'bath'; V., *laguncula unam*, 'one small flagon.' What a proof of a failure in the vintage, when the grapes upon ten acres of vines should not yield eight gallons of *yayin!*

CHAPTER V. VERSE 11.

Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them!

WOE UNTO THEM THAT RISE UP EARLY IN THE MORNING] Literally, 'woe' or 'lamentation (shall be to) those rising early in the morning,' or 'by daylight.'

THAT THEY MAY FOLLOW STRONG DRINK] Hebrew, *shakar yirdophu*, 'strong drink they follow after earnestly,' = pursue. *Yirdophu* is the future of *radaph*, but the action is plainly described as concurrent in time with the early rising, a sense which supports the theory that the so-called future form of the Hebrew verb is really expressive of an indefinite present. The LXX., *kai to sikera diōkontes*, 'and are pursuing *sicera*'; V., *ad ebrietatem sectandam*, 'to pursue inebriation.' The T. has 'old wine' (*khamar attiq*); Aquila and Symmachus have *methusma.*

THAT CONTINUE UNTIL NIGHT, TILL WINE INFLAME THEM] (Woe shall be to) 'those tarrying into night.' Hebrew, *yayin yadliqām*, 'wine inflames them.' *Dahlaq* signifies 'to burn,' or 'to inflame.' LXX., *ho gar oinos autous sunkausei*, 'for wine will consume them'; V., *ut vino æstuetis*, 'that ye may be heated with wine.' The T. has 'wine of rapine inflames them.' "'Till wine inflame them,'—their bodies with heat and their souls with lust."—(Dr Gill.) Compare with this the lines of 'the Cyrenæan' (Callimachus) quoted by Athenæus:—

ho oinos
To puri hison echei menos eut'an es andras eithee:
"A force like fire wine uses when
It enters into strongest men."

And Bacchylides (Ath. ii. 10):—

Thalpee si thumon Kupridos:
"It warms the heart with love's desire."

It is noticeable that many of the eulogies passed upon wine by the ancient poets assume, in the light of divine truth, the form of warnings and reproaches.

CHAPTER V. VERSE 12.

And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

AND WINE ARE IN THEIR FEASTS] Hebrew, *va-yayin mishtaihem*, 'and wine (is) in their drinkings' = feastings. The LXX., *ton oinon pinousi*, 'they drink wine'; Syriac, 'they drink wine'; the Arabic, 'they draw in wine'; the V., *et vinum in conviviis vestris*, 'and the wine (is) in your feasts.'

CHAPTER V. VERSE 22.

Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink!

WOE UNTO THEM THAT ARE MIGHTY TO DRINK WINE] Hebrew, *hoi gibborim lishtoth yayin*, 'lamentation (shall be) to those mighty to drink wine'; LXX., *ouai oi ischuontes humōn oi peinontes ton oinon*, 'woe (is to) the mighty ones of you, those drinking the wine'; V., *væ qui potentes estis ad bibendum vinum*, 'woe to you who are mighty to drink wine.'

AND MEN OF STRENGTH TO MINGLE STRONG DRINK] Hebrew, *u'anshai-khail limsok shakar*, 'and men of strength (= men who are strong) to mingle strong drink'; LXX., *kai oi dunastai oi kerannuntes to sikera*, 'and the mighty, those mingling the *sicera*'; some MSS. have *methusma*; V., *et viri fortes ad miscendam ebrietatem*, 'and men strong to mix inebriation'; the T., 'and men of wealth to drench themselves with old (wine).' The Zabian 'Book of Adam,' translated by Prof. Norberg in 1815, contains a striking parallelism to, perhaps imitation of, verses 20—24. The last verse reads, "Woe to them who early drink new wine, and in the evening drink that which is old, and are captivated with the song, the lyre, and the pipe!"

Obs. 1. Isaiah, who flourished about 750 years before the birth of Christ, and commenced to prophesy in the reign of Uzziah, bears in the above (as in subsequent passages) a powerful testimony concerning the licentiousness and degeneracy of his age. Contrary to modern and superficial notions, which confine intemperance to northern climes and exclude it from vine-growing countries, the people of Israel, following the example of their chief men, were addicted to the grossest indulgence in intoxicating liquors. The juice of the grape (*yayin*) and the juice of other fruits (*shakar*) were drunk in their fermented state; and probably both, certainly the latter, were mixed with pungent and heady drugs in order to gratify a base and insatiable appetite. Men rose up early and sat up late to prosecute these vicious indulgences, and they boasted of themselves as 'mighty' and 'valiant' in proportion as they were able to gulp down large quantities of these compounds, and to 'carry their drink well.'

2. The attendant, and in no small measure the consequential evils were of the most aggravated kind. The divine works were disregarded (ver. 12), ignorance reigned (ver. 13), sin abounded (ver. 18), their moral conceptions were the opposite of the truth (ver. 20), self-conceit grew luxuriantly (ver. 21), bribery and injustice were rampant (ver. 23). The vengeance of God was awakening against

them, and would take the triple form of famine, pestilence, and invasion, so that their supplies of drink would be cut off (ver. 6, 7, 10), the pest-stricken would lie in the streets (ver. 25), and hostile nations would ravage the land (ver. 26—30).

CHAPTER VII. VERSE 23.

And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns.

A THOUSAND VINES AT A THOUSAND SILVERLINGS] Hebrew, *eleph gephen b'eleph keseph*, 'a thousand (specimens) of the vine for a thousand (shekels) of silver.' The shekel was worth about 2s. 6d. English, and taking this as the current price of a single vine in the time of Isaiah, we gain a glimpse of the plentifulness and consequent cheapness of vineyard produce. It is so yet in the East. For a few pence a person may feast for a day upon the most delicious grapes and other fruits in their season.

CHAPTER XVI. VERSE 8.

For the fields of Heshbon languish, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are stretched out, they are gone over the sea.

THE VINE OF SIBMAH] Hebrew, *gephen Sivmah. Gephen*, 'vine,' is used collectively for *gephanim*, 'vines.' Sivmah was a town of the Reubenites, deriving its name from *sivam*, 'coolness,' or 'sweet smell.' It was celebrated for its vines. LXX., *ampelos Sebama*, 'the vine of Sebama'; V., *vineam Sabama.*

THE PRINCIPAL PLANTS THEREOF] Hebrew, *seruqqeiha*, 'her tendrils,' or 'noble vines.' *Seruqqhim* is closely related to *sorāq*, as to which see Note on chap. v. 1, and Gen. xlix. 11. LXX., *tas ampelous*, 'the vines'; V., *flagella ejus*, 'its branches.'

CHAPTER XVI. VERSE 9.

Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

I WILL WATER THEE WITH MY TEARS] Hebrew, *arayyahvek dimaḥti*, 'I will saturate thee with my tears.' The verb is *rahvah*. LXX., 'thy trees he has cut down'; V., *inebriabo te lacryma mea*, 'with my tear I will inebriate (= saturate) thee.'

CHAPTER XVI. VERSE 10.

And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there

be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

OUT OF THE PLENTIFUL FIELD] Hebrew, *min hak-karmel*, 'from the choice field' = garden. [As to *karmel*, see Note on 2 Kings xix. 23.] The LXX., *ek tōn ampelōnōn*, 'from the vineyards'; V., *de Carmelo*, 'from Carmel.'

AND IN THE VINEYARDS] Hebrew, *uvak-kĕramim;* LXX., *en tois ampelōsi;* V., *en vineis.*

THE TREADERS SHALL TREAD OUT NO WINE IN THEIR PRESSES] Hebrew, *yayin ba-yeqahvim lo-yidrok had-dorāk*, 'the treader (*dorak*) shall not tread wine in the presses'; LXX., *kai ou mee pateesousin oinon eis ta hupoleenia*, 'and they shall by no means tread wine into the wine-vats'; V., *vinum in torculari non calcabit qui calcare consueverat*, 'he who was accustomed to tread shall not tread wine in the wine-press.' *Yayin* is here applied either to the grapes yielding *yayin*, or to the expressed juice as it flows from under the treader's feet. The treading is also said to take place in the *yeqeb*, showing that the *yeqeb* included the place of treading as well as the reservoir into which the liquor ran.

I HAVE MADE THEIR VINTAGE SHOUTING TO CEASE] Hebrew, *haidahd hish-bati*, 'exultation I make to cease.' The words 'their vintage' are supplied by the English translators, but the reference is undoubtedly to the sounds of joy with which the vintage was gathered. LXX., *pepautai gar*, 'for it has ceased'; the V., *vocem calcantium abstuli*, 'I have taken away the voice of the treaders.'

CHAPTER XVII. VERSE 6.

Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

GLEANING GRAPES] Hebrew, *ollāloth*, 'gleanings.' LXX. *kalamee*, and V. *racemus*, point to a reading different from that of the received Hebrew text.

TWO OR THREE BERRIES] Hebrew, *shenaim shĕloshah gargerim*, 'two, three berries.' *Gargar* denoted a single grape or berry; *anab*, a small bunch of grapes; *eshkol*, a longer stalk containing a collection of bunches, = a cluster.

CHAPTER XVII. VERSE 10.

Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips.

AND SHALT SET IT WITH STRANGE SLIPS] Hebrew, *u-zĕmorath zar tezrahennu*, 'with strange vine-shoots thou shalt set it.' *Zemorah*, from *zah-mar*, 'to prune,' signifies that which is pruned, = a vine-branch, a shoot. It also occurs Numb. xiii. 23; and Ezek. xv. 2. LXX., 'wherefore thou shalt plant an unfruitful

plantation and an unfruitful seed'; V., 'wherefore thou shalt plant a fruitful plantation and shalt sow a strange seed'; the Syriac, 'wherefore thou shalt plant a goodly plant and set it with foreign shoots.'

Chapter XVIII. Verse 5.

For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

The harvest] Hebrew, *qahtzir*, 'harvest,' or 'vintage,' from *qah-tzar*, 'to cut off.' In this verse the reference is clearly to the vintage season, when the grapes were usually separated from the vines by some sharp instrument. Lxx., *pro tou therismou*, 'before the harvest'; V., *ante messem eum*, 'before such harvest.'

And the sour grape] Hebrew, *u-voser*, 'the unripe grape.' *Boser* is a collective noun, denoting grapes fully formed, but still unripe and sour. The word occurs also in Jer. xxxi. 29, 30; and Ezek. xviii. 2. Lxx., *kai omphax*; V., *immatura* (*uva* understood).

With pruning hooks] Hebrew, *bam-mazmaroth*, 'with pruning-hooks.' *Mazmara*, 'a pruning-hook,' is derived from *zahmar*, 'to prune.' It also occurs Isa. ii. 4; and Joel iii. 10.

Chapter XIX. Verse 10.

And they shall be broken in the purposes thereof, all that make sluices *and* ponds for fish.

All that make sluices] Hebrew, *kahl osai sĕkĕr*, 'all those making wages' = hired servants. (So Gesenius.) The whole passage is difficult, and the versions are exceedingly diversified. The most curious fact is that the Lxx. takes *sĕkĕr* (as pointed by the Masorites) to be *shakar*, 'sweet (or strong) drink,' and renders it by *zuthos* (barley wine or beer). As the whole paragraph refers to Egypt the Lxx. gives *shakar* this meaning here, and in no other place, because a sort of beer was anciently drunk in that country. The clause is thus rendered,—*kai pantes oi poiountes ton zuthon lupeetheesontai kai tas psuchas ponesousin*, 'and all that make beer shall be grieved and be pained in their souls.'

The Syriac has 'and all who make *sicera* for man's drink.' More allied to the A. V. is the V., *omnes qui faciebant lacunas ad capiendos pisces*, 'all who were making pits (or ponds) for catching fish.' The Targum of Jonathan reads, 'and a place where they were making ponds and gathering the waters, every one to his own mind.' Henderson, after Gesenius, translates the whole verse thus :—'Her pillars (*i. e.* chief men) are broken down, and all the hired labourers are grieved in mind.'

Chapter XIX. Verse 14.

The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

HATH MINGLED] Hebrew, *mahsak*, 'has mingled.' God is here represented as mixing a powerfully intoxicating potion for the Egyptian princes. LXX. *ekerasen*, V. *miscuit*, 'has mixed.'

AND THEY HAVE CAUSED EGYPT TO ERR] Hebrew, *vĕ-hithu eth Mitzraim*, 'and they have caused Egypt to wander' or 'go astray'; the LXX., *eplaneesan* V., *errare fecerunt.* [Consult chap. xxviii. 7; Job xii. 25; and Jer. l. 6.]

AS A DRUNKEN MAN STAGGERETH IN HIS VOMIT] Hebrew, *kĕ-hitahoth shikkor bĕqio*, 'as the wandering of a drunkard with his vomit'; LXX., *hōs planatai ho methuōn kai ho emōn hama*, 'as wanders he who is drunk and he who vomits together'; V., *sicut errat ebrius et vomens*, 'as one strays who is drunk and vomiting.'

CHAPTER XXI. VERSE 5.

Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, *and* anoint the shield.

This and the preceding are part of the 'burden' of Babylon, in which the capture of that great city is foreseen and predicted. The intemperate feasting which preceded that event and rendered it possible is well known, and will be more particularly noticed hereafter. [See Note on Dan. v. 30.]

CHAPTER XXI. VERSE 14.

The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

To the thirsty water was supplied; the one that fled was 'prevented,' *i. e.* anticipated, with bread. Bread and water are here again conjoined as the essentials of human sustenance.

CHAPTER XXII. VERSE 13.

And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.

AND DRINKING WINE] Hebrew, *vĕ-shathoth yayin*, 'and drinking wine'; LXX. *kai piein oinon*, V. *et bibere vinum*, 'and to drink wine.'

The concluding clause, 'Let us eat and drink,' etc., expresses a sentiment of riotous animalism which had at that early period passed into a proverb, and along with the sentiment the proverb descended to later ages. [See Note on 1 Cor. xv. 32.]

CHAPTER XXII. VERSE 24.

And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

VESSELS OF CUPS, . . . VESSELS OF FLAGONS] Hebrew, *kĕlai hah-aggahnoth* . . . *kĕlai han-nĕbalim*, 'vessels of bowls (or basins), . . . vessels of pitchers.' The V. has 'from vessels of bowls (*craterarum*) to every vessel of musical instruments (*musicorum*).' The margin of the A. V. has 'or instruments of viols.' [The Hebrew *nabel* (or *nĕbĕl*) denoted articles as widely separated in structure and use as the skin-bottle, the pitcher, and the ten-stringed harp or lyre (Psa. xxxiii. 2).] The T. applies all these expressions to the employment of very young children in the offices of the temple.

CHAPTER XXIV. VERSE 7.

The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

THE NEW WINE MOURNETH] Hebrew, *ahval tirosh*, 'hung down (= mourned) has the vine-fruit.' The primary senses of *ah-val* are 'to be languid,' 'to walk with the head cast down,' which easily acquire the secondary sense of 'to mourn.' Gesenius thus cites the passage,—'the new wine mourneth,' *i. e.* 'the *clusters* mourn.' LXX., *pentheesei oinon*, 'the wine will mourn'; Aquila, *epentheesen ho parōrismos*, 'the fruit out of season has mourned'; V., *luxit vindemia*, 'the vintage has mourned.' The Syriac reads, 'the corn will be turned into grief'; the Arabic, 'the vine will grieve.'

THE VINE LANGUISHETH] Hebrew, *umlellah gahphen*, 'languished has the vine'; LXX., *pentheesei ampelos*, 'the vine will mourn'; V., *infirmata est vitis*, 'the vine has languished away'; the T., 'because the vines are worn away.'

The prophet introduces us into the vineyard, and speaking of future events as having actually transpired—a form frequently adopted in Scripture to give emphasis to prophecy—he points to the *tirosh*, now approaching maturity, and cries out, "The fruit upon the vine has hung down its head, as if mourning for its fate; the vine has languished, as if for very sadness; all the merry-hearted who have been wont to pluck the vintage with delight have sighed over the scene of desolation before them." The prediction is one of drought. This description fixes the meaning of *tirosh* as definitely as the context could do it.

CHAPTER XXIV. VERSE 9.

They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

THEY SHALL NOT DRINK WINE WITH A SONG] Hebrew, *bash-shir lo yishtu yayin*, 'with a song they shall not drink wine;' LXX., *eeschuntheesan, ouk epion oinon*, 'they have been ashamed, they have not drunk wine'; V., *cum cantico non bibent vinum*, 'with a song they shall not drink wine.' The *tirosh* having been shrivelled up for lack of water, the supply of grape-wine would be cut off.

STRONG DRINK SHALL BE BITTER TO THEM THAT DRINK IT] Hebrew, *yāmar shakar lĕ-shothahv*, 'bitter shall be the sweet-drink to those who drink it'; LXX., *pikron egeneto to sikera tois pinousin*, 'bitter has become *sicera* to those who drink (it)'; V., *amara erit potio bibentibus illam*, 'bitter will be drink to those imbibing it.' For *shakar* the T. has *attiqah*, 'the old' (wine).

It admits of question whether the prophet is predicting that the sweet-drink should be bitter to the taste, or bitter figuratively on account of the smallness of the supply. The severe drought which would cause the grapes to yield no *yayin* would operate so as to make the juices of other fruits lose their sweetness, and to be greatly lessened in amount. It is obvious from the contrast of 'sweet' and 'bitter'—a contrast wholly obscured in the A. V. translation of *shakar* as 'strong-drink'—that *shakar* was valued on *account of its sweetness*, a quality which disappears in proportion as the sugar of the juice is decomposed and converted into alcohol and carbonic acid gas. [See Note on Gen. i. 29.] Sweet *shakar*, like some sweet wines, might be intoxicating, yet who has not read of the sweet and *innocent* wine of Lesbos, which could be drunk almost in any quantity without harm? And the price put upon *shakar* for its sweetness shows that it was not mere alcoholic strength which caused its consumption by ancient topers, as in the case of the preference shown for ports and sherries by modern wine-drinkers.

Chapter XXIV. Verse 11.

There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

There is a crying for wine in the streets] Hebrew, *tzĕvahkhah al hay-yayin bakhutzoth*, 'an outcry (is) for wine in the outside places'; Lxx., *ololuzete peri tou oinou pantachee*, 'howl ye for wine everywhere'; V., *clamor erit super vino in plateis*, 'a cry shall be on account of wine in the town-streets.

Yayin may here be representative of the whole produce of the vineyard, the fruit of which entered so largely into the diet of the people. But if the outcry was for intoxicating drink, what a picture of sensuality and demoralization is presented!

Chapter XXIV. Verse 13.

When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done.

As the gleaning grapes when the vintage is done] Hebrew, *kĕ-olāloth im kahlah vatzir*, 'as the gleaning when the cutting is completed.' This 'cutting' (*vatzir*) is equivalent to 'gathering,' which was usually effected, as before explained, by the use of a sharp instrument—a pruning-hook. Symmachus has *hōs epiphtellides ean suntelesthee trugeetos*, 'as the small grapes after the harvest is concluded'; the V., *et racemi cum fuerit finita vindemia*, 'and the grape-stalks when the vintage shall have been ended.' St Jerome must have read *vĕ-eshkeloth* instead of *kĕ-olāloth*.

Chapter XXIV. Verse 20.

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

THE EARTH SHALL REEL TO AND FRO LIKE A DRUNKARD] Hebrew, *noā tahnua eretz kish-shikkor*, 'reeling shall the earth reel like a drunkard.' *Nuah* signifies 'to vacillate,' 'to swing to and fro.' LXX., *eklinen hōs ho methuōn kai kraipalōn*, 'it swerves as he who is drunk and sick from a debauch'; Theodotion, *salō saleuthesetai he gee hōs methuōn*, 'with a shaking the earth shall be shaken as one drunk'; V., *agitatione agitabitur terra sicut ebrius*, 'with a shaking the earth is shaken as a drunken man.'

CHAPTER XXV. VERSE 6.

And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

A FEAST OF FAT THINGS] Hebrew, *mishta shemahnim*, 'a feast of fatnesses' = fat things. We are not to understand fat meat as distinguished from lean, but well-fed, prime flesh, with the best quality of food, including the oily ingredients, which were highly prized.

A FEAST OF WINE ON THE LEES] Hebrew, *mishta shemahrim*, 'a feast of preserves.' From *shah-mar*, 'to keep,' 'to guard,' 'to take care of,' comes *shemerim*, 'things specially cared for,' or, as we say, PRESERVES = dainties, confections. That it means something *preserved* is not disputed, for Gesenius, who approves the rendering of the A. V. in his definition of *shemahrim*, explains how 'wine,' which is not named in the Hebrew, is supposed to be referred to:—"*Shemarim*, dregs (of wine), so called because when wine is kept on the lees its strength and colour are *preserved*." But there is no need to conceive an allusion either to wines or their refuse. The feast is said to be as much one of *shemahrim* (confections) as of *shemahnim* (fat things). If any allusion to wine had been intended, and if *shemahrim* had been used in the sense of dregs or refuse, what would have hindered the use of the words *mishta yayin al shemaraiv*—'a feast of wine upon his dregs'? Is it credible that the prophet wrote so obscurely for the sake of the alliteration involved in *mishta shemahnim* and *mishta shemahrim*? It is true that the phrase *shemareiha*, 'the dregs thereof,' occurs in Psa. lxxv. 8, but the reference is to the insoluble parts of the mixture in the cup of the Divine wrath—the drugs mingled with the wine, and not to the dregs of the wine before drawn off from the vat. In Isa. li. 17, 22, where 'dregs' appears in the A. V., a different Hebrew word is employed.

OF FAT THINGS FULL OF MARROW] Hebrew, *shemahnim memukhaim*, 'of fatnesses marrowed out' = taken from the marrow-bone, provision exceedingly rich and abundant.

OF WINES ON THE LEES WELL REFINED] Hebrew, *shemahrim mezuqqaqim*, 'of preserves well clarified.'

The LXX. indicates a different reading of the Hebrew text:—'In this mountain they shall drink joyfulness (*euphrosuneen*); they shall drink wine (*piontai oinon*); they shall anoint themselves with ointment in this mountain'; Aquila, *poton lipasmatōn diulismenon*, 'a feast of fatnesses, (a feast) well clarified'; Symmachus, *poton trugiōn, diulismenōn*, 'a feast of lees, of things well clarified.' The Syriac has 'a fat feast, a feast, I say, *preserved* and fat'; V., 'in this mountain a feast of fat things (*convivium pinguium*), a feast of vintage-produce (*convivium vindemiæ*),

a feast of marrowy things (*convivium medullatorum*); of vintage-produce well-cleansed (*vindemiæ defæcatæ*).' Dr Gill quotes a rendering by Fortunatus Seacchus :—"The Lord of hosts will make to all people a feast of ointments, a feast of those (animals) that are *kept;* of ointments full of marrow; of those that are *kept*, pure"; *i.e.* beasts well-kept and clean, according to the law of Moses.*

Two festal luxuries supply the images presented in this verse : fat things,—rich, marrowy meats ; and confections, such as jellies and syrups : the former served up in their most savoury form, the other in their purest state. These delicacies are, as they ever have been, the chief components of a sumptuous Eastern feast, and together they strikingly represent the spiritual provision, full of strength and sweetness, made for the wants of our fallen race. God's spiritual gifts are not less plentiful and pleasant than His material bounties. Compare Psa. lxiii. 5, 'My soul shall be satisfied as with *marrow* and *fatness*'; and Psa. cxix. 103, 'How *sweet* are thy words unto my taste! yea, sweeter than honey to my mouth!'

Chapter XXVII. Verses 2, 3.

2 In that day sing ye unto her, A vineyard of red wine. 3 I the Lord do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

V. 2. A VINEYARD OF RED WINE] Hebrew, *kĕrĕm khĕmĕr*, 'a vineyard of foaming juice.' [See Prel. Dis. on KHEMER, and Note on Deut. xxxii. 14.] Many

* The A. V. rendering was retained by the Rev. Benjamin Parsons, author of 'Anti-Bacchus' and 'The Wine Question Settled,' who remarks in the latter work (pp. 47-8), "This passage receives a striking illustration from Pliny. Speaking of the tipplers of his time he says, 'That we may take the more wine we break its strength by the filter.' His words are, *Ut plus capiamus vini sacco frangimus vires.* And again, *Utilissimum vinum omnibus sacco viribus fractis:* 'the most useful wine is that which has had *all* its strength broken by the filter.' In the notes on the Delphin edition of Horace, Car. Lib. xi. 6, it is said, *Veteres nempe mustum priusquam ferbuisset per saccum toties colabunt ut defæcaretur, atque sic adempta quæ vini vim alit, augetque, fæce, liquidius, inbecillius, lenius, ac dulcius reddebant vinum, potuique jucundius:* 'The ancients filtered their wines repeatedly before they could have fermented, and thus the fæces which nourish the strength of the wine being taken away, they rendered the wine itself more liquid, weaker, lighter, sweeter, and more pleasant to drink.' The *fæces* which were here taken away were no doubt the gluten which, though not known at that time by its scientific name, was the active principle of fermentation; and Dr Ure, in his late 'Dictionary of the Arts,' on the word 'Fermentation,' tells us that if the 'gluten or yeast' is removed by filtering, or by any other means caused to subside, fermentation will not take place. See, then, how exactly the words of the prophet and of these naturalists agree. Isaiah speaks of 'preserved wines well refined,' or 'well filtered.' Pliny tells us that wines were thus filtered to destroy their strength or spirit, and that the wines which had all their strength—not, mind ye, a part, but *omnibus viribus*, all their strength—broken by the filter were the best wines. The Delphin commentator adds that this filtering took place before they could have fermented; and Dr Ure informs us that when this is done grape-juice will not ferment. Hence, then, we learn that the *shemarim*, 'the wines on the lees,' or 'preserved wines well refined,' mentioned by Isaiah, were unfermented wines, were wines without any strength or spirit, and on that account were most esteemed in ancient days, and called the best and most useful wines. This harmless nutritious drink, therefore, is the beverage to which God compares the blessings of the gospel feast."

The Rev. W. Ritchie, in his able essay entitled 'Scripture Testimony against Intoxicating Wine,' observes :—"On the whole we agree with those who regard this word (*shemarim*) as meaning wine on the lees, old and pure wine. The lees are the refuse of the wine which lies at the bottom of the vessel, and preserves the wine in its freshness and flavour. [But there is no proof that the unfermented albumen 'preserves the wine,' or does anything (until itself fermented) to the saccharine juice.—EDS.] The term thus becomes a brief name for the richest and best wines. But such wine needed to be strained ere it could be used, and hence the words added by the prophet, 'well refined.' Here, however, the whole tone of thought and expression forbids the idea of supposing the inspired penman to speak, in this promise, of intoxicating wine. We are led, on the contrary, to think of the rich, refreshing, unfermented juice of the grape—the pure wine which makes glad man's heart. This alone is a fit emblem of the heavenly blessings of salvation which are here promised by God to our ruined world."

Hebrew MSS., however, have *kerĕm khĕmĕd*, 'a vineyard of delight' = a delightful (or desirable) vineyard; analogous to the *shedai khemed* of chap. xxxii. 12 —'the pleasant fields' of the A. V., and the marginal reading 'fields of desire.' The prophet Amos has this very expression (v. 11)—*karmai khemed*, 'vineyards of delight' = pleasant vineyards. The distinction between the Hebrew letters ד (d) and ר (r) is so slight that a change of one for the other might easily be effected by a transcriber's error of sight or hand. *Khemed* is followed by the LXX., *ampelōn kalos*, 'a beautiful vineyard'; also by the Arabic; and is supported by the Targum of Jonathan, 'a vineyard planted in good ground.' But the V., adopting *khemer*, has *vinea meri*, 'a vineyard of pure (wine)'; and the Syriac reads, 'of a vineyard of wine.' In this conflict of MSS. and versions no decision can be absolute. On the whole, probability favours *khemeD*; but if *khemeR* is preferred, the prophet prospectively describes the juice of the grape—then sweetening and ripening—*as if already foaming under the treaders' feet*, and yielding, when drunk in that state, before fermentation had set in, a nutritious and luscious beverage.

Chapter XXVIII. Verses 1, 3.

1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine! . . . 3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet.

V. 1, 3. WOE TO THE CROWN OF PRIDE] Hebrew, *hoi atĕrĕth gāuth*, 'lamentation (is to) the crown of pride (or splendour).' The *atereth* is here the wreath of the reveller. Many commentators think that this image of the 'crown' was suggested by the situation of Samaria, the capital city of the kingdom of the same name, encircled by a rich valley and chain of hills.

V. 1. THE DRUNKARDS OF EPHRAIM] Hebrew, *shikkorai Ephraim*, 'the deep-drinkers of Ephraim.' The LXX., taking the *sh* as *s*, *sikkorai*, reads, *oi misthōtoi*, 'the hirelings.' The Arabic follows in the wake; but Aquila, Symmachus, and Theodotion agree in giving *methuontes*, 'drunkards.' The Syriac has 'Ephraim the drunken'; the V., *ebriis Ephraim*, 'to the drunkards of Ephraim.'

THEM THAT ARE OVERCOME WITH WINE] Hebrew, *halumai yayin*, 'smitten of wine' = whom wine has smitten. [Compare Prov. xxiii. 35—*hamalumi*, 'they have smitten me,'—showing that he who is smitten by wine is exposed to the smitings of every foe.] The margin of the A. V. has 'beaten with wine.' The LXX. has the strange reading, *oi methuontes aneu oinou*, 'those who are drunken without wine,' *i. e.* with pride. So the Arabic. Aquila has *oi kateelasmenoi oinō*, 'those overthrown by wine'; Symmachus, *oi peplaneemenoi hupo oinou*, 'those wandering by wine'; Theodotion, *oi katanenugmenoi oinō*, 'those stupefied by wine'; the V., *errantes à vino*, 'those wandering by wine.' The Syriac has 'made foolish'; and the T., 'broken.'

The tribe of EPHRAIM (= the kingdom of Israel as distinguished from the kingdom of Judah), occupying as it did one of the finest situations in the Holy Land, might well be figuratively described as wearing 'a wreath of pride' or beauty, 'a glorious ornament,' placed on 'the head of the fruitful valley'; but this 'wreath'

was merely a 'fading flower,' for it rested on the head of 'drunkards'—of those who were 'smitten by wine,' and yet who kneeled down so abjectly to the smiter that they were about to be 'trodden under foot' by a people more temperate and robust than themselves. Neither abundance of food, nor splendour of scenery, nor religious institutions, were able to preserve the Ephraimites from the effects of the dissoluteness which they courted by their use of the intoxicating *yayin*. The Jews had a tradition that the wine of Prugiatha and the waters (*baths*) of Diomasit cut off the ten tribes. Buxtorf interprets this of pleasures and delights—effeminacy of mind and body. A curious monument of their drunken habits survived in the 'Sychar' of John's Gospel. [See Note on John v. 7.]

Chapter XXVIII. Verses 7, 8.

7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment. 8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean.*

V. 7. But they also have erred through wine] Hebrew, *vĕ-gam ālleh bay-yayin shahgu*, 'and also these by wine have wandered.' *Shahgah*, 'to wander,' 'to go astray,' is the same word used in Prov. xx. 1, and rendered in the A. V. 'is deceived.' Lxx., Codex B, has *outoi gar oinō pepleemmeleemenoi eisin*, 'for these by wine have transgressed' [*pleemmeleō* is literally to commit a fault in singing; hence to transgress in general]. But Codex A has *peplaneemenoi*, 'have wandered.' V., *verum hi quoque præ vino nescierunt*, 'truly these likewise by reason of wine have not known.' The Syriac has 'they have wandered on account of wine'; the Arabic, 'are lost in wine'; the T., 'have been drenched (inebriated) by wine.'

And through strong drink are out of the way] Hebrew, *u-vash-shakar tahu*, 'and by strong drink they stray'; Lxx., *eplaneetheesan dia to sikera*, 'they have erred by means of the *sicera*'; Syriac, 'they have wandered on account of *sicera*'; Arabic, 'have erred by what is inebriating'; the T., 'by old wine have been stupefied'; V., *et præ ebrietate erraverunt*, 'and by reason of inebriety they have erred.'

The priest and the prophet have erred through strong drink] Hebrew, *kohān vĕ-nahvi shahgu vash-shākar*, 'the priest and the prophet have wandered by strong drink'; Lxx., *hiereus kai propheetees exesteesan dia to sikera*, 'priest and prophet have become deranged [literally, 'put out of place'] by means of the *sicera*.' Codex A reads, 'priest and prophet have been deranged by means of wine; they have been deranged by means of *sicera*'; Aquila, *eegnoeesan*, 'they have not known'; Symmachus, *etarachtheesan*, 'they have been confounded'; the V., *sacerdos et propheta nescierunt præ ebrietate*, 'the priest and prophet have not known by reason of inebriety'; the Syriac, 'priests and prophets have wandered on account of *sicera*'; the T., 'the priest and the scribe have been drenched by old wine'; the Arabic, 'the priests as well as the prophets have been stupefied by reason of wine.'

They are swallowed up of wine] Hebrew, *nivlĕu min hay-yayin*, 'they

have been swallowed down (devoured) from wine'; LXX., *katepotheesan dia ton oinon*, 'they have been swallowed up by reason of the wine'; the T., 'they have been cast down by wine'; the V., *absorpti sunt à vino*, 'they have been swallowed up by wine'; the Syriac, 'they have been overwhelmed by wine'; the Arabic, 'they have staggered by wine.'

THEY ARE OUT OF THE WAY THROUGH STRONG DRINK] Hebrew, *tahu min hash-shākar*, 'they have strayed from (by means of) strong drink'; LXX., *eseistheesan apo tees methees*, 'they have been shaken by strong drink'; Codex A has *ton sikera*, 'from *sicera*.' Aquila has *apo tou methusmatos*, 'from the inebriating drink'; the V., *erraverunt in ebrietate*, 'they have wandered with inebriety'; the T., 'they have wandered by old wine'; Theodotion, *in tee methee eesōteutheesan huperonkōs*, 'by strong drink they have been thoroughly debauched.'

THEY ERR IN VISION, THEY STUMBLE IN JUDGMENT] Hebrew, *shahgu baroĕh, pahqu bĕ-lilyiah*, 'they have wandered in vision (*roeh*); they have staggered in judgment' = have failed to be upright in the exercise of their judicial functions. The V. has *nescierunt videntem, ignoraverunt judicium*, 'they have not known one seeing (the seer), they have been ignorant of judgment.' Symmachus has *dielusan krisin*, 'they dissolved (=destroyed) judgment'; LXX., Codex B, 'they have erred; this is a *phasma* (apparition or sign)'; which Codex A lengthens into 'they have erred; this is a *phantasma* (image, fantasy).' The Syriac has 'they have eaten immoderately'; the T., 'they turned after sweet meat; their judges have wandered'; as if they had joined gluttony to inebriety.

Verses 7 and 8 may be translated, "And these also have wandered through wine, and by means of strong drink have strayed; the priest and the prophet have wandered by means of strong drink; they have been swallowed down by wine; they have strayed by means of strong drink; they have wandered in vision; they have staggered in judgment: for all (their) tables are full of vomit and filth; not one place is clean."

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1. This statement is believed by most commentators to concern the people of Judah as distinguished from the people of Israel (the ten tribes alluded to as Ephraim, ver. 1, 2), and the verbs are supposed to be put in the past tense as a not unusual prophetic future. If so, the period spoken of must have been the dark and disastrous times which followed the transient glories of Hezekiah's reign.

2. The physical effects of their indulgence in intoxicating liquors are strikingly made to portray their mental and moral influences. The irregular, wandering movements of the man who is in liquor—never able to preserve a straight line, and never going direct to any precise point—is emblematical of his erratic judgments and moral transgressions. He is 'swallowed down' by wine, and goes not where his better nature, but where the vinous 'mocker,' may convey him. The language of the eighth verse, literal as it is, also admits of another application, for what is physically disgusting is typical of the filthiness of conceptions and utterance induced by inebriating drinks. 'No place is clean' is the verdict which must be passed upon everything on which alcohol puts its mark.

3. This picture crowns a series of prophetic declarations which conclusively negative the statement put forth by some writers and speakers, without any historical ground, that *wine* countries are sober countries, and that the insidious progress of the lust for liquor is not to be dreaded in the native 'habitats of the vine.' Neither a beautiful climate, nor sanitary and social laws, nor special teach-

ing, nor religious privileges, nor peculiar circumstances, were safeguards against the growth of the drunkard's appetite in all ranks.

4. The prominence given to the 'priest' and 'the prophet' as the subjects of this unhallowed influence is specially appalling and instructive. The priest—who was the people's representative with God,—and the prophet—who was God's representative with the people,—men who should have stood out as exemplars of purity and as reprovers of the guilty, were among the most depraved! As one consequence of their sin they 'wandered in vision,' not being able to fix their minds upon the divine law so as to discern it either rationally or spiritually, and (as it has been suggested) mistaking for divine revelations the fancies, dreams, and visions of their own distempered brains. So affected, it was unavoidable that they should 'stagger in judgment'—tottering and stumbling in the discharge of those duties which, above all others, required the utmost clearness, serenity, and collectedness of mind. By this use of wine and strong drink the priests, who were pledged to abstinence whilst engaged in the 'divine service' (Lev. x. 9), were guilty of sacrilege as well as of the particular sin committed; and the prophets, who are thought to have been trained as Nazarites, if not expressly bound by the vow, were gross backsliders from their early temperance. They, like the less privileged classes, had 'altogether become unclean.'

Chapter XXVIII. Verses 9, 10.

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. 10 For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little.

Ver. 9 is generally accepted as the reply of the drunken priests and prophets of Judah, in which they, with the characteristic self-sufficiency of tipplers, boast their competency for their work,—ver. 9, 'Whom shall he teach knowledge?' Ver. 10—a continuation of their reply—is also regarded as an ironical imitation of the disconnected mumbling of the tippler,—*Ki-tzav-lahtzahv—tzav-lahtzahv—tzav-lahtzahv—tzav-lahtzahv—zĕair-shahm—zĕair-shahm*, '*for precept to precept—precept to precept—line to line—line to line—here a little—there a little.*' They thus complain that they are treated as children requiring elementary instruction; and Dr Henderson, in his Commentary, remarks, "The words are often preposterously quoted in application to the abundant possession of religious privileges! Both this verse and ver. 13 convey the idea of paucity, or a mere outline of instruction, and not that of fulness."

In ver. 11 the prophet resumes his predictions, and threatens these insensate drunkards that, since they will not hear their Divine King when He speaks to them persuasively, they shall be made to hear Him when He speaks through a people of 'barbarous language,' who will come to chastise them for their sins.

Chapter XXIX. Verse 9.

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

THEY ARE DRUNKEN, BUT NOT WITH WINE] Hebrew, *shahkĕru vĕ-lo yayin*, 'they have been drunken, and (there was) not wine' = wine was not present.

THEY STAGGER, BUT NOT WITH STRONG DRINK] Hebrew, *nahu vĕ-lo shākar*, 'they have staggered (= moved to and fro), and (there was) not strong drink.'

The LXX., *eklutheete, kai ekstete, kraipaleesate ouk apo sikera oude apo oinou*, 'be ye overcome, and stupefied, be ye sick (as after a debauch), not by *sicera* nor by wine'; V., *inebriamini et non à vino, movemini et non ab ebrietate*, 'be ye inebriated and not with wine, be ye disturbed and not by inebriety.'

The people of Jerusalem should be as besotted as those who had filled themselves with intoxicating *yayin*, and as unsteady and helpless in their actions as those who had plied themselves with intoxicating *shakar*.

CHAPTER XXX. VERSE 24.

The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

CLEAN PROVENDER] Hebrew, *bĕlil khahmitz*, 'mixed food, salted.' The derivation of *khahmitz* from *khahmatz* implies such a pungency in the provender as salt would supply.

CHAPTER XXXII. VERSE 10.

Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

THE VINTAGE SHALL FAIL] Hebrew, *kahlah vahtzir*, 'the cutting (of grapes) shall fail.'

CHAPTER XXXII. VERSE 12.

They shall lament for the teats, for the pleasant fields, for the fruitful vine.

FOR THE PLEASANT FIELDS] Hebrew, *al sĕdai-khĕmĕd*, 'for the fields of delight' = the delightful fields. [See Note on chap. xxvii. 2, 3.]

FOR THE FRUITFUL VINE] Hebrew, *al gĕphĕn poriyah*, 'for (on account of) the prolific vine.'

CHAPTER XXXIV. VERSE 4.

And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree.

FROM THE VINE] Hebrew, *mig-gephen*.

CHAPTER XXXIV. VERSES 5, 7.

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

. . . 7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

V. 5. FOR MY SWORD SHALL BE BATHED IN HEAVEN] The Hebrew for bathed is *rivthah*, 'steeped,' 'drenched'; LXX., *emethusthee;* V., *inebriatus est.*

V. 7. THEIR LAND SHALL BE SOAKED WITH BLOOD] The margin of A. V. gives 'drunken'; but the Hebrew is the same as in ver. 5 above, *rivthah*, rendered 'bathed'; LXX., *methustheesetai;* V., *inebriatur.*

CHAPTER XXXVI. VERSES 16, 17.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me *by* a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; 17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

V. 17. WINE] Hebrew, *tirosh*, 'vine-fruit.'

BREAD] Hebrew, *lekhem*, 'bread' = all food made of corn.

[See Note on 2 Kings xviii. 31, 32, where the same words occur.]

CHAPTER XXXVII. VERSE 30.

And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

AND PLANT VINEYARDS] Hebrew, *vĕ-nitu kĕrahmim*, 'and plant vineyards.'

CHAPTER XLI. VERSES 17, 18.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them. 18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

No imagery could be more forcibly descriptive of suffering than that of thirst, when water could not be procured, and when the tongue (*i. e.* power of speech) had failed for want of moisture; and, on the other hand, no imagery could more fitly set forth the fulness and blessedness of an escape from this trouble than the promise that streams should flow from high places, fountains burst forth in the valleys and the wilderness, and an arid soil abound with pools and springs.

CHAPTER XLIII. VERSE 20.

The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

For ancient Israel God provided water out of the flinty rock, which followed them during their desert journeying; but, under the figure of a still more abundant supply of the vital fluid, He promises a triumphant deliverance for His people, conditional, however, upon their repentance and fidelity.

CHAPTER XLIII. VERSE 24.

Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

HAST THOU FILLED ME] Hebrew, *hirvithahni*, 'hast thou filled me to the full.' The margin of A. V. gives 'made me drunk, or abundantly moistened me.' The verb is *rahvah*, so often before noticed. LXX., *epethumeesa*, 'have I desired'; V., *inebriasti me*, the use of which in reference to the 'fat of sacrifice' shows that *inebrio*, like *rahvah* and *shah-kar*, had *radically* a reference to filling-to-the-full, and not to any intoxicating effect of the article consumed.

CHAPTER XLIV. VERSE 12.

The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

The ancient hammersmith, when he drank no water, was faint. It is also implied that to water he looked for the liquid refreshment of which he stood in need. In our own country, before the introduction of Temperance societies, some of the hardest work in foundries was performed without fermented liquors, and continues to be so executed at this day, even where the workmen are not at other times abstainers. The mingling of oatmeal with the water is not less useful in the case of man than of the horse.* It would be worth untold millions to the labouring classes—to say nothing of many other advantages transcending all pecuniary

* The *Times* newspaper, in a graphic account (Sept., 1867) of the rolling of a fifteen-inch armour-plate at the Atlas Works, Sheffield, gave a powerful testimony to the superiority of abstinence:—"Sometimes we came on groups of men who were saturating in water the rough bands of sacking in which they were enveloped before going to wrestle with some white-heat forging; sometimes on men, nearly naked, with the perspiration pouring from them, who had come to rest for a moment from the puddling furnaces, and to take a long drink of the thick oatmeal and water, which is all that they venture on during their labour, and which long experience has proved to be the most sustaining of all drinks under the tremendous heat to which they are subjected." One of the workmen writing to the *Alliance News* in reference to this paragraph (Oct. 12, 1867) observed,—"Very many of the workmen at the Atlas Works are total abstainers, and at the Cyclops (where an armour-plate of fourteen inches in thickness was rolled more than two years ago, and where plates from four to nine inches in thickness, and of the finest quality, are occasionally rolled) the teetotalers are nearly man for man with the drinkers, the chief roller and furnaceman being teetotalers, one of fourteen and the other of eight years' standing." Be it observed that during the actual manipulation of these iron plates, all the workmen find abstinence essential to vigour and endurance.

estimate—were they to cast off their superstitious faith in the power of alcoholic liquors to assist them in their daily toil. Beer is still the *fetich* of the 'freeborn Englishman' as it was in the days of De Foe, who satirizes the slavish worship in some well-known lines.

CHAPTER XLIX. VERSE 26.

And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

AND THEY SHALL BE DRUNKEN WITH THEIR OWN BLOOD, AS WITH SWEET WINE] The Hebrew, *vĕ-kĕ-ahsis dahmam yishkahrun*, 'and like fresh grape-juice their own blood they-shall-drink-to-the-full,' *i. e.* by a strong figure, they shall drink as plentifully of their own blood as they have been accustomed to drink of the fresh-trodden juice of the grape. [As to AHSIS, see Prel. Dis.] The clear meaning of *shah-kar* here is simply that of drinking largely, without any intoxication implied; and *shah-kar*, instead of *rahvah*, is used because *ahsis* connects the idea of sweetness with the draught. The LXX., *kai piontai hōs oinon neon to haima autōn, kai methutheesontai*, 'and they shall drink—as (if it were) new wine—their own blood, and shall be filled full'; V., *et quasi musto sanguine suo inebriabuntur*, 'and as with *must* (fresh grape-juice), with their own blood they shall be inebriated (filled to the full).' The T. has 'and as they are satiated with pure wine (*makhamar marith*), so the beasts of the field shall be satiated with their blood.'

CHAPTER LI. VERSE 17.

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

THE CUP OF HIS FURY] Hebrew, *eth kos khamahtho*, 'the cup of his heat (fury).' [As to KHAMATH, see Prel. Dis., and Notes on Deut. xxxii. 24; Job xxi. 20; Psa. lviii. 5; Hos. vii. 5.]

THE DREGS OF THE CUP OF TREMBLING] Hebrew, *eth-qubaäth kos hatarālah*, 'the lowest contents of the cup of reeling.' Under *qubaäth*, in allusion to this verse, Gesenius writes, "'The chalice of the cup.' Abulwalid understands the froth and dregs of the cup (from the idea of covering), but the explanation already given is the better.' What is probably meant by *qubaäth kos* is 'the whole cup, even to the bottom.'" Henderson renders *qubaäth* by 'goblet,' and *kos hatarālah* by 'cup of intoxication.' This is the 'cup of trembling,' or 'reeling.' Symmachus has *ton krateera tou sparagmou*, 'the cup of convulsion,' or agony. [See Note on Psa. xlix. 5, where the A. V. renders *hatarālah* by 'astonishment.']

AND WRUNG THEM OUT] Hebrew, *matzith*, 'thou hast sucked up (= drained it),'—from *matzah*, 'to suck up.'

The LXX. gives *to poteerion tou thumou autou, to poteerion tees ptōseōs, to kondu tou thumou exepies kai exekenōsas*, 'the cup of his anger, the cup of falling,

(= destruction,) the drinking-cup of (his) anger thou hast drunk up and hast emptied out'; the V., *bibisti calicem iræ ejus; usque ad fundum calicis soporis bibisti, et potásti usque ad fæces*, 'thou hast drunk the cup of his wrath; even to the bottom of the cup of stupor thou hast drunk, and thou hast drunk even to the dregs.'

CHAPTER LI. VERSE 21.

Therefore hear now this, thou afflicted, and drunken, but not with wine.

AND DRUNKEN, BUT NOT WITH WINE] Hebrew, *ushĕkurath vĕ-lo miy-yayin*, 'and (thou) drunken, and not from wine'; LXX. *kai methuousa ouk apo oinou*, V. *et ebria non à vino*, 'and drunken, not from wine.'

CHAPTER LI. VERSE 22.

Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again.

[As to 'cup of trembling,' etc., see Notes on ver. 17.]

CHAPTER LV. VERSE 1.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

WINE AND MILK] Hebrew, *yayin vĕ-khahlahv*, 'wine and milk.' The latter word, pointed as *khĕlĕv*, would designate 'fatness,' which some interpreters regard as the true sense; in which case *yayin* would represent all sweet drinks, and *khĕlĕv* all nutritious food. LXX., *phagete oinou kai stear*, 'eat wine and fatness'; V., *emite vinum et lac*, 'buy wine and milk.' If *khahlahv* is retained, and rendered 'milk,' it is not impossible that *yayin* may be used in the general sense of grapes, and all that they yield, as affording the solid food, to 'eat' which the invitation is extended.

CHAPTER LV. VERSE 2.

Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

The inquiries of this verse are susceptible of an important application to material as well as spiritual objects. They are specially pertinent to those who waste their means, often the scanty reward of toilsome labour, upon intoxicating beverages which 'satisfy not.' Their wisdom, and that of all men, is to renounce such drinks, purchasing and eating in preference that 'which is good,' and delighting in the 'fatness' of which they now deprive themselves by their expenditure upon inebriating liquors.

CHAPTER LV. VERSE 10.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater.

BUT WATERETH THE EARTH] Hebrew, *im hirvah eth hah-ahretz*, 'but saturates the earth.' *Hirvah* is the Hiphil conjugation of *rahvah*.

CHAPTER LVI. VERSE 12.

Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant.

I WILL FETCH WINE] Hebrew, *eqkhah yayin*, 'I will fetch wine.'

AND WE WILL FILL OURSELVES WITH STRONG DRINK] Hebrew, *vĕ-nisbeah shakar*, 'and we will suck up strong drink.' *Nisbeah* is from *sah-bah*, 'to suck,' 'to tope.' [See Prel. Dis., and Notes on Deut. xxi. 20; Prov. xxiii. 20, 21; Isa. i. 22; Hos. iv. 18; Nah. i. 10.] This verse is absent from the LXX., but it is given by Theodotion, who for wine has *oinon*, and for strong drink, *metheen*. The V. has *sumamus vinum et impleamur ebrietate*, 'let us take wine and be filled with drunkenness.'

This language is the quintessence of sensuality, though, as with many ancient tipplers, it was the quantity rather than the spirituous strength of their liquor which was principally regarded. The concluding clause, which literally reads, 'and as to-day, so to-morrow shall be, great, exceedingly, abundantly,' expresses the exuberant delight experienced in the prospect of continued indulgence—a perpetual revelry.

CHAPTER LVIII. VERSE 11.

And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

LIKE A WATERED GARDEN] Hebrew, *kĕ-gan raveh*, 'like a garden drenched'; LXX., *hōs keepos methuōn*, 'as a saturated garden'; V., *quasi hortus irrigatus*, 'as an irrigated garden.'

CHAPTER LX. VERSE 7.

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

THE RAMS OF NEBAIOTH] Hebrew, *ailai Nevaioth*. The Nabathæa, or Nabathæans, who are supposed to have been descended from Nebajoth, the firstborn of Ishmael (Gen. xxv. 13), inhabited the central part of Arabia. Their wealth was pastoral, though some branches of the tribe were addicted to commerce. In his

description of them Diodorus Siculus (B.C. 60) notices some peculiarities in which they very closely resemble the Rechabites. The words of the Sicilian geographer are, 'It is a law (*nomos*) among them not to sow corn, nor to plant, nor to use wine (*meete oinō chreesthai*), nor to build a house' (xix. c. 94). See Notes on Jer. xxxv.

CHAPTER LXI. VERSE 5.

And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

AND YOUR VINEDRESSERS] Hebrew, *vĕ-kormaikem*, 'and your vineyarders' = vinedressers.

CHAPTER LXII. VERSES 8, 9.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: 9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

V. 8. SHALL NOT DRINK THY WINE] Hebrew, *vĕ-im-yishtu tiroshāk*, 'and shall not drink thy vine-fruit'; LXX., *kai ei eti piontai whyoi allotrioi ton oinon sou*, 'and if longer the foreign children shall drink thy wine'; V., *et si biberint filii alieni vinum tuum*, 'and if the foreign children should drink thy wine.'

Though *tirosh* occurs thirty-eight times in the Old Testament, this is the only passage where it is connected with the act of drinking. The real character of *tirosh* as 'vine-fruit' is too firmly established by an induction of texts to permit the affixing of another meaning to it here on the strength of this single verse. If we were constrained to view the construction here as an exception to the rule, it would remain an exception, certainly not invalidating, if it did not confirm, the rule. But there is no reason for regarding the collocation of this passage as at all inconsistent with the fact that *tirosh* denoted a solid and not a liquid substance. That the prophet speaks of it as if it were a liquid is explicable by supposing that he speaks figuratively, or elliptically.

1. To put one thing for another, especially when the objects are closely allied, is a figure of speech common alike to poetry and prose. In this very verse '*corn*' (*dahgan*), which is said to be eaten, is used for bread (*lekhem*) made from the flour of corn; and so 'to drink the *tirosh*' is an easy and parallel figure, signifying drinking the *yayin* which the *tirosh* would yield after pressure.

2. Elliptical modes of expression are universal, and give rise to phraseology that is apparently figurative. Thus to 'send a *cut* of meat' is to send a piece cut from another; to 'make up a purse' is to make up a sum of money to be put into a purse for presentation; to 'drink a bottle,' or a 'cup,' is to drink what the vessels contain. The last examples are strictly analogous to the phrase 'to drink *tirosh*,' meaning to drink the juice held in its grapes as in bottles, and so held as to be free from every contaminating and deteriorating influence.

AND THEY THAT HAVE BROUGHT IT TOGETHER SHALL DRINK IT] Hebrew, *umqabtzahv yishtuhu*, 'and those collecting it shall drink it.' The meaning of *qah-botz* is 'to collect,' 'to gather,' and inferentially marks the solid nature of the substance gathered—the *tirosh* which by figure or ellipsis is said to be drunk. This is admitted by Gesenius, who, though in most other places regarding *tirosh* as 'new wine,' explains *qah-botz* by a reference to this passage as signifying 'to collect things, *as grapes*.'

CHAPTER LXIII. VERSE 1.

Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

WITH DYED GARMENTS] Hebrew, *khamutz bĕ-gahdim*, 'bright with garments.' The use of *khamutz* in this connection is to be referred to a law of language by which words descriptive of effects upon one sense are applied to effects upon another. Thus we speak of 'a *sweet* flower,' 'a *beautiful* song,' 'a *well-toned* picture.' The most remarkable example, perhaps, is that of the blind man who, asked what were his conceptions of scarlet, answered that he supposed it was like the sound of a *trumpet—i. e.* vivid and thrilling in its effects. So the effect of fermentation in giving to sweet liquors a pungent taste (whether alcoholic or acid) is employed in this passage to depict the vivid impression made upon the eye by a hero arrayed in dyed garments, probably of a crimson or purple colour.

CHAPTER LXIII. VERSES 2, 3, 6.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat? 3 I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. . . . 6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

V. 2. RED IN THINE APPAREL] Hebrew, *ahdom lilvushĕkah*, 'red as to thy apparel.' This redness is compared to the colour of 'blood' in ver. 3. The garments of the hero are represented as red with blood, and thus resembling those who trod in the wine-press. This comparison intimates the abundance of grapes yielding a bright red juice. On this point we present below an instructive extract.*

* "The grape cultivated in the open air in this country has, for the most part, a husk of a dusky yellowish green, and juice colourless or of a cloudy white; and though the purple-husked grape is also met with, the juice of that is either colourless, or very slightly tinged with a pale yellowish hue, little differing from what is generally termed white. Only one instance of a red or purple-juiced grape grown in the open air in Great Britain is known to the writer. Even in hothouses it is seldom that a red-juiced grape can be met with, though red or black-husked grapes are common enough. The celebrated Speechly, who was gardener to the Duke of Portland, and raised at Welbeck Abbey the immense cluster of Syrian grapes mentioned in a former part of this treatise [see page 46 of *this* work], says, in his work on the vine, that the juice of the claret grape is of a red blood colour, a statement the correctness of which has been confirmed to the author by several

IN THE WINEFAT] Hebrew, *bĕ-gath*, 'in the press' (*gath* is referred to *ganan*, 'to pound,' 'to press'); LXX., *leenou;* V., *in torculari.*

V. 3. THE WINEPRESS] Hebrew, *purah*, 'press.' This word occurs only here and in Hag. ii. 16. It is derived from *pur*, 'to break'; hence *purah* is the place where the grapes were crushed by the treaders. The V. has *torcular;* the LXX. gives no equivalent; Symmachus has *leenon.*

V. 6. AND I WILL MAKE THEM DRUNK] Hebrew, *va-ashakrām*, 'and I have intoxicated them.' The generic sense of *shahkar*, 'to satiate,' 'fill to the full,' is here applied to intoxication, as the succeeding phrase intimates.

WITH MY ANGER] Hebrew, *vakhamathi*, 'with my heat (fury).' Here *khamath* is rendered in A. V. 'anger'; but in ver. 5, *vakhamathi*, it is translated 'and my fury.' The radical sense of 'heat' naturally gave rise to the derivative senses of inflammatory 'poison,' and figuratively of 'anger,' 'indignation.' The LXX. is without this clause, but Symmachus and Theodotion possess it,—*kai emethusa autous en thumō mou*, 'and I have made them drunk with my wrath.' V., *et inebriavi eos in indignatione mea.* Dr Henderson prefers the reading, 'I brake them in pieces,' instead of 'I have made them drunk.'

The Divine Ruler is represented as filling His enemies with His *khamath*, which has upon them the effect of a poisonous potion; and as intoxication can never really impart vigour to those who are the subjects of it, it is strikingly added, '*And I will bring down their strength to the earth.*' That which *inebriates* necessarily *enervates*, and the degree of enervation (other things being equal) is always proportional to the quantity consumed in a given time. Strong drink is only strong to weaken both body and mind—a lesson which the world has yet to comprehend and act upon. Most instructive is it to observe that when God would present a *symbol* of His retributive wrath He selects for this purpose an intoxicating draught, which 'brings down the strength' of His adversaries 'to the earth.'

CHAPTER LXV. VERSE 8.

Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

AS THE NEW WINE IS FOUND IN THE CLUSTER] Hebrew, *ka-asher yimmahtzā hāt-tirōsh bah-eshkol*, 'like as the vine-fruit is in a cluster (or on a vine-stalk)'; LXX., *hōs tropon euretheesetai ho rhōx en tō botrui*, 'as the grape-stone shall be

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intelligent horticulturists, one of whom observes that it is a little black grape, harsh and disagreeable to eat. It is a French grape, though cultivated elsewhere, as in Italy, under the name of 'claretto rosso di Francia,' being used for the purpose of mixing with other wines to give them colour. There is also a Spanish grape, called 'tinto,' which is described as of exquisite flavour and unrivalled sweetness, having a rich crimson juice, almost like blood; and from it, the author is informed, the sweet wine called 'tent,' frequently used for sacramental purposes, is made. There can be little doubt that such grapes were well known in Judea in former times, and those who were familiar with it would at once perceive the full force and propriety of the term 'blood of the grape,' and the comparison between wine made of that particular grape and blood. In the Apocrypha (1 Macc. vi. 34) a singular circumstance is mentioned of an artifice resorted to for provoking the war elephants: 'And to the end that they might provoke the elephants to fight, they showed them the blood of grapes and mulberries.' The juice of these grapes must evidently have been red, or it could not have deceived so sagacious an animal. Achilles Tatius, a Greek author (A.D. 300), in his second book, relates that Bacchus, once being entertained by a Tyrian shepherd, gave him some wine to drink. The shepherd, after he had tasted it, asked Bacchus, 'Where did you procure blood so sweet?' Bacchus answered him, 'This is the blood of the grape.'"—*Tirosh lo Yayin*, pp. 67-8. (1841.)

found in the cluster'; V., *quomodo si inveniatur granum in botro*, 'as if a grain (the young grape) should be found in a cluster.' The Hebrew expression is peculiar, and apparently implies a paucity of produce, the entire fruit on a vine being represented by a single cluster instead of by many clusters of grapes.

AND ONE SAITH, DESTROY IT NOT; FOR A BLESSING IS IN IT] 'And he (one) says, Thou wilt not destroy it, for a blessing (is) with it.' By *verahkah*, 'blessing,' may be understood God's benediction on the *tirosh* as one of His good creatures, or the nature of *tirosh*, which was adapted to prove a blessing to the people when fully developed and properly used. Codex A of the LXX. has 'a blessing of the Lord is in it.' Both meanings may be said to coincide, since that which God blesses will assuredly (unless perverted by man's misdirected ingenuity and misapplied power) bless those on whom it is bestowed.

Under the figure of a single cluster of vine-fruit which is all that exists to reward the toil and expectations of the proprietor, and yet which will not be destroyed because a blessing is with it, the God of Israel promises that, on account of His servants' sake, few as those servants are, He will not destroy all the Jewish people, but (ver. 9) will bring forth a seed out of Jacob, etc. The single cluster is good and valuable as such, and therefore not to be destroyed. Let it not be forgotten that by the process of converting the fruit of the vine and of the field into intoxicating drinks, not only is their virtue as food effectually destroyed, but the new product springing from this destruction becomes a destroyer of mankind beyond all that can be affirmed of sword, fire, and plague.

CHAPTER LXV. VERSE 11.

But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number.

THE DRINK-OFFERING UNTO THAT NUMBER] Hebrew, *laměni mimsahk*, 'and to Fortune a mixture'; LXX., *kai pleerountes tee tuchee kerasma*, 'and filling to Fortune a mixture'; V., *et libatis super eam* (Fortunam), 'and ye have made libations over her (Fortune).' *Meni* was probably the name of some goddess worshipped by the idolatrous Jews, to whom a mixture (*mimsahk*), composed of wine and other ingredients, was offered in sacrifice.

CHAPTER LXV. VERSE 20.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

The meaning evidently is that a time shall come when the term of childhood shall be extended, because the age of manhood is prolonged; when the man who *falls short* of an hundred years shall be judged to have cut short his days by some kind of intemperance,—he shall be reckoned 'as accursed.' This possibility is not only a doctrine of the Bible, but of science, as the following citations will prove:—

"By me (Wisdom) thy days shall be multiplied, and the years of thy life shall be increased" (Prov. ix. 10, 11).

"There is good ground for believing," says the Census Report for 1851, "that life may gradually be raised yet nearer to the complete natural lifetime. The way is not closed to great and immediate ameliorations; but as it has pleased the Author of the universe to make the food of mankind chiefly the product of labour, their clothing of skill, their intellectual enjoyments of education, their purest emotions of art, *so health and the natural lifetime of the race are, in a certain sense, evidently to be the creation of the intellect and the will;* and it is only with the observation, experience, science, foresight, prudence, and decisions of generations of men at command, that the battle of life can be fought out victoriously to the end."

The realization of this *ideal* standard of longevity to any general extent must, however, be indefinitely postponed until the personal and hereditary effects of alcoholic indulgence are unknown—a social condition which never can be reasonably expected until the use of intoxicating liquor as a beverage is abandoned, and its pernicious sale prevented. The great majority of long livers have been either abstainers from intoxicating drinks or users of them to a very limited degree. Aged topers are *raræ aves*, and as no one professes to believe in the physical harmlessness of deep drinking, it must be conceded that their term of years would have been extended by abstemious habits. A striking confirmation of this action of alcohol in abridging even a very protracted life was furnished in the case of Dr Holyoke, of Salem, Massachusetts, who lived to a hundred years, but whose personal friend (Dr Pierson) and biographer deponed before a select committee of the Massachusetts legislature, that though Dr H. was 'never tempted to excess,' and drank intoxicating liquors in small quantities only, yet "he died of the disease most commonly produced by the use of ardent spirits and tobacco, an internal cancer." All the other viscera except the stomach were in a healthy state. Dr Pierson added, "I am far from wishing to say anything to the discredit of the late Dr Holyoke, who was my personal friend, but if his great age is to be made an argument for the moderate use of spirits, I desire that his scirrhous stomach should be put alongside of it." [See the testimony of Josephus to the longevity of the Essenes, quoted in this COMMENTARY.]

CHAPTER LXV. VERSE 21.

And they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them.

AND THEY SHALL PLANT VINEYARDS, AND EAT THE FRUIT OF THEM. Hebrew, *vĕ-naṭu kĕramim vĕ-ahklu piryam*, 'and they have planted vineyards, and have eaten their fruit' (the past form to be taken as the prophetic future); LXX., *kai kataphuteusousin ampelōnas kai autoi phagontai ta genneemata autōn;* so the V., *et plantabunt vineas et comedent fructus earum*, 'and they shall plant vineyards, and shall eat their fruits.'

This prediction indicates the extensive use made of the fruit of the vine for purposes of diet, the most useful appropriation of the grape, as of all other fruits. [See Note on 2 Kings xviii. 31.]

THE BOOK OF JEREMIAH.

[JEREMIAH FLOURISHED ABOUT THE YEAR 600 B.C.]

CHAPTER II. VERSE 21.

Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

A NOBLE VINE] Hebrew, *sorāk*, 'a sorak (superior) vine.' [See Notes on Gen. xlix. 11, and Isa. v. 2.] The LXX., *ampelon karpophoron*, 'a fruit-bearing vine.'

THE DEGENERATE PLANT OF A STRANGE VINE] Literally, 'the degenerate branches of the foreign vine.'

CHAPTER V. VERSE 17.

And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

THEY SHALL EAT UP THY VINES AND THY FIG TREES] Hebrew, *yokal gaphnĕkah u-tĕanahthĕka*, 'they shall eat thy vines and thy fig trees,'—*tĕanah* (fig tree), *tĕanim* (fig trees).

CHAPTER VI. VERSE 1.

O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction.

IN BETH-HACCEREM] Hebrew, *al-baith hakkĕrĕm*, 'in Beth-haccerem,' *i. e.* 'in a house of the vineyards'—the name of a town situated between Jerusalem and Tekoa. [See Note on Neh. iii. 4.]

CHAPTER VI. VERSE 9.

Thus saith the LORD of hosts, They shall throughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.

THEY SHALL THROUGHLY GLEAN . . . AS A VINE] Hebrew, *olāl yĕolĕlu kag-gephen*, '(as one) gleaning, they shall glean as a vine (is gleaned).'

TURN BACK THINE HAND AS A GRAPEGATHERER INTO THE BASKETS] Hebrew, *hosāv yahdkah kĕ-votzār al salsilloth*. The grape-gatherer (*botzār*), *i. e.* he who cut off the grapes from the vine, was constantly withdrawing his hand from the vine to the basket where the grapes were to be placed; and this action is used by Jeremiah to describe the frequency with which the invader would return to strip Judah of its people and its possessions.

CHAPTER VII. VERSE 18.

The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

AND TO POUR OUT DRINK OFFERINGS] Hebrew, *vĕ-hassāk nĕsahkim*, 'and to pour out libations.'

CHAPTER VIII. VERSE 13.

I will surely consume them, saith the LORD: *there shall be* no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

THERE SHALL BE NO GRAPES ON THE VINE] Hebrew, *ain anahvim bag-gephen*, 'no grapes [grape-bunches] on the vine.'

CHAPTER XII. VERSE 10.

Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

MY VINEYARD] Hebrew, *karmi*, 'my vineyard.'

CHAPTER XIII. VERSES 12, 13.

12 Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine? 13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

V. 12. EVERY BOTTLE SHALL BE FILLED WITH WINE] Hebrew [twice], *kahl nāvĕl yimmahllā yayin*, 'every skin-bottle shall be filled with wine.' The LXX. has *askos oinou*, 'a skin-bag of wine'; Symmachus, *krateer*, 'bowl'; Aquila, *lageenion*, which reappears in the V., *laguncula vino*, 'a small flagon with wine.'

V. 13. I WILL FILL . . . WITH DRUNKENNESS] Hebrew, *mĕmallā . . . shikkahron*, '(I am) filling with drunkenness.' LXX., *methusmati*, 'with strong drink.' V., *ebrietate*, 'with inebriety.' Dr Henderson has this note:—"These bottles are frequently of a large size. On entering the city of Tiflis, in 1821, the author found the market-place full of such bottles, consisting of the skins of oxen, calves, etc., distended with wine, the parts at which the head and legs had been cut off having been closely sewed up, so as not to allow the liquor to ooze out. It is from this custom that our English word 'hogshead' is derived, that term being evidently a corruption of ox-hide." [Why not derived from hog's-hide?]

What God says in this passage *He* will do, is to be taken as done providentially in consequence of the guilty conduct of the Jewish people. Being addicted to the intemperance Isaiah had predicted [see Note on Isa. xxviii. 7, 8], and of which Jeremiah was an eye-witness six centuries before Christ, he warns them that their self-induced drunkenness and idolatry would act with all the force of a divine visitation.

CHAPTER XVI. VERSE 7.

Neither shall *men* tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother.

THE CUP OF CONSOLATION] Hebrew, *kos tankhumim*, 'a cup of consolations'; LXX., *poterion eis parakleesin*, 'a cup for consolation'; the V., *potum calicis ad consolandum*, 'a draught of a cup for consolation.'

It appears that it had become a custom with the Jews to administer drink of some kind to persons attending funeral rites. The prophet's allusion to the custom is not to be regarded as a sign of his approval. Wakes are an imitation of, if not derivation from, this ancient practice; and the introduction of intoxicating liquors on such occasions has had the most pernicious effects. Such cups of consolation have frequently become cups of confusion. Religion proffers another and very different cup to the bereaved and afflicted.

CHAPTER XVI. VERSE 8.

Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

THE HOUSE OF FEASTING] Hebrew, *uvaith-mishteh*, 'and a house of feasting.'

CHAPTER XIX. VERSE 13.

And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

AND HAVE POURED OUT DRINK OFFERINGS] Hebrew, *vĕ-hassāk nĕsakkim*, 'and to pour out libations.'

CHAPTER XXIII. VERSE 9.

Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

LIKE A DRUNKEN MAN] Hebrew, *kĕ-ish shikkor*, 'like a man drunk'; LXX., *hōs aneer suntetrimmenos*, 'as a vigorous man worn away'; V., *quasi vir ebrius*, 'as a strong man drunk.'

AND LIKE A MAN WHOM WINE HATH OVERCOME] Hebrew, *uk-gĕvĕr avahro yayin*, 'and like a strong man whom wine has overwhelmed (or oppressed). From *ahvar*, 'to pass over,' comes the figurative sense of 'to overwhelm' as by the action of water. LXX., *kai hōs anthrōpos sunechomenos apo oinou*, 'and as a man overcome by wine.' The V., *quasi homo madidus à vino*, 'as a man sodden by' wine.'

It is the strong man as well as the ordinary man who becomes the prey of strong drink. The signs of this conquest are the 'broken-down heart' and the 'shrinking bones.' No other conqueror leaves deeper traces of his power than does Alcohol, to whom the strongest of men have succumbed. Indeed, none are safe while this enemy is admitted within the gates of the lips; excluding it, the weakest are secure. In the contest (1 ESDRAS iii. and iv.) between the three Persian guards of Darius, as to who should indite the wisest saying, the one who wrote, 'Wine is strong above other things,' is made to exclaim, "O sirs! how exceeding strong is wine! It makes all men to err who drink it. It makes the mind of the king and of the fatherless child, of the slave and the freeman, of the poor man and the rich, to be all one; it inclines the mind to ease and mirth, and to remember neither sadness nor debt, and it makes every heart rich, and causes forgetfulness of king and magistrate; and it makes everything to be spoken by talents [the Syriac has 'as by weight talents'; the idea is that wine forces men to speak by a weight they cannot resist]. And when they have drunk, they remember to love neither friends nor brethren; and in a little time they draw out their swords; and when they have recovered from their wine, they know not what they have done. O sirs! does not wine excel all else, because it compels this to be done?" The one who wrote, 'The king is strong above others,' defends his theme; but the prize is awarded to the third, Zorobabel, who had written, 'Women are strong above all, but truth is victorious over all things.' Had the question been, *Which is strongest for evil?* the verdict might have been different.

CHAPTER XXV. VERSES 15—17, 27, 28.

15 For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. 16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them. 17 Then took I the cup at the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me. . . . 27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. 28 And it shall

be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

V. 15. TAKE THE WINECUP OF THIS FURY AT MY HAND] Hebrew, *qakh eth-kos hay-yayin hakhāmah hazzoth miy-yahdi*, 'take the cup of the wine (the cup of) this heat (fury) from my hand.' The construction is peculiar. Dr Henderson considers that in *hay-yayin hakhāmah*, 'the wine, the heat,' the *khamah* is taken adjectively, as if we should say 'the angry wine.' LXX., *labe to poteerion tou oinou tou akratou toutou ek cheiros mou*, 'take the cup of this unmixed wine from my hand.' V., *sume calicem vini furoris hujus de manu mea*, 'take the cup of the wine of this fury from my hand.'

V. 16. AND THEY SHALL DRINK, AND BE MOVED, AND BE MAD] Hebrew, *vĕ-shahthu, vĕ-hithgoashu, vĕ-hithholahlu*, 'and they have drunk, and have reeled, and have become furious' (*i. e.* they will be so); LXX., *kai piontai, kai exemountai kai ekmaneesontai*, 'and they shall drink, and vomit forth and be furious'; V., *et bibent et turbabuntur et insanient*, 'and they shall drink and be confused and become mad.'

No mention is made in this passage of mingling in this 'cup of fury' any drugs to render the intoxicating wine more heady and inflaming. The LXX., indeed, gives to *khamah* [heat = poison, or fury] the force of 'unmixed,' to indicate that the wine is as strong as fermentation can make it. The art of 'fortifying' fermented wine with distilled spirit was reserved for a later age. The opinion that a liquor, capable of representing calamities so dreadful, is at the same time suitable for daily use, cannot too soon pass away from among sane men. The language of the verses 27 and 28 is full of warning. The symbol and instrument of their sin becomes the symbol, and in part the instrument, of their overthrow. 'Drink and become surcharged' is the inexorable and irresistible mandate to those who have persevered in wrong-doing. The cup of their pleasure is the sign of their punishment. This is no arbitrary arrangement, for that which inflames is a fit symbol of Divine wrath; and that which debauches does, in the very nature of things, prepare the debauched for destruction. 'Lust, when it conceives, brings forth sin: and sin, when it is finished, brings forth death.' 'There is a way which seemeth right unto a man, but the end thereof are the ways of death.'

[See Notes on Job xxi. 20; Psa. xi. 6; lxxv. 8; Isa. li. 17, 22; Lam. iv. 21; Ezek. xxiii. 31—34; Rev. xiv. 10, 19; xvi. 19; xviii. 6.]

CHAPTER XXXI. VERSE 5.

Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things.

VINES] Hebrew, *kĕrahmim*, 'vineyards.'

AND SHALL EAT THEM AS COMMON THINGS] Hebrew, *vĕ-khillālu*, 'and shall use (or appropriate),' *i. e.* they shall not have the produce of their vineyards carried off by the invader, but possess them for the purposes of sustenance and commerce.

CHAPTER XXXI. VERSE 12.

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

FOR WHEAT, AND FOR WINE, AND FOR OIL] Hebrew, *al dahgan, vĕ-al tirosh, vĕ-al yitzhar*, 'and with corn, and with vine-fruit, and with olive-and-orchard fruit.' This famous triad of natural products reappears, significantly called 'the goodness of the Lord,' the tithes of which were to be presented to Jehovah in grateful acknowledgment of His mercies. LXX., *epi geen sitou, kai oinou, kai karpōn*, 'and upon a land of corn, and of wine, and of fruits.' This translation of *yitzhar* by 'fruits,' instead of by 'oil,' shows that the Greek translator of this passage had a perception of the breadth of meaning included under that collective term. V., *super frumento, et vino, et oleo*, 'and upon corn, and wine, and oil.'

CHAPTER XXXI. VERSE 14.

And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

AND I WILL SATIATE] Hebrew, *vĕ-rivvaithi*, 'and I have satiated.' The verb is *rahvah*. LXX. *methusō*, V. *inebriabo*, 'I will fill to the full.' [The words 'shall be satisfied' in the *last* clause of the verse are the rendering of another word, *yisbahu*, from *sah-ba*, 'to satisfy,' used most frequently for being filled or satisfied with food, as *rahvah* and *shahkar* are used of being charged or satiated with drink.]

CHAPTER XXXI. VERSE 25.

For I have satiated the weary soul, and I have replenished every sorrowful soul.

I HAVE SATIATED] Hebrew, *hirvaithi*, from *rahvah*, as above.

CHAPTER XXXI. VERSES 29, 30.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. 30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

V. 29. A SOUR GRAPE] Hebrew, *voser*, 'that which is sour';—the word 'grape' is supplied by A. V. *Voser* is collectively used of a bunch of berries or grapes, well developed but not ripe. LXX. *omphaka* (accusative of *omphax*), V. *uvam acerbam*, 'a sour grape.'

V. 30. THE SOUR GRAPE] Hebrew, *hav-voser*, 'the sour bunch.'

CHAPTER XXXII. VERSE 15.

For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

AND VINEYARDS] Hebrew, *ūkĕrahmim*, 'and vineyards (plantations).'

CHAPTER XXXII. VERSE 29.

And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

AND POURED OUT DRINK OFFERINGS] Hebrew, *vĕ-kissiku nĕsahkim*, 'and poured out libations.'

CHAPTER XXXV.

1 The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, 2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink. 3 Then I took Jaazaniah, the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites; 4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the door: 5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. 6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever: 7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers. 8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; 9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: 10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. 11 But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem. 12 Then came the word of the LORD unto Jeremiah, saying, 13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD. 14 The words of Jonadab the son of Rechab, that he

commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. 15 I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. 16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: 17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. 18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: 19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

V. 2. THE HOUSE OF THE RECHABITES] Hebrew, *baith hah-Rākahvim*, 'the house (= family) of the Rechabites.' LXX., *eis oikon Archabein.* V., *ad domum Rechabitarum.*

AND GIVE THEM WINE TO DRINK] Hebrew, *vĕ-hishqithah otham yayin*, 'and give them to drink wine.' So LXX., *potieis autous oinon;* and V., *dabis eis bibere vinum.*

V. 5. POTS FULL OF WINE, AND CUPS] Hebrew, *gĕviim mĕlaim yayin vĕ-kosoth*, 'bowls (or jars) full of wine, and cups,'—the cups to be filled from the jars; LXX., *keramion oinou kai poteeria*, 'a vessel (*amphora*) of wine, and cups'; V., *scyphos plenos vino et calices*, 'goblets filled with wine, and cups.'

DRINK YE WINE] Hebrew, *shethu yayin*, 'drink ye wine.' So LXX., *piete oinon;* and V., *bibite vinum.*

V. 6. WE WILL DRINK NO WINE] Hebrew, *lo nishteh yayin*, 'we do not drink wine.' The so-called future tense may here be fitly regarded as an indefinite present, the reply of the Rechabites being, 'We do not drink wine—it is our custom not to drink wine,' with an implied resolution to persevere in the custom so well approved by a long experience. LXX., *ou mee piōmen oinon*, 'we surely may not drink wine'; V., *non bibemus vinum*, 'we will not drink wine.'

JONADAB THE SON OF RECHAB] Hebrew, *Yonahdab ben Rākav*, 'Jonadab son of Rechab.' The name 'Jonadab' signifies 'whom the Lord impels'; while Rechab [*Rākav*, or *Rākab*) signifies 'a horseman.' *Bĕn*, 'son,' has in Hebrew a comprehensive range of meaning, and is often equivalent to 'descendant' on the father's side. This passage does not, therefore, necessarily denote that Rechab was Jonadab's own or immediate father, though he may have been either that or a remote ancestor.

YE SHALL DRINK NO WINE, NEITHER YE, NOR YOUR SONS FOR EVER] Hebrew

lo thishtu yayin, atem, uvĕnaikem, ad ulahm, 'you are not to drink wine, you and your sons for ever.'

V. 7. NOR PLANT VINEYARD] Hebrew, *vĕ-kerem lo thittahu*, 'and a vineyard ye are not to plant.'

V. 8. TO DRINK NO WINE. V. 14. NOT TO DRINK WINE] The Hebrew in each place is *lĕ-vilti shĕthoth yayin*, 'so as not to drink wine.'

V. 9. VINEYARD] Hebrew, *kerem*.

V. 19. JONADAB THE SON OF RECHAB SHALL NOT WANT A MAN TO STAND BEFORE ME FOR EVER] Hebrew, *lo yikkahrāth ish lĕ-Yonahdab bĕn-Rākab omād lĕ-phanai kahl hay-yahmim*, 'there shall not fail to Jonadab the son of Rechab a man standing before me all the days' (= for all time).

The expectation of the Rechabites was to 'live long in the land wherein they were strangers'; but the language of the prophet, as if with a foresight of the ruin to fall upon the land and people, singularly changes, and becomes the vehicle of a broader and more perpetual benediction.

I. *Many questions of great interest are suggested by this chapter;* as,—

(1) Who were the Rechabites? We read in 1 Chron. ii. 55, "And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab." The Rechabites, then, were a branch of the Kenite stock which sprang, through Midian, from Abraham and Keturah.* Hobab, the brother-in-law of Moses, is considered by Arabian tradition as the head of the tribe, which divided into the Hobabites and Rechabites. Dr Wolff met, in 1836, the sheikh of the 'tribe of Hobab,' who spoke of the B'nee Arhab (children of Rechab) as another branch of his descendants. The Kenites (*Qaini* in the Hebrew) were always the friends and allies of the Israelites, and seem to have attended them in the desert, and to have entered Canaan with them; but the claims recently set up for the Kenites by Mr Bunsen, of having contributed to the Hebrew monarchy its most valuable elements, go far beyond the proof. The theory that David was of a Kenite family involves consequences that insure its rejection. To sum up, the Rechabites were a Kenite clan, and had embraced the fundamental principles of Judaism. Jahn thinks they were 'proselytes of the gate.'

(2) Who was Rechab the father of Jonadab? The name *Rechab*—'rider,' 'cavalier,' or 'horseman'—is given in 2 Sam. iv. 2 to a leader of one of the two bands enlisted in the cause of Ish-bosheth. These captains, Baanah and Rechab, were sons of Rimmon, a Benjamite. In Neh. iii. 14, mention is made of Malchiah the son of Rechab. This Malchiah was ruler of part of Beth-haccerem, a town of Judah, and he repaired one of the gates of Jerusalem at the time of the restoration. The Rechab named in 1 Chron. ii. 55 is clearly identical with the Rechab of this chapter. When his ancestor Hemath (Hebrew, 'Khammath') flourished is not said. Rechab was the father of Jonadab, and must therefore have lived above three centuries before the date of the transaction here recorded. It is barely

* It is not to our purpose to conjecture what relation these bore (if any) to the Nabateans, named in the ancient book of Kuthami, recently discovered by Prof. Chwolson, or to the Nabathæans of Central Arabia, mentioned in the history of Diodorus Siculus. See pp. 178, 179, of this volume. We merely note that from the remotest antiquity abstainers existed on physical, social, and religious grounds, and that their influence was seen, within the historic period, in the Rechabites of Scripture, and in the Essenes, Therapeutæ, Sabians, and Rakusians of later times. The principle became inwoven with various forms of faith, and was adopted from the Rakusians by Mohammed, with such marvellous advantage to his mission and people (at that time very intemperate) that we may well wonder at the slackness of the Church in employing so potent an auxiliary for its higher and holier objects.

possible that he may have been a much earlier ancestor of Jonadab—some writers regarding him as the same with Hobab,—but as the founder of a distinct 'house,' or clan bearing his name, he was more famous than many of his Kenite brethren. His name of 'cavalier' may have been given to him as a recognition of his military prowess. One theory, broached by Boulduc, a learned writer of the sixteenth century, would explain away from this passage a personal Rechab. Proceeding on the premiss that the name *Rēkēb* (which differs only in the Masorite pointing from *Rākab*), signifying 'a chariot,' was borne by Elijah, and afterward by Elisha, as the spiritual guardians of Israel, it is conceived that their disciples, 'the sons of the prophets,' became known as the 'sons of the chariot'; and that the RACHAB or RECHEB of whom Jonadab is said to have been the son, was not any Kenite father, but Elisha, the spiritual RECHEB of Israel. A Jewish tradition represents Jonadab as a disciple of Elisha; but why should he have been singled out as a 'son of *Rechab*' if the designation would have been equally applicable to all the members of the prophetical school of Elijah and Elisha? The Rechab of Jeremiah we may accept as a Kenite chief, and perhaps the immediate father of Jonadab.

(3) Who, then, was Jonadab? If, as there is no reason to doubt, this Jonadab is the same with the 'Jonadab the son of Rechab' mentioned in 2 Kings x. 15, 16, 23, we have indisputable evidence that he lived in the time of Ahab, Jehoram, and Jehu, kings of Israel, and was in the vigour of his manhood about B.C. 880, or nearly three hundred years before the date of the transaction named in this chapter. The remarkable interview between Jonadab and Jehu is described in terms evincing the high social position occupied by the former, and the desire of the latter to enlist him in his pretended enterprise of 'zeal for Jehovah.' While head of his paternal clan, much of his unbounded influence over it was probably derived from his well-tried sagacity and courage. The Rechabites may have begun to forsake the nomadic life of their Kenite brethren, and to follow the habits common in the cities of Palestine. He discerned the peril attendant upon this course, and therefore enjoined a mode of life altogether different. "Ye shall drink no wine, neither ye, nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyards, nor have any: but all your days ye shall dwell in tents; *that ye may live many days in the land where ye be strangers.*" They were, in short, to resume the pastoral, migratory life of their ancestors, and to unite with this a rule of inflexible abstinence from wine. His object was at once social, sanitary, and moral, rendering necessary the removal of his tribe from the intemperance and general corruption which so long continued to pervade the town populations of Israel and Judah. He thus aimed to insure for them the Divine favour, and (as the result of both spiritual and natural laws) their physical longevity and tranquil residence in the land. The note in Bagster's 'Treasury Bible' is a mixture of just and of hasty reflection:—"Jonadab, a man of fervent zeal for the pure worship of God, had probably practised these rules himself; and having trained up his children to habits of abstemiousness, he enjoined them and their posterity to adhere to them. In these regulations he seems to have had no religious, but merely a prudential view, as is intimated in the reason annexed to them, 'that ye may live many days in the land where ye be strangers.'" Now in Deut. iv. 40, and other places, 'living long in the land' is the blessing attached to obedience to the Divine command, and Jonadab, as a devout man, was desirous that this blessing should be inherited by his family through successive generations. The editor, as the next paragraph shows, cannot deny that the whole purport of the institution was a religious one, namely, that Arabians or foreigners might live amongst the Jews as perpetual

'strangers,' accepting for their *compensation* the knowledge of the Jewish law, and the Divine truth as it should come to the Hebrews, from whose civil privileges they were voluntarily excluded. "And this would be the natural consequence of observing these rules, for their temperate mode of living would very much contribute to preserve health and prolong life, and they would avoid giving umbrage or exciting the jealousy and envy of the Jews, who might have been provoked by their engaging and succeeding in the principal business in which they themselves were engaged—agriculture and vine-dressing—to expel them from their country, by which they would have been deprived of the religious advantages they enjoyed." The prohibition against wine extended to all *yayin* (as in the case of the Nazarites, whom Jonadab perhaps had in view), so that the possibility of error might be excluded. It may be confidently assumed that *shakar* was also involved in the proscription.

II. *The fidelity with which the Rechabites adhered to the regulation of abstinence from wine, instituted by Jonadab, is forcibly presented in this narrative.*

(1) It was of long duration, having continued for three centuries at the least. Their abstinence had grown into an easy and hereditary custom.

(2) It was, however, no blind and unreasoning conformity to precedent, springing from respect to their great ancestor's memory, of whom they were justly proud; but was sustained by the constant experience of the benefits it secured. They learnt that Jonadab had given them wise counsel, and their veneration for his character was thus perpetually renewed from a sense of the advantages continuously accruing. Though from stress of circumstances their nomadic life had to be intermitted, and was perhaps never resumed by the entire tribe, they remained inflexible as to abstinence from wine, which precept was evidently regarded as the essential pivot of the ancestral institution.

(3) It was proof against an unexpected and peculiar trial. Unknown to themselves they were selected by God to act out a parable for the reproof of their allies, the Jewish people. He who knew all hearts knew their fidelity; and the trial to which He put them was severe, but not greater than they could bear. We can imagine their curiosity when they were visited by Jeremiah the prophet, and invited to accompany him, for a purpose not yet declared. Responding to his call, Jaazaniah, the then head of the clan, with his brethren and sons, and the whole 'house' of the Rechabites—that is, all the male adults—accompanied the prophet into one of the large chambers surrounding the *naos* or temple; and being assembled there, how would their curiosity change to astonishment when Jeremiah, having filled the vessels and cups full of wine, addressed to them the exhortation, 'Drink ye wine'! Observe, Jeremiah does not use the binding formula 'Thus saith the Lord,' neither does he urge fallacious reasons for drinking, or direct his influence to induce them to drink. He *tests* them, but he does not solicit or *tempt*. Perplexed, no doubt, at discovering the purpose for which they were convened, they yet replied with dignity and firmness to the prophet, and the interview closed. They would learn soon afterwards the real object for which they had been assembled, and their faith in their father's wisdom and their gratitude to the God of Israel would be enhanced when Jeremiah, paying them a second visit, uttered the benediction which he had been commanded to pronounce.

III. *The blessing may be regarded in relation to the past and the future.*

(1) Why was it bestowed? The answer is supplied by verses 16, 18, 19; but a further inquiry arises: Was the blessing given solely on account of the obedience of the Rechabites? or had it respect to the nature of the command obeyed? A careful examination of the narrative will lead to a rejection of both the extreme

opinions that have been held: by some, that the obedience alone, irrespective of the *subject-matter*, was approved; and by others, that the benediction was given principally, or exclusively, on account of the *thing commanded*. Unless we can imagine that God would bless obedience to a sinful or foolish precept, by whomsoever enjoined; or that He would have selected for His special approval obedience to a rule neutral in its moral character, or observed from superstitious motives, or from mere tyranny of custom, we may reasonably conclude that this example was *expressly* chosen because it suited in all respects the Divine intention, viz., to contrast the laudable fidelity of the Rechabites to a wholesome civil regulation of their earthly father, with the shameful unfaithfulness of the Jewish people to the spiritual authority of their all-wise and heavenly Parent.

(2) What the blessing included, is defined by the promise that there should never fail a descendant of Jonadab to stand before the Lord. The usual signification attached to these words is that of perpetuated existence,—a prophecy that the house of the Rechabites should never become extinct. Professor Plumptre [Art. 'Rechabites' in Smith's 'Dictionary of the Bible,'] argues that the phrase 'to stand before me' (Jehovah) is to be taken in the sense which it bears in numerous other passages—that of ministering or serving; and hence that the promise was one of religious privilege, to be enjoyed by the family that had given such distinguished evidence of fidelity to their honoured ancestor. Having been faithful in comparatively a small thing, they were to be entrusted with a more excellent commission. It cannot certainly be contended that the phrase 'to stand before,' either God or man, has in Scripture the *exclusive* sense of 'to minister'; yet there are several singular facts cited by Professor Plumptre which make it not improbable that the Rechabites, both before and after the Captivity, were associated with the service of the Holy Place. According to one Jewish tradition, there were intermarriages between the daughters of the Rechabites and the Levitical tribe. The name of Rechabite continued to be remarkably associated with that section of the Jews whose morality was the purest, and who were among the first to favour the Christian faith. Eusebius quotes from Hegesippus a statement, that while James the Just, supposed to be the Lord's brother, Bishop of Jerusalem and author of 'The General Epistle of St James,' was being stoned, "one of the priests of the sons of the Rechabites mentioned by Jeremiah the prophet cried out, protesting against the crime." Epiphanius refers this protest to Symeon, a brother of James. Mr Plumptre adds, "We may accept him [Hegesippus] as an additional witness to the existence of the Rechabites as a recognised body up to the destruction of Jerusalem, sharing in the ritual of the temple, partly descended from the old 'sons of Jonadab,' partly recruited by the incorporation into their ranks of men devoting themselves, as did James and Symeon, to the same consecrated life." If the Rechabites were united with the Jewish people before the destruction of Jerusalem, the prophecy may be considered as still in course of fulfilment, by their having blended with the Jewish race, though now lost to our view as a distinct body of worshippers.

(3) Whether the above theory be accepted or not, it is still open to us to construe the special blessing on the Rechabites in the sense of perpetuated existence, as a promise that, amidst the mutations of empires and destruction of tribes, the family of Jonadab should never become extinct. It would not be necessary to our faith in this word of the Most High, to prove the preservation of the Rechabites under a separate name, for without this separation the promise might be carried out to the letter. Yet evidence of the kind alluded to cannot fail to be of peculiar interest; and such evidence exists. Benjamin of Tudela, a traveller of the twelfth

century, mentions that near El Jubar he found Rechabites who were Jews to the number of 100,000, who abstained from wine, and were governed by a prince, Salomon han-Nasi, who traced his genealogy to the house of David. In modern times, Arabs claiming to be veritable descendants of Jonadab have been seen. About the year 1824 Dr Wolff, when on a mission to his Jewish brethren and others in the East, was travelling over the vast plains of Mesopotamia with a caravan 5,000 strong, and while he was preaching "a Bedouin cavalier approached. Dismounting from his horse, he passed through the crowd till he came to Wolff, when he looked in his Bible, and to Wolff's greatest surprise he began to read Hebrew. Wolff asked him 'who he was.' He replied, 'I am one of the descendants of Hobab, Moses' brother-in-law, and of the branch called the B'nee-Arhab, children of Rechab, who live in the deserts of Yemen. We drink no wine, plant no vineyards, sow no seed, and live in tents. And thus you see how the prophecy is fulfilled, 'Jonadab the son of Rechab shall not want a man to stand before Me for ever.' Saying this he rode off, leaving behind him the strongest evidence of the truth of Sacred Writ." In 1836, when in Arabia, Wolff was told that the B'nee-Arhab were besieging the town of Sanaa. Riding on to that town he was quickly surrounded by these sons of the desert. "Then both they and Wolff dismounted, and sitting down with them, he told them that he had seen, twelve years back, one of their nation in Mesopotamia, Moosa by name. *Rechabites.*—'Is your name Joseph Wolff?' *Wolff.*—'Yes.' They embraced him, and said they were still in possession of the Bible which he had given to Moosa. Thus Wolff spent six days with the children of Rechab. They drink no wine, and plant no vineyard, and sow no seed, and live in tents, and remember good old Jonadab, the son of Rechab. And Wolff found in their company children of Israel, of the tribe of Dan, who reside in Hatramawt. The children of Rechab say, 'We will fight one day the battles of the Messiah.'"—(Travels and Adventures of Dr Wolff, Edit. 1861, pp. 195 and 508.) Signor Pierotti, in a paper on 'Recent Notices of the Rechabites,' read at the meeting of the British Association (October, 1862), states that he met with a tribe of that name near the Dead Sea. They had a Hebrew Bible, and said their prayers at the tomb of a Jewish rabbi. It is not improbable that while a portion of the tribe settled down in the Holy Land, and quickly merged in the Jewish people, a still larger number resumed their desert life, who retain their identity, and the memory of their origin, down to this day.

IV. Among the *lessons* inferrible from the narrative, as a whole, may be enumerated the following:—

1. That abstinence, for physical and moral ends, from intoxicating liquors, is, at least, lawful, not foolish or sinful.

2. That such abstinence is, in fact, favourable to health and moral purity. As to *health*, the experience of the Rechabites is invaluable for all ages. This rule preserved them from all the admittedly harmful effects of intemperance, and from those injuries—less recognised, but equally real—to constitutional vigour and stamina induced by habitual 'moderate' drinking. As to *moral purity*,—in rendering drunkenness impossible, what a flood of all the vices was diverted from this tribe! and what aids to moral self-control and culture were afforded to its members! Dr Guthrie has well said, "Happy family!—of how few, if any, of ours could it be said?—in which, for three hundred years, there had never been a drunkard to break a mother's heart, to bring shame over those who loved him, and to fill a dishonoured grave! Such was Jonadab's, and such how many sad mourners have wished that theirs had been so! Holding prevention to be better than cure [or attempt at cure], and that, as all experience proves, it is much easier to keep

people *out* of temptation than save them *in* it, Jonadab, when enjoining his descendants to drink no wine, seeks to protect them from temptation, forbidding them—though they might have used the fruit of the vine in many other ways than drink—to plant a vineyard. Peace of conscience and purity of mind turn much more on our avoiding than [in courting with the hope of] resisting temptations. It is wiser, if it be possible, to flee than to fight them; a great truth taught us by a higher authority than Jonadab. It stands embodied in the Lord's Prayer—and that not the least important of its petitions,—'Lead us not into temptation.'"

3. That when practised from a principle of duty, fidelity to abstinence is approved by God. And well it might, when we reflect on the circumstances of this noble example, which we are invited to follow with such incomparably less sacrifice. They willingly, nay, joyfully, gave up many of the ordinary ambitions and privileges of citizens, that they might secure 'the one thing needful,' and dwell as strangers with those who had the light of Divine truth; and for this end, at this expense, these Arabian truth-seekers also abstained from all wine. Would that, in the modern Church, we had more persons like-minded, willing, for the sake of the world's progress, and of the truth by which the world must be saved, to sacrifice even the love of a little liquor, and thereby secure for themselves, their families, and their neighbours, exemption from the manifold miseries and pollutions of intemperance!

4. That it is better to remain faithful to this abstinence, and to every practice proved to be safe and salutary, than to deviate from it at the persuasion even of men eminent for their position or personal worth. Jeremiah's act gives no sanction to the temptations so commonly addressed to abstainers to induce a violation of their principle and pledge; for that act was directed by the Almighty, who foresaw the issue. But the example of the Rechabites is a confirmation of true principle, and a stimulus to consistency under trial. They would not deviate from *their* proved wholesome rule of life, though the wine had been stored in the temple, though it was set before them in holy vessels by the greatest prophet of the day, and though that prophet himself invited (mark! he did not press) them to partake. They anticipated Paul's declaration as to 'a messenger from heaven' teaching any doctrine *contrary to fact*, preferring wise consistency to temporary indulgence, and the verdict of experience to the voice of apparent 'authority.' Most nobly does their conduct compare with a not infrequent desertion of the Temperance cause because the wine-cup has been associated with the hand of friendship, the smile of beauty, the seal of fashion, or the solicitation of sensuous desire. Let vigilance and prayer (to which abstinence lends its aid) be ever exercised on the side of truth, and the time can never arrive when a courteous and dignified but inflexible refusal to drink intoxicating liquor will pass without reward.

Chapter XXXIX. Verse 10.

But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

Vineyards] Hebrew, *kĕrahmim*.

Chapter XL. Verses 10, 12.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans,

which will come unto us: but ye, gather ye wine, and summer, fruits and oil, and put *them* in your vessels, and dwell in your cities that ye have taken. . . . 12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

V. 10. GATHER YE WINE] Hebrew, *isphu yayin*, 'gather ye wine'; LXX., *sunagagete oinon*, 'gather ye wine'; V., *colligete vindemiam*, 'collect ye vintage-fruit.'

V. 12. AND GATHERED WINE] Hebrew, *vay-yaäsphu yayin*, 'and they gathered wine'; T. of Jonathan, *khamrah*, 'wine'; LXX. *kai suneegagon oinon*, V. *et colligerunt vinum*, 'and they gathered wine.' The V. varies from *vindemiam* (ver. 10) to *vinum* (ver. 12) in its rendering of *yayin;* but both *vinum* and *oinos* are terms sometimes applied by classic writers to the fruit of the vine—whether figuratively, or as the relic of a more ancient and popular *usus loquendi*, cannot now be certainly determined. As to *yayin*, its etymology plainly distinguishes it from *tirosh*, but that it should have been used by Gedaliah (ver. 10) in a *matter-of-fact* construction as synonymous with *tirosh* (vintage-fruit), and that it is again used by Jeremiah *historically* (ver. 12), indicates the absence of the modern prejudice, 'that the liquid fruit of the vine is not wine till it is fermented'!

There is one passage as to *oinos*, in an ancient Greek author, which is the exact parallel to Gedaliah's use of the Hebrew *yayin*. It is preserved in Athenæus (book vi., sect. 89), being an extract from the 'Voyage' of Nymphodorus, the Syracusan, who lived before Christ 320—"At the time of festivals, he [Drimacus the General] went about, and took wine from the fields—*ek tōn agrōn oinon*,—and such animals for victims as were in good condition." No one, we suppose, can carry prejudice so far as to impose upon himself the belief that fermented and bottled wine was thus 'taken from the fields.'

CHAPTER XLVI. VERSE 10.

For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

AND MADE DRUNK WITH THEIR BLOOD] Hebrew, *vĕ-rav-thah mid-dahmahm*, 'and be surcharged with their blood'; LXX., *methustheesetai;* V., *inebriabitur.*

[See Notes on Deut. xxxii. 42; Isa. xxxiv. 5, 8; xlvi. 26.]

CHAPTER XLVIII. VERSES 11, 12.

11 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. 12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

HE HATH SETTLED ON HIS LEES] Hebrew, *vĕ-shoqāt hu el shĕmahrahv*, 'and he has settled himself upon his lees'; LXX., *kai pepoithōs een epi tee doxee autou*, 'and he has relied upon his glory'; V., *et requievit in fecibus suis*, 'and he has settled on his dregs.'

By a powerful image sensual Moab is compared to wine that had not been disturbed since it was put into its first vessel; and the threatening goes forth that he shall resemble not only wine transferred from one vessel to another, but wine which runs out and is lost, because the vessels containing it are emptied and broken. [See Note on Zeph. i. 12.]

CHAPTER XLVIII. VERSE 26.

Make ye him drunken: for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

MAKE YE HIM DRUNKEN] Hebrew, *hishkiru*, 'make him drunk'; LXX., *methusate auton*; V., *inebriate eum*. The subsequent allusion to the state of Moab indicates the intoxicating nature of the drink he is supposed to have swallowed. The Moabites were reputed an intemperate people, and some writers have fancied a connection of this propensity with the circumstances under which the founder of the nation traced his descent from Lot.

CHAPTER XLVIII. VERSES 32, 33.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage. 33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting; *their* shouting *shall be* no shouting.

V. 32. O VINE OF SIBMAH] Hebrew, *hag-gephen Sivmah*, 'the vine of Sibmah.' For 'vine,' the LXX. has *ampelos*; the V., *vinea*. [See Note on Isa. xvi. 6.]

AND UPON THY VINTAGE] Hebrew, *vĕ al-betzirak*, 'and upon thy cutting'= the fruit of the vine cut off when ripe. LXX., *epi trugeetais sou*, 'upon thy vintage-men'; V., *et* (super) *vindemiam tuam*, 'and upon thy vintage-fruit.'

V. 33. AND I HAVE CAUSED WINE TO FAIL FROM THE WINEPRESSES] Hebrew, *vĕ-yayin miqavim hishbati*, 'and wine from the presses I have made to fail'; LXX., *kai oinos een epi leenois sou*, 'and wine was in thy presses'; V., *et vinum de torcularibus sustuli*, 'and I have removed wine from thy presses.'

CHAPTER XLIX. VERSE 9.

If grapegatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy till they have enough.

GRAPEGATHERERS] Hebrew, *botzĕrim*, 'cutters'=those employed to cut off the

grapes at the vintage season; LXX., *trugeetai*, 'vintagers'; V., *vindemiatores*, 'vintage-men.'

SOME GLEANING GRAPES] Hebrew, *olāloth*, 'gleanings'; LXX., *kataleimma*, 'a remnant'; V., *racemum*, 'a cluster.'

CHAPTER XLIX. VERSE 12.

For thus saith the LORD; Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

The figure here, as in chap. xxv. 28, is that of a cup of retribution—intoxicating and prostrating—prepared by God for evil-doers; and which, despite their self-confidence—even where, as in the case of the Jews, they relied upon their Abrahamic relationship—they would be constrained to drink up.

CHAPTER LI. VERSE 7.

Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

THAT MADE ALL THE EARTH DRUNKEN] Hebrew, *mĕshakkereth kahl hah-ahretz*, 'making drunk all the earth'; LXX., *methuskon*; V., *inebrians*.

OF HER WINE] Hebrew, *miy-yaynah*, 'from her wine'; LXX., *apo tou oinou autees*; V., *de vino ejus*.

ARE MAD] Hebrew, *yithholelu*, 'were infuriated'; LXX., *esaleutheesan*, 'were shaken' (convulsed); V., *commotæ sunt*, 'have been perturbed.'

The image of an intoxicating potion is again presented, and though the cup is 'golden,' the effects are not less destructive.

CHAPTER LI. VERSES 39, 57.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD. . . . 57 And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name *is* the LORD of hosts.

V. 39. IN THEIR HEAT] Hebrew, *bĕ-khummahm*, 'in their heat'—the heat, says Gesenius, 'arising from wine'; LXX., *en tee thermasia autōn*; V., *in calore eorum*.

AND I WILL MAKE THEM DRUNKEN] Hebrew, *vĕ-hishĕkkartim*, 'and have caused them to be drunk'; LXX., *kai methusō autous*; V., *et inebriabo eos*.

THAT THEY MAY REJOICE] Hebrew, *lĕ-maan ya-alozu*, 'that they may exult' LXX., *hopōs karōthōsin*, 'that they may be stupefied'; V., *ut sobiantur*, 'that they may be made senseless.'

AND SLEEP A PERPETUAL SLEEP] Hebrew, *vĕ-yashnu shĕnath olahm*, 'and sleep a sleep for ever.'

V. 57. AND I WILL MAKE DRUNK] Hebrew, *vĕ-hishekkarti*, 'and I will make drunk.'

Here God speaks, not as ordaining causes, but as connecting causes with effects. How this prophecy was fulfilled, secular history testifies. [See Note on Dan. v. 1, 30.]

CHAPTER LII. VERSE 16.

But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for husbandmen.

FOR VINEDRESSERS] Hebrew, *lĕ-korĕmim*, 'for vineyarders.'

THE BOOK OF THE

LAMENTATIONS OF JEREMIAH.

Chapter I. Verse 15.

The Lord hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, *as* in a winepress.

In a winepress] Hebrew, *gath*, 'the press.' * The marginal reading is, 'the winepress of the virgin.' Others propose, 'the Lord hath trodden the winepress as it respects the virgin.'

Lxx. and V. have 'the Lord to the virgin daughter of Judah has trodden the winepress.'

Chapter II. Verse 12.

They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

Where is corn and wine?] Hebrew, *ayyā dahgan vah-yayin*, 'where is corn and wine?' *Yayin* here seems (as in Jer. xl. 10, 12) to be substituted for *tirosh*, which in other places is uniformly connected with *dahgan*. In a country where grapes are an article of daily food it is natural that children should be described as crying out for them in the streets during a time of famine, especially since thirst would be equally allayed by sucking the grapes. Congruity and probability are alike shocked by supposing that little children would cry to their mothers for *intoxicating drink* because of the want of food and water! Lxx., *pou seitos kai oinos*, 'where is corn and wine?' V., *ubi est triticum et vinum?* 'where is wheat and wine?'—the *Syriac* adds, 'and oil.'

Chapter III. Verse 15.

He hath filled me with bitterness, he hath made me drunken with wormwood.

* It is to be noted, however, that this word is of wider use than 'press.' As Dindorf says, "the Hebrews truly distinguished *gath* into two parts; the first they called *gath higher*, the other *gath lower*. The first is the place in which the grapes were trodden, the wine (*vinum*) flowing into a *lacus* beneath, through a tube."

HE HATH MADE ME DRUNKEN WITH WORMWOOD] Hebrew, *hirvani la-anah*, 'he hath satiated me with wormwood.' *Rahvah* here reappears, and answers to *hisbiani*, 'he hath filled me' (from *sahba*), in the first member of the sentence.

J. G. Kohl, in his 'Travels in Austria,' notices a wine-of-wormwood in these terms:—"On Mount Badatschon, north of the Platten See, a kind of 'wine-decoction' is made, known as 'Badatschon Wormwood,' and as renowned in Hungary as the Tokay Essence. To make it, the juice is boiled with certain herbs. The same thing is done with the best of the Schomlau grapes, to produce 'Schomlau Wormwood.'"—(P. 374, Lond., 1845.)

CHAPTER IV. VERSE 7.

Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire.

A more literal rendering of this verse would be—"Pure have been her Nazarites above snow, white above milk, ruddy in body above corals, (like) sapphire (has been) their form." The LXX., Codex B, gives *ekathariōtheesan Naziraioi autees huper chiona, elampsan huper gala, epurōtheesan, huper lithou sappheirou to apospasma autōn:* 'her Nazarites were purer than snow, they shone above milk, they were purified (as) by fire, beyond a sapphire stone was their polish.' Codex A has *elampsan, huper gala eturōtheesetai huper lithous sappheirou*, 'they shone, they were coagulated (made like cheese) above milk, above stones of sapphire was their polishing.' The V. has *candidiores Nazarei ejus nive, nitidiores lacte, rubicundiores ebore antiquo, sapphiro pulchriores*, 'whiter (were) her Nazarites above snow, more shining than milk, ruddier than old ivory, more beautiful than the sapphire.' The Syriac reads, 'her Nazarites were purer than snow, and whiter than milk in their pastures; their bones were brighter than the sardine, and their body than the sapphire.' The Arabic follows the LXX., but renders the last clause, 'their form (= aspect) was more excellent than a (well-cut) sapphire stone." The T. of Jonathan reads, 'her Nazarites were whiter than snow, smoother than milk, ruddier in their appearance than flame-coloured stones (or metals), and their countenance as the sapphire.' The Hebrew *penninim* has been variously understood, taking the sense of 'stone' or 'stones' in the LXX., 'admirable things' (*periblepta*) in the version of Symmachus, 'old ivory' in the V., 'flame-coloured things' in the T., 'rubies' in the A. V., and 'corals' as suggested by Gesenius and adopted in our rendering. Whatever object was intended must have been of a bright red colour, or there would have been no force in the comparison that the Nazarites were 'ruddier' even than it.

This glowing description of the Nazarites is a testimony, as unimpeachable as it is splendid, to the physical advantages of abstinence from all intoxicating liquors; and the light emanating from this one text should have been sufficient to prevent the darkness of error concerning the nature of strong drink from ever settling down upon the mind of Christendom. Every touch in this picture heightens the effect of the whole as a delineation of perfect health and vigour; the bright blood mantling through a clear complexion, and the whole frame beaming and glowing, in lines of beauty, like a precious stone. Dr A. Clarke, who follows

Dr Blayney in rendering *gizrahtham* 'their veining' (instead of 'their polishing,' as in A. V.), remarks upon this metaphorical description:—"Milk will most certainly well apply to the whiteness of the skin; the beautiful ruby to the ruddiness of the flesh; and the sapphire, in its clear transcendent purple, to the veins in a fine complexion." It is not pretended that abstinence *alone* will bring about this corporeal appearance, but the Nazarites were a race typical of the physical qualities to which such temperance always predisposes, and which it will help to produce when *associated* with a judicious regimen, actively persevered in. It is frequently affected to be despised as 'a mere negative,' but when we remember that it is a complete negative and nullifier of the most common and fashionable source of all kinds and all degrees of disease, mental and bodily,—a negative upon a liquid which fosters general debility by tainting the blood and irritating the nervous system,—it may be truthfully regarded as no inconsiderable friend to human health and length of days. Universally adopted, it would elevate the sanitary level of society, and lower the rate of mortality, in excluding a noxious element, by which the one is seriously depressed and the other correspondingly raised. It was the surest sign of the havoc produced by the desolation of Judah, that the Nazarites, who had been so prominent for their healthy and handsome appearance, should become dark, haggard, and shrivelled through hunger and thirst. Historically, this notice of the Nazarites is valuable as showing that Nazaritism, as an institution, continued to flourish down to the period of the captivity (B.C. 588).

Chapter IV. Verse 21.

Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

Thou shalt be drunken, and shalt make thyself naked] Hebrew, *tishkĕri vĕ-thithahri*, 'thou shalt be drunken, and shalt uncover thyself'; Lxx., *methustheesee kai apocheeis*, 'thou shalt be drunken and cast down'; V., *inebriaberis atque nudaberis*, 'thou shalt be made drunk and nude.'

What in a sober state is concealed, from modesty or prudence, is, in a state of inebriation, made bare, and the very power of maintaining propriety or self-protection is taken away. Edom, which had rejoiced over Judah's downfall, should drink of the same cup of calamity, and be despoiled by the enemy, like a drunken man stripped by the robber who had struck him down.

THE BOOK OF

THE PROPHET EZEKIEL.

[EZEKIEL IS BELIEVED TO HAVE PROPHESIED B.C. 595—574.]

CHAPTER VIII. VERSE 17.

Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

THE BRANCH] Hebrew, *haz-zĕmorah*, 'the branch' or 'vine-branch.' [See Note on Numb. xiii. 23; Isa. xvii. 10.] Gesenius thinks the reference is "to the Persian custom of worshipping the rising sun, holding in their left hand a bundle of the twigs of the plant called Barsom."

CHAPTER XII. VERSES 18, 19.

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; 19 And say unto the people of the land, Thus saith the Lord GOD, of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

Bread and water are here conjoined as the staple means of sustenance, and for these to be consumed with fear and trembling would be a sign of the devastation and insecurity about to befall the once prosperous and happy land.

CHAPTER XV. VERSES 2, 6.

2 Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest? . . . 6 Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

V. 2, 6. THE VINE TREE] Hebrew, *ātz hag-gephen*, 'a tree of the vine.'

V. 2. A BRANCH] Hebrew, *haz-zĕmorah*, 'the branch' = vine-branch.

The vine is chiefly valuable for its fruit, not for its wood, which is used as fuel only. God here declares, therefore, that Jerusalem, having ceased to be a fruitful vine, was now fit for the burning to which He would consign it.

Chapter XVII. Verses 6—8.

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. 7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. 8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

V. 6, 7. Vine] Hebrew, *gephen*.

V. 8. A goodly vine] Hebrew, *gephen ad-dahreth*, 'a vine ample' (= wide-spreading). For 'goodly' the Lxx. has *megaleen*, the V. *grandem*, 'great.'

Chapter XIX. Verse 10.

Thy mother *is* like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

Like a vine in thy blood] Hebrew, *kag-gephen bĕ-dahmkah*, 'as a vine in thy blood.' The obscurity of this passage has caused some learned commentators to give to *dahm* the signification of likeness,—'thy mother is as a vine in thy likeness' = like thee. Calmet conjectures the true reading to be *kag-gephen karmekah*, 'as a vine of thy vineyard.' This is not improbable, since *b* in Hebrew resembles *k*, and *d* resembles *r*; but it is not a conjecture supported by any ancient version, and only by two known Hebrew MSS. The Lxx. has 'thy mother (is) as a vine, as a flower in a pomegranate.' So the Arabic. The T. of Jonathan has 'Israel was like a vine planted near fountains of waters.' Henderson, following Piscator and Hävernick, reads, 'in thy quietude'—from *dūm*, 'to be quiet,'—understanding a reference to the quiet and prosperous times of the Jewish monarchy.

Chapter XXIII. Verses 31—34.

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. 32 Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much. 33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. 34 Thou shalt even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord God.

V. 33. THOU SHALT BE FILLED WITH DRUNKENNESS AND SORROW] Hebrew, *shikkahron vĕ-yahgon timmalai*, 'drunkenness and sorrow shall fill thee.'

WITH THE CUP OF ASTONISHMENT AND DESOLATION] Hebrew, *kos shammah ushĕmahmah*, 'the cup of desolation and astonishment.' These two nouns have substantially the same meaning, but if an objective and a subjective sense are to be given them, it is more natural to take first the literal objective sense of 'wasting' or 'desolation,' and then the subjective sense of 'astonishment' as the result of the desolation beheld.

V. 34. THOU SHALT EVEN DRINK IT AND SUCK IT OUT] Literally, 'thou shalt drink it and suck it up.' [See Notes on Psa. lxxv. 8, and Isa. li. 17.] The LXX., "Drink thy sister's cup, a deep and broad one [Codex A adds, 'it shall be for laughter and for scorn'], and filled to the brim, to cause complete drunkenness (*metheen*), and thou shalt be filled with exhaustion; and the cup of destruction, the cup of thy sister Samaria, drink thou it!" The V., "Thou shalt drink thy sister's cup, deep and broad, with derision and scorn—them who are most capacious. Thou shalt be filled with drunkenness and sorrow, with the cup of grief and sadness, with the cup of thy sister Samaria; and thou shalt drink it, and shalt drink it up even to the dregs, and the fragments of it thou shalt devour"—alluding, say the Douay editors, to the fact that drunkards sometimes bite their cups in their rage.

Samaria, the kingdom of Israel, had been punished by sword, famine, and captivity, and such a cup of misery was now to be given to Judah, who would be compelled to drain it as her sister kingdom had done before. Surely the ingredients of such a cup are not *identical*, as one and the same kind of wine, with the contents of a 'cup of blessing'?

CHAPTER XXIII. VERSE 42.

And a voice of a multitude being at ease *was* with her: and with the men of the common sort *were* brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

This verse, as it stands in the A. V., is not free from difficulty, and much uncertainty rests upon the meaning of the clause—'and with the men of the common sort were brought Sabeans from the wilderness.' For 'the common sort' the margin gives 'multitude of men,' and for 'Sabeans' it has 'or, drunkards.' The word 'Sabeans' has particularly perplexed copyists and translators. The first three Hebrew letters are *s v b*, and the Masorite pointing gives the whole word the pronunciation of *sahv-vah-im;* but the Masorite doctors, not satisfied with the word as thus pointed, suggested a correction which would make the initial letters *s b* (and not *s v b*), and so permit the word to be taken as *sobaim* or *sovaim*, as if derived from *sah-vah*, 'to tipple,' 'to drink to excess.' *Sahv-vah-im* yields no intelligible sense unless taken as a proper name—Sabeans; yet who were these Sabeans? Not those mentioned by Isaiah, xlv. 14, for they were a people of Ethiopia, whose name is without a *v;* and not the Arabian Sabeans, a name of which the initial letter is *sh*, not *s*. If the Masorite correction be accepted, reading *sovaim* or *sobaim*, we arrive at the sense of 'soakers,' 'tipplers,' or 'bacchanals,' which agrees very well with the context. On reference, however, to the ancient versions, fresh difficulties start up. Codex B of the LXX. has no equivalent for

'brought,' and reads, *heekontas ek tees eremou*, 'coming out of the desert'; and the V., which has *adducebantur*, 'were brought,' agrees with Codex B in the next clause, *et veniebant de deserto*, 'and they were coming from the desert.' LXX., Codex A, however, has *oinōmenous*, 'winebibbers from the desert.' We may conclude that the MSS. followed by the Vulgate read *v b ℵ y m*, and not *s v b ℵ y m;* in which case *v* would be taken for 'and,' and *b ℵ y m* (*boim*) for 'coming.' It follows, then, that the present initial *s* was either dropped from those MSS. by mistake, or it was added by mistake to the other MSS. that give the received reading *s v b ℵ y m*. The Masorite doctors propose to retain the *s* and drop the *v*, while the Vulgate keeps the *v* and drops the *s*. We can, perhaps, more easily account for the erroneous addition of the *s* than of the *v*. The final letter of the previous word is *m*, and when *m* is the final letter (unelongated) of a Hebrew word, it very closely resembles *s*. A copyist might repeat this final *m* by mistake, and the next transcriber, seeing it made no sense, might conclude that it was an error for *s*, and accordingly put *s* in his copy, joining it to the next *v*, thus changing *v b ℵ y m* (*vĕ-boim* = 'and those coming') into *sav-bahim*, or *sahv-bah-im* as we now have it. Such an error creeping into a MS. of credit would vitiate all subsequent transcripts, while the transcripts made from correct copies would, of course, continue to represent the other reading. On the other hand, this resemblance between final *m* and *s* might lead to the omission of the *s* by a copyist, and have thus originated the reading of *vĕ-boim* followed by the Vulgate; but the fact that no one can give any intelligible sense to *sahv-bah-im* is in favour of the Vulgate, unless we carry out the rule that the most difficult reading is always to be preferred. The difference between Codices A and B is a proof that the Hebrew MSS. varied as far back, at least, as the second century of our era. Dr Henderson gives—"And there was the noise of a careless multitude in her, and to men of the common sort drunkards were brought from the desert; and they put bracelets on their hands, and a splendid crown upon their heads."

Aholah (Samaria) and Aholibah (Judah) are represented as lewd women who send for their lovers to a distance; and the prophet represents a miscellaneous company as coming up from the wilderness (or, as it may be rendered, 'the plain,' or 'pastures' = the open country), many of whom are attired after the manner of revellers, and all ready to indulge in any intemperance or other excesses that may be proposed. This seems to be an account of an idolatrous festival, perhaps that of Bacchus, in which a riotous and drunken multitude assembled, adorned with bracelets and chaplets, accompanied with music, songs, and dances. [See Note on Amos vi. 4—6.]

CHAPTER XXVII. VERSE 18.

Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

IN THE WINE OF HELBON] Hebrew, *bĕ-yayn Khelbon*, 'with wine of Helbon'; LXX., *oinos ek Chelbon;* Symmachus, *oinos liparos*, 'thick (fat) wine'; so the V., *in vino pingui*, 'with fat (rich) wine,'—taking *khelbon* not as a proper name, but as an adjective noun = 'wine of fatness.' The Syriac rendering is the same. The T. of Jonathan has *bakhamar khailath mevashal*, 'with rich wine boiled.'

According to Strabo, the wine of Helbon had so great a reputation that it was exported for the use of the kings of Persia. Helbon, which still exists under the name of Haleb or Aleppo, though almost destroyed by an earthquake in 1822, is not to be confounded with the more celebrated Aleppo of Asia Minor. Under the names of *Chalybon* and *Chalybonium vinum* the wine of Helbon was known to the Greeks and Romans, but unless it had been an inspissated wine, thick as treacle or honey, its transportation could not have been easily effected, certainly not without a great risk of spoiling a fermented wine. Possibly the name was extensively given to some imitations prepared for the European market.

CHAPTER XXVIII. VERSE 26.

And they shall dwell safely therein, and shall build houses, and plant vineyards.

VINEYARDS] Hebrew, *kĕrahmim.*

CHAPTER XXXIX. VERSE 19.

And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

AND DRINK BLOOD TILL YE BE DRUNKEN] Hebrew, *ushthithem dahm lĕshikkaron*, 'and ye have drunk (= shall drink) blood to drunkenness' = to repletion; the sense being that of gorging, to correspond with the first clause of the sentence.

CHAPTER XLIV. VERSE 21.

Neither shall any priest drink wine, when they enter into the inner court.

WINE] Hebrew, *yayin;* LXX., *oinon;* V., *vinum.*

Ezekiel, in ver. 17—19, refers to the 'linen garments' of the priests when ministering in the inner court; and as the use of linen was designed to insure a cleanliness *symbolical* of inward purity, the prohibition of wine was obviously a real *means* to that great moral end. Josephus (Antiq., b. iii., c. 12, s. 2) recognises this connection:—"Moses enjoined the priests not only to observe purity in their sacred administrations, but in their daily conduct, that it may be unblamable also; and on this account it is that those who wear the sacerdotal robe are without spot, and concerning all things are pure and abstinent [*kai peri panta katharoi kai neephalioi*], being forbidden to drink wine so long as they are wearing this robe [*pinein oinon heōs ou teen stoleen echōsi kekōlumenoi*]." It was, in fact, equal to saying, 'While you are My special servants, wearing My livery, you must do My work on this abstinent plan, or perish; there is no other means of absolute safety and purity.'

On the phrase 'drink wine,' the Assembly of Westminster divines of 1651, in their 'Annotations,' have this comment:—"Occasions of evil to be avoided; specially in sacred things—Lev. x. 9; Psa. xciii. 5—and by sacred ministers. They of all men must not be given to wine." Does not the question, then, fairly arise, Why not avoid the evil by the adoption of *the same plan?*—a plan devised and enforced by the All-wise in regard to His own servants, engaged in His own special work? Are men wiser than God?

This republication of the Levitical law (Lev. x. 9) is worthy of the careful

attention of those who look upon the prophecies of Ezekiel as typical of the dispensation under which all believers are 'kings and priests unto God.' It cannot be without significance now, that during their most solemn official duties abstinence was enjoined upon the ancient priests. Christianity does not sanction the abolition of safeguards against evil, but renders their adoption more pleasing to God, because inspired by filial reverence and godly fear. Philo, who was contemporary with the apostles, shows, in his treatise on Monarchy, that he had entered into the moral and catholic spirit of the Levitical ordinance. The passage is very striking, and is as follows:—"God issues additional commandments, and orders Aaron, whenever he approaches the altar and touches the sacrifices at the time when it is appointed for him to perform his sacred ministrations, not to drink wine or any other strong drink, on account of four most important reasons—hesitation, and forgetfulness, and sleep, and folly. For the intemperate man [*akratos*, which Dr Mangey refers not to the drinker but to the drink—unmixed wine,—a sense which the passage will well bear] relaxes the powers of his body and renders his limbs more slow of motion, and makes his whole body more inclined to hesitation, and compels it by force to become drowsy. And he [or it] also relaxes the energies of his soul, and so becomes the cause to it of forgetfulness and folly. But in the case of abstemious men (*neephontōn*) all the parts of the body are lighter, and, as such, more active and moveable, and the outer senses are more pure and unalloyed, and the mind is gifted with a more acute sight, so that it is able to see things beforehand, and never forgets what it has previously seen. In a word, indeed, it must be considered that the use of wine is most unprofitable to the soul for all the purposes of life (*sunolōs, men oun teen oinou chreesin pasi tois kata ton bion alusitelcotatcen einai upoleepteon psuchees*), inasmuch as by it the soul is weighed down, the outward senses are dimmed, and the body is enervated. For it does not leave any one of our faculties free and unembarrassed, but is a hindrance to every one of them, so as to impede its attaining that object to which it is by nature fitted. But in sacred ceremonies and holy rites this mischief is most grievous of all, in proportion as it is worse and more intolerable to sin with respect to God than with respect to man, on which account it probably is, that it is commanded to the priests to offer sacrifices without wine (*neephalia*), in order to make a difference and distinction between sacred and profane things, and pure and impure things, and lawful and unlawful things."

Chapter XLV. Verse 17.

And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

And drink offerings] Hebrew, *vĕ-han-nāsĕk*, 'and the libation.'

Chapter XLV. Verse 21.

In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

Unleavened bread shall be eaten] Hebrew, *matzoth yĕahkāl*, 'unfermented (cakes) shall be eaten.' *Matzoth* here is taken as a collective noun, and joined to a singular verb.

THE BOOK OF DANIEL.

CHAPTER I. VERSE 5.

And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

OF THE KING'S MEAT] Hebrew, *mip-pathbag ham-mĕlĕk*, 'from the food of the king.' Gesenius gives to *pathbag* the force of 'delicate food,' 'dainties,' and refers it to a Persian origin. LXX., *apo tees trapezees tou basileōs*, 'from the table of the king.' V., *de cibis suis*, 'from his victuals.'

AND OF THE WINE WHICH HE DRANK] Hebrew, *umiy-yayin mishtahv*, 'and from the wine of his drinking.' LXX., *kai apo tou oinou tou potou autou*, 'and from the wine of his own drinking.' V., *et de vino unde bibebat ipse*, 'and from the wine whence he himself drank.'

Under Nebuchadnezzar the Babylonian empire attained its greatest expansion and glory; but being founded on mere military supremacy, its decay was as rapid as its rise. Luxury enervated the Babylonian princes and nobles during times of peace; and while their food was dainty, their drinks were chosen with the view rather of exciting thirst than of allaying it.

CHAPTER I. VERSE 8.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

WITH THE WINE WHICH HE DRANK] Hebrew, *bĕ-yayin mishtahv*, 'with the wine of his (the king's) drinking.'

Daniel's scruples may have arisen from his knowledge of idolatrous rites used in connection with the king's provisions,—perhaps their formal dedication to Bel before they were served up for the royal table.

CHAPTER I. VERSE 10.

And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should

he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

YOUR FACES WORSE LIKING] Hebrew, *pĕnaikem zoaphim*, 'your faces sad.' *Zoaphim* is rendered by the LXX. *skuthrōpa*, 'melancholy-looking'; by the V., *macilentiores*, 'leaner.'

The prince of the eunuchs reasoned correctly from a right major premiss—that the best diet will produce the best effect upon the countenance; but his minor premiss being fallacious—that the king's diet *was* the best—his conclusion is at fault. He mistook, as many still do, less excusable after Daniel's refutation of the error, luxurious for strengthening fare, and highly flavoured for fattening food.

CHAPTER I. VERSES 11—16.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, 12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. 14 So he consented to them in this matter, and proved them ten days. 15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. 16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

V. 11. TO MELZAR] Hebrew, *el-ham-meltzar*, 'to the meltzar.' The LXX. reads, *Amelsad;* the V., *Malasar*. Some critics regard *meltzar* not as a proper name, but as the designation of an office.

V. 12. PULSE] Hebrew, *haz-zāroim*. The verb *zahra* signifies 'to sow,' and *zāroim* may be taken comprehensively as including grain, herbs, and roots. LXX., *tōn spermatōn*, 'of seeds'; Codex A adds *tees gees*, 'of the earth'; V., *legumina*, 'pulse.'

V. 15. THEIR COUNTENANCES APPEARED FAIRER AND FATTER] Hebrew, *nirah maraihem tov uvĕriai bahsar min-kol-hailahdim*, 'their countenances appeared good, and they were fat in flesh above all the (royal) offspring.' LXX. has 'their countenances appeared *agathai kai ischurai tais sarxin*—good and firm in flesh;' but Codex A has 'their countenances appeared good, and they were firm in flesh'—*i. e.* all over their body. V., *apparuerunt vultus eorum meliores et corpulentiores*, 'their faces appeared better and fatter.'

The prince of the eunuchs having dismissed his plea, Daniel applied, on behalf of himself and his young friends, to Meltzar—or some subordinate officer designated 'the meltzar,'—and proposed an experiment, which that officer had the good sense to sanction. The period granted, ten days, afforded a reasonable time for solving the question; and it was solved, not more to Daniel's satisfaction than to the officer's surprise. Instead of looking upon lean and melancholy countenances, he saw four pleasant faces with fat and full-rounded cheeks. Having made out so good a case, the Hebrew youths were permitted to continue the dietary for which they had petitioned. Several circumstances call for special notice in this experiment.

1. *The wisdom of Daniel.* He had observed that all physical nutriment comes primarily from the produce of the soil, and was not confined to dainty dishes or flesh of animals. Equally discerning was he as to the compatibility of good health without wine of any kind, whether fresh or fermented. The nutritious elements of grape-juice existed, he well knew (as all might know by a little reflection), in other substances, and he was not the slave of the miserable modern superstition, alike deceitful and destructive, which assigns to the process of fermentation the production of some peculiar element of vitality and vigour. From the example of the Nazarites, if not himself one of that noble band of Jewish abstainers, he was well assured that the wine which Solomon had called 'a mocker' was no necessary ingredient of a wholesome and nutritious diet.

2. Not less notable was the *moral courage* of the young Hebrew exile. He dared to run counter even to court prejudice and fashion. He scorned scorn where conscience was concerned. Anticipating an apostolic maxim, his example virtually said, In things evil be not conformed to the court.

3. *The enlightened spirit of Meltzar*, too, calls for eulogy. He did not doggedly set himself against change, and exclude the light of evidence. He did not say, "Daniel *must* be wrong because the king thinks differently, and venerable Babylonish usage is all the other way;" nor did he use the powers of his office tyrannically, by refusing liberty to his charge in a matter relating to their own comfort and convictions. Some portion of his spirit infused into many British minds would incline them to undertake that personal trial of abstinence for themselves which Daniel desired leave for himself and his companions to carry out. Some, indeed, who do enter upon this trial, begin with misgivings or longings fitted to insure its failure, while the blame is absurdly cast upon the principle that has been unfairly tried and treated. 'Ten days' were allowed to Daniel, while some who can choose their own period of experiment shorten it to half the time; and cases are not unknown where 'ten hours' have been thought long enough to try it as against 'the other side,' which has been practised for half a lifetime. Experiments of this order prove nothing but the insincerity or trifling disposition of those who enter upon them.

4. *Daniel and his friends' success is at once an example, an argument, and an encouragement.* It was a visible success—written on the faces of Daniel and his friends; not an exceptional triumph, a lucky chance, but a result in accordance with Divine natural law, and therefore one capable of being repeated and confirmed by experience in all ages and civil communities. The success of the experiment demonstrates *that the use of luxurious fare and intoxicating drinks is not compatible with the utmost perfection of body and brain;* while it allows entire liberty as to particular kinds of food, practically found to be best *adapted* to nourish the body or gratify an unvitiated taste. The statement of Daniel (x. 3), that he had abstained for a season from wine, and the implication that he afterwards resumed its use, do not in the least qualify the great conclusion of this narrative; even assuming, gratuitously [see Prel. Dis.], that the 'wine' in each case was similar as to intoxicating quality. To grant that Daniel, late in life, used the wine from which he so advantageously abstained in his youth, cannot get rid of results; nor, therefore, weaken the natural demonstration afforded that this abstinence insured (as a negative condition) the most robust health, and even a measure of health *superior* to that evidenced by those who (in the face of the fact) continued their allotted portion of the king's meat and wine,—a class assuredly not without descendants unto this day.

CHAPTER V. VERSES 1—4, 30.

1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. 2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. 3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. 4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. . . . 30 In that night was Belshazzar king of the Chaldeans slain.

V. 1. A GREAT FEAST] Chaldee, *lĕkhĕm rav*, 'a feast, a great (one).' *Lekhem* is the Chaldee for 'food,' and thence is used to represent a large supply of food, a banquet. LXX., *deipnon mega*, 'a great feast.' (The Greek *deipnon* answered to the modern fashionable 'dinner,' both as forming the principal meal of the day, and as being served up in the evening.) V., *grande convivium*, 'a great feast.'

AND DRANK WINE] Chaldee, *vĕ-lah-qahvāl alpah khamrah shahtha*, 'and to (or before) a thousand he drank wine.' The Chaldee *khamrah* corresponds to the Hebrew *khemer*, but its primitive sense of 'foaming' had merged into a new and pregnant significance, from the practice of adding to the juice of the grape an artificial form and depth of colour, the outward sign of qualities holding 'fierce enmity with the blood of man,' yet capable of exercising a fatal witchery over his nervous system. As the king drank, so did his nobles. The LXX. has 'and over against the thousand, wine.' The V. has 'and he drank to every one according to his age'—*i. e.* he toasted the principal guests.

V. 2. BELSHAZZAR, WHILES HE TASTED THE WINE, COMMANDED] Chaldee, *Belshatzar amar bitam khamrah*, 'Belshazzar ordered, in the taste of wine' = whilst drinking wine, he ordered, etc. Yet more than simple tasting is probably designed by *bitam khamrah;* for as *teām*, from the original sense of 'tasting' or 'flavour,' acquired the secondary meanings of 'knowledge,' 'decree,' 'command,' the clause might not be improperly translated 'Belshazzar ordered, by (or under) the influence (or inspiration) of wine,' etc. Dr Gill's note is, "As he was drinking his cups, and delighted with the taste of the wine, and got merry with it; or, 'by the advice of the wine,' as Aben Ezra and Jarchi interpret it, *as if that dictated to him*, and put him upon doing what follows; and which often puts both foolish and wicked things into the heads of men, and upon doing them." LXX., *kai peinōn Baltasar eipen en tee geusei tou oinou*, 'and Belshazzar drinking, said, in the taste of the wine.' The edition of the LXX. preserved by Origen reads, *enupsoumenos apo tou oinou*, 'lifted up by the wine.' The V. is abrupt and expressive,—*præcepit ergo jam temulentus*, 'he commanded, therefore, being now intoxicated.' Any reverence he might have felt for the sacred vessels of the Jewish temple vanished as soon as the wine had done its work of disturbance in the brain.

The feast was such as might be expected to take place under the presidency of an absolute king, pampered and dissolute, and wishing to vaunt of his security,

while his kingdom was in fact departing from him. This dissipation was the natural, but not less providential antecedent of the catastrophe sketched in the words, 'In that night was Belshazzar the king of the Chaldeans slain.' According to Xenophon, in his 'Cyropædia' (vii. 5, 15), all Babylon was given up to revelry while celebrating one of the great festivals of Bel; and taking advantage of this dissipation, Cyrus captured the city, and the king was slain. According to Herodotus, the gates opening towards the river Euphrates having been left open and unguarded, owing to the inebriety of the soldiers, the Persian prince (whose refusal as a boy to taste wine because it had *poison* in it, is one of the stories one wishes to believe) had no difficulty in entering with the troops he had marched down the river's bed, after drawing off its waters into an artificial channel. The name of the king who thus ingloriously fell was given by Berosus as Nabonnedus, or Nabonadius; Nabonnidochus, by Megasthenes; and Labynetus, by Herodotus. And this discrepancy of nomenclature between the Scripture and secular historians had not been left unused to discredit the narrative of the former. But Sir H. Rawlinson deciphered, in 1854, some cylinders found in the ancient Ur of the Chaldees, which testified that the eldest son of Nabonnedus was called Bel-shar-ezar, and was admitted to a share in the government. "And we can *now* understand," writes Rawlinson, "how Belshazzar, as joint-king with his father, may have been governor of Babylon when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed; while Nabonnedus, leading a force to the relief of the place, was defeated and obliged to take refuge in Borsippa, capitulating after a short resistance, and being subsequently assigned, according to Berosus, an honourable retirement in Carmania." If this theory is correct, Belshazzar was slain B.C. 538; but if that of Niebuhr be entertained, which makes Belshazzar identical with Evil-merodach, the son of Nebuchadnezzar, and a first capture of Babylon to have happened under Astyages (= Darius) the Mede, his death must be placed twenty-one years earlier, B.C. 559.

It may be fitly asked, why so many modern critics refuse to treat the difficulties of the wine question as they do others,—as, for example, the one just discussed? Here they not only do not object to *suppose* facts that might remove a discrepancy, but *search* for such facts, and hail their discovery with delight. But while in the case of the governor of Babylon they are willing to accept two kings at once, they as positively refuse to discriminate the duality of wines, which, they tenaciously affirm, are but of one kind, and that *of which* the words are uttered, 'Wine is a mocker.'

Chapter X. Verse 3.

I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

Wine] Hebrew, *yayin*. Daniel does not use the Hebrew word *khĕmĕr*, which might have indicated a liquor analogous to the Chaldee *khamrah*, drunk by Belshazzar and his lords, but he uses the generic name for the juice of the grape in *all* its expressed forms. In the absence of information, no one has a right to decide that Daniel, in his old age, habitually consumed the kind of *yayin* which the royal Preacher had designated 'a mocker,' and which the older prophets of his nation had employed as a symbol of Divine retribution. Innocent preparations

of *yayin* could be procured in abundance.* The question, *what* kind of wine Daniel drank, is to be answered, so far as an answer is possible, by the probabilities of the case. Whatever answer is returned can in no degree affect the general argument for abstinence based on Science and Experience, nor the particular argument deduced from the signal success of the abstinent practice which, in his youth, Daniel so firmly adopted and so consistently pursued.

* That somebody consumed these innocent vinous preparations is certain: is it probable that the prophets and saints were the *sole* persons who refused to do so? Is it likely that while moral pagans preferred good wines, the prophets and religious Jews invariably selected the drugged and intoxicating? But the associated element of Daniel's abstinence will refute the whole principle of the argument. He abstained from 'flesh.' Does this imply, because the term is generic, that before and after his temporary abstinence from *all* animal food he consumed *pork* and every other ordinary form of flesh? If there was discrimination in the case of the meat, why not in the case of the wine? If, behind the general formula, we have to place many guiding principles of limitation in regard to 'flesh,' universally a satisfier, is it not equally rational to do so in respect of 'wine,' of which one kind at least is said to be a deceiver and a poison?

THE

BOOK OF THE PROPHET HOSEA.

[HOSEA FLOURISHED ABOUT THE YEAR 750 B.C.]

CHAPTER II. VERSE 5.

For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink.

AND MY DRINK] Hebrew, *vĕ-shiqquyahi*, 'and my drinks'; LXX., *kai panta hosa moi katheekei*, 'and all things which it befits me (to have).' So the Syriac and Arabic. V., *et potum meum*, 'and my drink.' But the Aldine edition of the LXX. has *ho oinos mou*, 'my wine'; the T. of Jonathan, 'and all my sustenance.' These 'drinks' were probably aromatic compounds, such as a luxurious appetite would delight in.

CHAPTER II. VERSE 8.

For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal.

CORN, AND WINE, AND OIL] Hebrew, *had-dahgan, vĕ-hat-tirosh, vĕ-hay-yitzhar*, 'the corn, and the vine-fruit, and the orchard-fruit.' These principal products of the soil are here enumerated in the order which they had held in the Jewish writings for seven hundred years. LXX., *siton, oinon, elaion;* V., *frumentum, vinum, oleum;* Newcome, 'corn and choice wine'; Benisch, 'corn and must.'

CHAPTER II. VERSE 9.

Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax *given* to cover her nakedness.

AND MY WINE IN THE SEASON THEREOF] Hebrew, *vĕ-tiroshi bĕ-moado*, 'and my vine-fruit in its appointed time.' The corn (*dahgan*) and *tirosh* are here both represented as being directly created by God, and having their seasons of maturity. Stronger evidence could hardly be afforded of their common nature as the solid outgrowth of the fertile earth. LXX. *ton oinon mou*, V. *vinum meum*, 'my wine.'

That the ancient Jews understood the language of the text in its plain and natural sense, and had no idea of giving to it a far-fetched, metonymical meaning, is evident from the fact preserved to us in the *Talmud* (treatise 'Berakoth,' cap. vi.), where the various blessings of the Hebrews are explained:—"What blessing must be said for fruit? For fruit which *grows upon a tree*, say, Who *createst* the fruit of the tree—save for Wine, wherein the benediction is, 'Who createst the fruit of the vine.' . . . For things that derive not their growth immediately from the ground (Psa. civ. 14, 15), say, 'Who gave *being* to all things.' R. Jehudah says no blessing should be pronounced over things that had their origin in a corruption or curse."

CHAPTER II. VERSE 12.

And I will destroy her vines and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

HER VINES] Hebrew, *gaphěnah*, 'her vine.' So the LXX. and V. The T. of Jonathan has 'the fruit of her vine.'

CHAPTER II. VERSE 15.

And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

HER VINEYARDS] Hebrew, *eth-kěramĕihah*, 'her vineyards.' The LXX. and Arabic have 'her possessions' (*ta kteemata*); the V., 'her vine-dressers' (*vinitores*). The Syriac agrees with the A. V.

CHAPTER II. VERSE 22.

And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

The triad is here repeated, *dahgan*, *tirosh*, *yitzhar*; and by an expressive figure, the earth, which brings them forth, is described as hearing (listening so as to answer) the cry of her offspring for her maternal sustenance. The whole beauty and consistency of this metaphor depends upon the supposition that the *tirosh* and *yitzhar* held the same relation to the earth as the *dahgan* (corn). LXX., *siton*, *oinon*, *elaion*, 'corn, wine, oil.' The V. has *triticum*, *vinum*, *oleum*, 'wheat, wine, and oil,'—thus further narrowing even the corn to a single species!

CHAPTER III. VERSE 1.

Then said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.

FLAGONS OF WINE] Hebrew, *ashishai anahbim*, 'pressed cakes of grape-clusters.' So Henderson and Benisch. LXX., *pemmata meta staphidos* [Codex A, *staphidōn*], 'cakes (made) with raisins'; V., *vinacia uvarum*, 'husks of grapes.' [As to ASHISHAH, see Prel. Dis., and Notes upon 2 Sam. vi. 19; 1 Chron. xvi. 3; Cant. ii. 5.]

CHAPTER IV. VERSE 11.

Whoredom and wine and new wine take away the heart.

The Hebrew reads, *zenuth, vĕ-yayin, vĕ-tirosh, yiqqakh lāv*, 'fornication, and wine, and vine-fruit, captivate the heart'; LXX., *porneian, kai oinon, kai methusma edexato kardia laou mou*, 'the heart of my people has taken to fornication, and wine, and strong drink'; V., *fornicatio, et vinum, et ebrietas auferunt cor*, 'fornication, and wine, and drunkenness bear away the heart.' The T. of Jonathan reads, *khamrah vĕ-ravyethah*, 'wine and satiation (or drunkenness).'

The Westminster divines (1651) have a pithy annotation:—"The meaning of this verse is, that their abundance makes them run into all riot, in carnal, sinful pleasure." Now-a-days this verse is the last resource of those who hold that both *yayin* and *tirosh* denote the same species of intoxicating wine; but as the ground of this notion is the word *yiqqakh* (from *lah-qakh*, to take), nothing is easier than to show that the imaginary proof has no philological basis at all. *Lah-qakh* is never once used (unless it be so now for the first time) in the sense of intoxication; why, then, should it be assumed to bear that meaning here? The reasoning is in a vicious circle, thus:—'*Yayin* and *tirosh* are intoxicating articles.' 'Why?' 'Because they are said to take away, *that is*, intoxicate the heart.' 'But why should "take away" be here suggested to mean intoxication?' 'Because *yayin* and *tirosh* were intoxicating drinks'! Now, since fornication does not literally intoxicate, why should it be necessary to presume intoxicating qualities in *yayin* and *tirosh*? *Lah-qakh* is used with a great variety and range of meaning, as, 'to take,' 'to fetch,' 'to lay hold upon,' 'to take away,' 'to occupy,' 'to seize,' 'to captivate,' etc. The sense of 'captivate' agrees best with the context of this passage, and is similarly applied to the noblest form of human effort (Prov. xi. 30), 'And he that winneth (= enchaineth or captivateth) souls is wise.' Other objections lie against the common supposition. It would be absurd to associate the generic term 'wine' with the specific *tirosh*, as if they were different in the common quality of producing 'intoxication'! It violates a fundamental law of thought and composition to put the weaker element last; and the critics with whom we are now dealing will hardly deny that 'new wine' (*mustum*, as they would render *tirosh*) is weaker than 'old wine.' To speak of men being intoxicated with 'beer' and 'new beer' would be a form of speech not much improved by adding 'old' to the first term. Had the object of the prophet been to state anything about intoxication *specifically*, he would never have instanced two articles of the same class, differing only in age, and have associated them with a third which had *not* the same quality at all. The force of the objection was clearly felt by the LXX. and the V. translators, who simply evaded it by departing from their original, translating *tirosh* as if it had been *shakar!* The key of the passage, however, is in the first term, which critics have taken typically, while they foolishly forced upon the other two a merely physical sense! *Yayin* and *tirosh*, we conclude, are not neces-

sarily intoxicating because they 'take away' the heart, or 'lay hold' of the affections; and the simple fact that they are here connected with 'whoredom' might have suggested to the critic that some other reason existed for the triple association than a property belonging only to two members of the triad. Nor is the line of the prophet's thought difficult to trace. (1) By 'whoredom' is here to be understood, as throughout the prophecy, illicit worship rendered by the chosen people to heathen gods. This worship was spiritual fornication, and by it their hearts were captivated—literally, 'taken away' from that exclusive trust and allegiance which they owed to God as Jehovah of hosts and their covenant King. (2) By *yayin*, wine—the type of sensual gratification,—their hearts had also been captivated—'taken away' from that supreme affection which they owed to God as their Divine Redeemer and Benefactor. (3) By *tirosh*, the fruit of the vine—the type of natural, earthly good,—their hearts had been captivated—'taken away' from God as the infinite Goodness and the Fountain of spiritual joy. This was the threefold apostasy of which the children of Abraham had been guilty; they went after strange gods instead of the true God; their best affections centred in sensual pleasures instead of being fixed upon the Divine love; and their estimate of good was limited to earthly things (represented by *tirosh*, one of the most delicious of natural elements) instead of embracing Him 'from whom all blessings flow.' Or, taking the ascending scale, their *understanding* was darkened, for they esteemed temporal good above the eternal Giver of good; their *affections* were sensualized, by being excessively engaged with animal delights; and their *spiritual nature* was debased, by being prostrated before stupid idols. Intoxication, if at all implied, is comprehended under those lusts of the flesh which intoxicating *yayin* aggravates, and to which it adds a new lust unknown to the mere animal creation —the lust of alcoholic drink. *

Chapter IV. Verse 18.

Their drink is sour: they have committed whoredom continually: her rulers *with* shame do love, Give ye.

Their drink is sour] Hebrew, *sahr sahvahm*, 'sour (is) their *soveh*.' [As to soveh, see Prel. Dis., and Note on Isa. i. 22.] Though a thick boiled and luscious drink, *soveh* was liable to be affected by sudden changes of temperature, and to become sour. Columella (lib. xii. cap. 20) says that *defrutum* (*must* boiled to one-half its bulk) was accustomed to become acid (*solet acescere*), however carefully made. The Lxx. has the strange reading, 'he has vied with the Canaanites.' The V. is 'their feast has been divided.' The T., mistaking the pointing perhaps, reads, 'their princes multiply feastings with violence.' Henderson, who takes *sahr* in the sense of 'past', renders, 'when their carousal is over'; Newcome, 'he is gone after their wine'; Benisch, 'their beverage is sour.'

* Another interpretation may possibly be preferred by some readers. Around idolatry (spiritual whoredom) all the sins of Israel collected, and by association with idolatry, even that which was intrinsically good was magnetized with the evil, and became a confirmation of it. Lasciviousness and intemperance, it is certain, were closely and lavishly connected with heathen rites; and in the heathen temples supplications were made for all earthly blessings. Whoredom, therefore, *i. e.* idolatry, took away the hearts of the people; this was the primary captivity: but the use of wine (especially of an intoxicating kind), by way of ceremonial offering and indulgence at pagan rites, still further drew their hearts from God; and the prayers presented for the increase of their fruits —*tirosh* being named as one of their chief productions—carried them still further away from dependence upon the one God of heaven and earth. As to the connection of *tirosh* with idolatry, see Note on chap. vii. 14.

Horsley, Ewald, and others, take *sahr* as 'sour.' Instead of *sahvahm* one Hebrew MS. has *sovim*, 'drunkards'; another *sevahim*, 'Sabeans'; and a third *tzevah-ahm*, 'their host.'

The prophet, in illustrating the fall of Israel into idolatry, uses two striking comparisons—the turning sour of so sweet a drink as *soveh*, and the crime of adultery. As far removed as sourness was from sweetness, and fornication from marital fidelity, so vast was the difference between idolatry and the service of the God of Jacob.

Chapter VII. Verse 4.

They *are* all adulterers, as an oven heated by the baker, *who* ceaseth from raising after he hath kneaded the dough, until it be leavened.

Until it be leavened] Hebrew, *ad khumĕtzahtho*, 'until its leavening.'

Chapter VII. Verse 5.

In the day of our king the princes have made *him* sick with bottles of wine; he stretched out his hand with scorners.

In the day of our king the princes have made him sick with bottles of wine] Hebrew, *yom malĕkkanu hekhelu sarim khamath miy-yayin*, 'the day of our king, the princes made themselves sick (with) the heat of wine.' By 'the day of the king' is to be understood his coronation or his birthday—the high day or festival day when the event was commemorated. On such a day the princes made themselves sick with the *khamath*, 'heat of' wine. It is extraordinary that the translators of the A. V., who so often translated the word as 'poison,' 'heat,' and 'fury,' should have preferred the rendering of 'bottles,' seeing (1) that *khamath*, in the obsolete sense of 'bottle,' occurs in but one early chapter of the Old Testament,—in Gen. xxi. 14, 15, 19; (2) that the construct or genitive case there (in ver. 14) is differently pointed from the pointing of this text; (3) that the noun *khāmah* and the verb *khahmam* are used repeatedly of the inflaming, poisonous influence of wine (Deut. xxxii. 33; Isa. li. 17; Jer. xxv. 15; li. 39); (4) that the *khamath* is clearly assigned as the *cause* of the sickness; and (5) that in ver. 7 of this very chapter the phrase *yākhammu katannur* is translated in A. V. 'they are *hot* as an oven.' The Lxx. has [Codex A, *ai*] *heemerai tōn basileōn humōn, eerxanto oi archontes thumousthai ex oinou*, '(they were) the days of your kings; the princes began to rage with wine'; Syriac, 'in the day of our kings the great men began to be infuriated with wine'; the V., *dies regis nostri; cœperunt principes furere a vino*, '(it was) the day of our king, the princes began to be mad from wine.' Benisch has 'officers made him sick with fury from wine.' Henderson reads, 'the princes are sick with the fever of wine'; Newcome, 'the princes began to be hot with wine.' Both the Lxx. and V. take *h-kh-l-u*, not as Hiphil of *khah-lah*, 'to smooth,' 'become sick' or 'sad,' but as the Hiphil *hakhĕlu* of the verb *khah-lal* 'to pierce,' 'open,' 'begin'—'the princes began'; and they also take *khahmath* as an infinitive, 'to be hot' = to be maddened. These readings supply a very good sense; but a still better sense will be obtained if *khah-lal* is taken in the

sense of 'to profane' or 'pollute,' as it is in Ezek. xxxix. 7,—'And I will not let them pollute My holy name.' Indeed, if *khah-lah* is retained, the sickness must be considered as moral, and not physical; so that the same result is arrived at.

He stretched out his hand with scorners] The Hebrew for scorners is *lotzētzim*, 'those scorning' or 'mocking.' This is the verbal form of the word *latz* which occurs in the celebrated passage, 'Wine is a mocker' (*lātz*); and no wonder that this powerful 'mocker' should place the ruler of Israel among the number of mockers, betraying king and courtiers alike into open transgression. The Lxx., *exeteine teen cheira autou meta loimōn*, 'he stretched out his hands with pests,' *i. e.* men who were like pests or plagues; the V., *extendit manum suam cum illusoribus*, 'he stretched out his hand with mockers'; the T., 'he drew to his own hand a crowd of liars'; the Arabic, 'he stretched out his hand with corruption'; the Syriac, 'they draw out their hands with the vile.' The passage is abrupt, but sententiously expressive, and the meaning may, perhaps, be conveyed in the following translation:—

(It was) the king's (high) day;—the princes polluted themselves;—
Inflaming heat (proceeded) from wine;—
(Even) he (the king) drew out his hand with mockers!

As among the children of Judah the priest and the prophet erred through wine, among the children of Ephraim the king and the princes were numbered, through wine, among the impure and the scoffers. Some other consequences of this vinous indulgence are described in ver. 7, 8, 9:—"They are all hot as an oven, and have devoured their judges; all their kings are fallen: there is none among them that calleth unto me. Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned [burnt and spoilt]. Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not." A striking resemblance exists between this language and that used in Prov. xxiii. 29—35.

Chapter VII. Verse 14.

And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me.

They assemble themselves for corn and wine] Hebrew, *al dahgan vĕtirosh yithgorahru*, 'for corn and vine-fruit they assemble themselves.' Gesenius thinks that the allusion is to meetings for supplicating the idols to grant fertility to the soil. Lxx., *epi sitō kai oinō katetemnonto*, 'for corn and wine they have cut themselves' = *i. e.* in order to propitiate their gods. So the Arabic. V., *super triticum et vinum ruminabant*, 'upon corn and wine they ruminate.' As God here adds, 'They have rebelled against Me,' this verse may throw light upon chap. iv. 11; for it might be said that both corn and wine had taken away their heart, since, in order to obtain them, the people engaged in idolatrous worship.

Chapter IX. Verse 2.

The floor and the winepress shall not feed them, and the new wine shall fail in her.

The LXX. reads, 'the threshing-floor and the winepress (*leenos*) knew them not, and the wine deceived them,'—*kai ho oinos epseusato autous;* V., 'the (threshing) floor and the winepress (*torcular*) shall not feed them, and the wine shall deceive them,'—*et vinum mentietur eis;* the T., 'from the threshing-floor and the press they shall not be nourished; the vine shall not suffice for them.'

WINEPRESS] Hebrew, *yĕgĕb*—the place where grapes were trodden and their juice collected; corresponding with *gorĕn*—the place where corn was stored and winnowed.

AND THE NEW WINE SHALL FAIL IN HER] Hebrew, *vĕ-tirosh yĕkakhesh bah*, 'and the vine-fruit shall fail (or decrease) in her.' Here the failure of *tirosh* represents the failure of all the fruits of the earth. Gesenius refers to this passage as an instance where the verb *kakhash* 'is used of the *productions of the earth.*'

CHAPTER IX. VERSE 4.

They shall not offer wine *offerings* to the LORD, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

THEY SHALL NOT OFFER WINE OFFERINGS UNTO THE LORD] Hebrew, *lo yessĕku la-Yehoveh yayin*, 'they shall not pour out wine to Jehovah'; LXX., *ouk espeisan tō Kuriō oinon*, 'they have not poured out wine to the Lord'; V., *non libabant Domino vinum*, 'they will not pour out wine to the Lord.'

CHAPTER IX. VERSE 10.

I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: *but* they went to Baal-peor, and separated themselves unto *that* shame; and *their* abominations were according as they loved.

LIKE GRAPES] Hebrew, *ka-anahvim*, 'like grape-clusters.'

CHAPTER X. VERSE 1.

Israel *is* an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

AN EMPTY VINE] Hebrew, *gĕphĕn boqāq*, 'a vine emptying' (itself); LXX., *eukleematousa*, 'branching out well'; V., *frondosa*, 'leafy.' Henderson has 'luxuriant.' According to the A. V., the sense would be that Israel, having, for his own use, emptied himself of his fruit, had left nothing for the Divine husbandman. He was empty, or barren, God-wards.

CHAPTER XIV. VERSE 7.

They that dwell under his shadow shall return; they shall revive

as the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon.

AND GROW AS THE VINE] Hebrew, *vĕ-yiphrĕkhu kag-gahphen*, 'and they shall bud forth like the vine.'

THE SCENT THEREOF SHALL BE AS THE WINE OF LEBANON] Hebrew, *zikro kĕ-yāyn Levahnon*, 'his memorial [remembrance] like wine of Lebanon'; LXX., *mneemosunon autou hōs oinos Libanou tō Ephraim*, 'his memory (shall be) as wine of Libanus to Ephraim'; V., *memoriale ejus sicut vinum Libani*, 'his memorial as wine of Libanus'; Henderson, 'Their fame shall be as the wine of Lebanon.'

Comparing Cant. ii. 13 with ver. 6 of this chapter, we may infer that as the grapes of Lebanon emitted a pleasant odour, this scent was preserved in the wine made therefrom. Sir J. Bowring praises, as of 'excellent quality,' a wine consumed in some of the convents of Lebanon, 'known by the name of the *vino d'or* [golden wine]. The custom of boiling wine he found to be almost universal.' The Rev. J. A. Wylie, in his 'Modern Judea compared with Ancient Prophecy,' states that "the wines of Lebanon are of three kinds—the white, the yellow, and the red. The white is rather bitter, the yellow and red are too sweet; but if the red is not boiled, it is equal almost to that of Bordeaux."

THE

BOOK OF THE PROPHET JOEL.

[JOEL, WHO WROTE ABOUT 860 YEARS BEFORE CHRIST, PROPHESIED THE INVASION OF THE LAND BY ARMIES OF LOCUSTS, THAT SHOULD LAY WASTE EVERY GREEN THING.]

CHAPTER I. VERSE 5.

Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

DRUNKARDS] Hebrew, *shikkorim*, 'drunken ones' = those who fill themselves; perhaps with an allusion to *shakar*, so as to include all the tipplers of the time,—lovers of *shakar* (palm-juice, etc.) and lovers of *yayin* (grape-juice).

ALL YE DRINKERS OF WINE] Hebrew, *kahl-shothai yahyin*, 'all drinkers of wine.'

BECAUSE OF THE NEW WINE] Hebrew, *al ahsis*, 'for the fresh juice,'—the juice as it flows from under the treader's feet. 'By *ahsis*,' says Henderson, 'is meant the fresh wine or juice of the grape or other fruit, which has just been pressed out, and is remarkable for its sweet flavour and its freedom from intoxicating qualities.' The A. V., therefore, correctly renders *ahsis* by 'new wine,' and it is much to be regretted that the same rendering is given in eleven places to *tirosh*, with so different a signification. The LXX., *ekneepsate oi methuontes ex oinou autōn, kai klausate; threeneesate pantes oi pinontes oinon eis metheen, hoti exeerthee ex stomatos humōn euphrosunee kai chara*, 'awake [become as abstainers; see Notes on Gen. ix. 24, and 1 Kings xxv. 37], ye drunkards, from your wine, and weep; mourn ye, all ye (who are) drinking wine to drunkenness, for joy and gladness are removed from your mouth'; V. has *ebrii*—'drunkards'—*qui bibitis vinum in dulcedine*, 'who drink wine with sweetness'; the T. has *al khamar mārath*, 'because of the pure wine.'

CHAPTER I. VERSE 7.

He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

MY VINE] Hebrew, *gaphni*, 'my vine.' The clause literally stands, 'he hath given my vine to wasting.'

CHAPTER I. VERSE 9.

The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn.

AND THE DRINK OFFERING] Hebrew, *vah-nĕsĕk*, 'and the libation.'

CHAPTER I. VERSE 10.

The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

THE NEW WINE IS DRIED UP] Hebrew, *hobish tirosh*, 'dried up [= perished] (is) the vine-fruit.' *Hobish* is the Hiphil form of *yah-bāsh*, "to be dried up, to be or become dry, used of plants, trees, grass, . . . fruits, the harvest—Joel i. 10" (Gesenius). LXX. is *exeranthee oinos*, 'dried up (is) wine'; the V., less happily, *confusum est vinum*, 'confounded has been the wine'—*yahbāsh*, 'to be dry,' being misread as *yah-bāsh*, 'to put to shame'; T., 'the vines have dried up.'

THE OIL LANGUISHETH] Hebrew, *umlal yitzhar*, 'the orchard-fruit droops'; LXX., *oligōthee elaion*, 'oil becomes scarce'; V., *elanguit oleum*, 'the oil has languished.' Proof so direct and decisive that *tirosh* and *yitzhar* describe two classes of 'fruits,' and not artificial liquid preparations, ought to satisfy even incredulity itself.

CHAPTER I. VERSE 11.

Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

O YE VINEDRESSERS] Hebrew, *kormim*, 'vineyard-men' (labourers); V., *vinitores*, 'vine-dressers'; but LXX. has *kteemata*, 'possessions'—not the farmer or possessor.

CHAPTER I. VERSE 12.

The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.

THE VINE IS DRIED UP] Hebrew, *hag-gephen hobishah*, 'the vine is dried up.' Not only the fruit borne, but the fruit-bearer, yields to the withering influence. LXX., *hee ampelos exeeranthee*, 'the vine is dried up'; V., *vinea confusa est*, 'the vineyard has been confounded.'

CHAPTER I. VERSE 13.

Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

AND THE DRINK OFFERING] Hebrew, *vah-nahsek*, 'and the libation.'

CHAPTER II. VERSE 14.

Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?

AND A DRINK OFFERING] Hebrew, *vah-nĕsĕk*, 'and a libation.'

CHAPTER II. VERSE 19.

Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.

CORN, AND WINE, AND OIL] Hebrew, *eth-had-dahgan, vĕ-hat-tirosh, vĕ-hay-yitzhar*, 'the corn, and the vine-fruit, and the orchard-fruit'; LXX., *siton, oinon, elaion*, V., *frumentum, et vinum, et oleum.*

CHAPTER II. VERSE 22.

Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

AND THE VINE] Hebrew, *vah-gĕphĕn*, 'and the vine'; LXX., *ampelos;* V., *vinea.*

CHAPTER II. VERSE 24.

And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

WHEAT] Hebrew, *bar;* used, perhaps, to indicate the finest quality of corn (*dahgan*).

AND THE FATS SHALL OVERFLOW WITH WINE AND OIL] Hebrew, *vĕ-hashiqu hāyĕgahvim tirosh vĕ-yitzhar*, 'and the presses shall abound with vine-fruit and orchard-fruit'; LXX., *kai huperchutheesontai ai leenoi oinou kai elaiou*, 'and the presses shall be overflowed with wine and oil'; V., *et redundabunt torcularia vino et oleo*, 'and the presses shall be *redundant* with wine and oil.' The Hebrew word *shuq*, translated 'overflow,' signifies 'to run' or 'abound'; hence, 'to desire eagerly.' It is here in the Hiphil conjugation; and if the figure is not too strong, we may consider that the prophet represents the presses as causing the *tirosh* and *yitzhar* to run into them, so as to fill them to the brim; not with the expressed juice, but with the substances whose subsequent pressure should yield the desired drink.

CHAPTER III. VERSE 3.

And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

WINE, THAT THEY MIGHT DRINK] Hebrew, *vay-yayin vay-yishtu*, 'for wine, and they shall drink'; LXX., *anti tou oinou kai epeinon*, 'for the sake of the wine, and have drunk'; V., *pro vino ut biberent*, 'for wine, that they might drink.'

So insatiable is the unnatural appetite for strong drink, and so hardening is its effect on the moral nature, that the strongest natural instincts—love of offspring and love of life—yield to it like tow before the fire.

CHAPTER III. VERSE 13.

Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great.

This verse tersely describes the vintage harvest. "Put forth the knife [*maggal*—that which cuts], for the vintage [*qahtzir*—cutting = that which is cut] is ripe: come, descend (or tread), for the press [*gath*] is full; the presses (*hayeqahvim*) abound (*hashiqu*); for their wickedness is great." The prophet is here describing, *not* the result of the treading, but the preparations for it; and he invites the avengers (the foreign foe) to come and tread, *because* the wickedness (= vintage) of the idolatrous nations was ripe, and its fruits (the grapes collectively, *tirosh*) were brought together in a 'great' heap, ready to be trodden (punished) by the instruments of the Divine justice. This text tends to illustrate the sense of the one other passage where (in A. V.) the presses are said to 'overflow' with *tirosh*, the real idea being, that the vintage has been so fruitful that the grapes have to be piled up in the presses.

CHAPTER III. VERSE 18.

And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

THE MOUNTAINS SHALL DROP DOWN NEW WINE] Hebrew, *yitphu ha-hahrim ahsis*, 'the mountains shall drop down fresh juice'; LXX., *apostalaxei ta oree glukasmon*, 'the mountains shall drop sweetness'; V., *stillabunt montes dulcedinem*, 'the mountains shall drop sweetness'; T., 'pure wine.'

As vines were often cultivated on the hill-sides, the prophet represents the fertility of the vines and the richness of their produce by a very expressive image—that of the hills sending forth streams of the luscious juice contained within the purple clusters.

THE

BOOK OF THE PROPHET AMOS.

[AMOS PROPHESIED ABOUT THE YEAR 790 B.C.]

CHAPTER II. VERSE 8.

And they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of the condemned *in* the house of their god.

AND THEY DRINK THE WINE OF THE CONDEMNED] Hebrew, *vĕ-yayn anushim yishtu*, 'and the wine of the condemned (= fined) they will drink.' The A. V. treats the future form of the verb as an indefinite present. LXX., *kai oinon ek sukophantiōn epeinon*, 'and wine from calumniators they drank.' [The *sukophantes* was at first an informer against persons who broke the Athenian law by exporting figs from Attica; and then the term became applied to any informer or accuser; next, as these men were often perjurers, to a calumniator or false accuser; until it finally acquired the meaning of 'sycophant,' as with us,—one who, from motives of self-interest, seeks to ingratiate himself with another by any means, such as slandering his betters.] V., *et vinum damnatorum bibebant*, 'and the wine of the condemned they have drunk.'

Anush signifies to 'amerce' or 'fine'; so that we have here the picture of men of violence, who, having inflicted on the weak fines which were paid in wine or expended in that liquor, drank the wine in their pagan temples,—thus adding revelry and idolatry to injustice, if, indeed, the desire for this revelry was not the predisposing cause of the injustice, as it often is of robbery in our own day.

CHAPTER II. VERSES 11, 12.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD. 12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not.

V. 12. BUT YE GAVE THE NAZARITES WINE TO DRINK] Hebrew, *vattashqu eth han-Nĕzarim yahyin*, 'and ye gave wine to drink to the Nazarites'; LXX., *kai epotizete tous heegiasmenous oinon*, 'and ye caused the consecrated ones to drink wine'; V., *et propinabitis Nazaræis vinum*, 'and you will present wine to the

Nazarites.' The T. of Jonathan reads, 'ye have driven the teachers into error by your wine.'

It has been inferred by able expositors, from this passage, that the 'sons raised up for prophets' were also the 'young men' raised up for Nazarites, although the Nazarites may have included others who were not trained to the prophetical office; so that the description (as given by Isaiah and Jeremiah) of intemperance among priests and prophets, marked the violation of special obligations to abstinence, as well as a violation of general moral principle. Be this as it may, we learn from these verses the importance attached by God to the Nazarite class, and also that their pre-eminent characteristic was abstinence from wine. Jehovah claims to have raised up a succession of prophets and Nazarites, and the attempt to subvert the fidelity of the Nazarites is coupled as a sin with the impious effort to silence the teachers of the nation and the organs of the Almighty. That there was a connection between the love of drink, and the rejection of the *true* prophets who would not countenance the causes of the national declension, Micah (ii. 11) makes as plain as does Amos the contrary and better association, between abstinence and a pious fidelity to the will of God in his 'holy ones'; and we may be assured that whatever advantages sprang from this abstinence among the Jews, may be enjoyed in a yet higher measure in our day; while those who pride themselves in leading others to abandon so safe and beneficent a rule, may take what comfort they can extract from the spirit of the text before us.

Chapter IV. Verse 1.

Hear this word, ye kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

Cruelty and sensuality are well matched. Inflamed passions crave for inflaming drink, and this again 'sets on fire the whole course of nature,' and disposes to deeds of violence and shame. Nor must it be forgotten that men and women naturally mild and kind commit the most ferocious (otherwise unaccountable) acts when under the influence of alcoholic drink, which exerts all the foreign tyranny of diabolical possession.

Chapter IV. Verse 5.

And offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.

With leaven] Hebrew, *mākhahmātz*, 'with leavened matter.' The V. has *de fermentato;* but the Lxx. reads, *exo nomon*, 'without law.' God reproves the conduct of the idolaters by ironically urging them to do that which they had already done, contrary to the solemn injunctions of His law.

Chapter IV. Verse 9.

I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased,

the palmerworm devoured *them:* yet have ye not returned unto me, saith the LORD.

AND YOUR VINEYARDS] Hebrew, *vĕ-karmāikem*, 'and your vineyards.'

CHAPTER V. VERSE 11.

Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

PLEASANT VINEYARDS] Hebrew, *karmāi khĕmĕd*, 'vineyards of delight'; LXX., *ampelōnas epithumeetous*, 'desirable vineyards'; V., *vineas amantissimas*, 'most beloved vineyards.'

BUT YE SHALL NOT DRINK WINE OF THEM] Hebrew, *vĕ-lo thishtu eth-yāynahm*, 'and ye shall not drink their wine.' So the V. The LXX., *ou mee piete ton oinon ex autōn*, 'and ye shall not drink wine from them.' The inference would naturally be, that the wine was really contained *in* the vineyards; not needing the process of fermentation to *produce* it, but only pressure to *educe* it.

CHAPTER V. VERSE 17.

And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD.

AND IN ALL VINEYARDS] Hebrew, *uv-kahl-kerahmim.* So the V.; but the LXX. has 'in all ways.'

CHAPTER VI. VERSE 6.

That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

THAT DRINK WINE IN BOWLS] Hebrew, *hashothim bĕ-mizrĕqāi yayin*, 'that drink in bowls of wine.' The *mizraq* properly denoted a vessel out of which anything was scattered or sprinkled (from *zahraq*, 'to scatter'), and thence was applied to any large cup, bowl, or goblet. The LXX., *oi peinontes ton diulismenon oinon*, 'those who drink strained (= refined) wine.' This rendering points to some MS. reading of *mezuqaḥq*, 'strained' or 'refined,' instead of the reading of the present Hebrew text. V., *bibentes vinum in phialis*, 'those drinking wine in vials.' The T. has 'in silver vials.' The Arabic has 'clear wine,' and the Syriac 'clearest wine.'

To drink large quantities of wine was customary among eminent topers. In the *Deipnosophistæ* of Athenæus various particulars are given of great drinkers. To swallow gallons of liquor at one sitting was a feat held in great esteem, without reference to the intoxicating quality of what was consumed.

CHAPTER IX. VERSE 13.

Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

AND THE TREADER OF GRAPES] Hebrew, *vĕ-dorāk anahvim*, 'and the treader of grape-clusters.' So the V.; but the LXX. has 'and the grape shall ripen in the time of sowing.'

THE MOUNTAINS SHALL DROP SWEET WINE] The marginal reading of A. V. is 'new wine,' but the phrase is the same as in Joel iii. 18, *ahsis*, the juice of the newly trodden grapes. LXX., 'the mountains shall drop sweetness' (*glukasmon*); the V., 'the mountains shall distil sweetness' (*dulcedinem*).

The promise is one of continual fertility and abundance, one agricultural operation following rapidly upon another, all carried on without exhausting the soil, and all resulting in the enrichment of the people. Christian commentators give to the prophecy a spiritual application.

CHAPTER IX. VERSE 14.

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

AND THEY SHALL PLANT VINEYARDS, AND DRINK THE WINE THEREOF] Hebrew, *vĕ-nahtu kĕrahmim vĕ-shahthu eth-yaynahm*, 'and they plant vineyards and drink their wine'; LXX., *oinon;* V., *vinum*. The threatening pronounced (v. 11) is to be cancelled on the repentance of the people. Compare with this the language of the Erythræan Sibylline Oracle, as quoted by Lactantius, Div. Inst., b. vii. c. 24:—

Kai tote dee charmeen megaleen theos andrasi dōsei,
Kai gar gee, kai dendra, kai aspeta thremmata gaiees
Dōsousin karpon ton aleethinon anthrōpoisi,
Oinou, kai melitos gleukeōs, leukou te galaktos,
Kai sitou, hoper esti brotois kalliston apantōn.

And truly then great joy shall God to men impart,
For from earth, trees, and earth's dumb offspring—countless sight!—
Shall fruit, best fit for man, luxuriantly start;
Wine, luscious honey, too, and milk of purest white,
And corn, and all that gives to mortals most delight.

If *oinos* here does not directly signify vintage-fruit—fruit *on* the vine,—it must be accepted as the liquid fruit of the vine in its fresh and sweetest state. Honey has been happily called 'the fruit of bees.'

THE BOOK OF

THE PROPHET OBADIAH.

[This prophet is supposed to have been a contemporary of Jeremiah and Ezekiel; and to have delivered his prophecy after the destruction of Jerusalem, over which the Edomites were rejoicing, about 580 B.C.]

Verses 15, 16.

15 For the day of the Lord *is* near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. 16 For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

V. 16. And they shall swallow down] Hebrew, *vĕ-lahu*, 'and they shall suck up.' The margin of A. V. has 'sup up.' The Hebrew term is one expressive of greediness. Lxx., 'all the nations (*ethnee*) shall drink wine (*oinon*).' So the Arabic. Here the generic term is applied to a *bad* wine, as the context makes evident. The Lxx. translators must have read *khamer* (foaming juices instead of *tahmed*, 'continually.' The initial and final letters of the two words (*t*, *kh*, and *d*, *r*), are easily mistaken by a copyist. The word *wine* gives the best sense. It is the 'cup of astonishment' (not of blessing) that shall be given to the Edomites, and they shall drink it till it destroys them from the earth.

THE

BOOK OF THE PROPHET JONAH.

[He lived about 860 B.C.]

Chapter III. Verses 6, 7.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. 7 And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water.

The king's prohibition against the use of water by man, beast, herd, and flock, was, in such a climate, the strongest proof of sincere self-denial which the king and the nobles of Nineveh could exhibit. Is not this example a standing rebuke to many Christian communities, who, for the sake of a great and needed reformation of manners, morals, and religion, cannot deny themselves the use of an artificial and noxious beverage?

THE

BOOK OF THE PROPHET MICAH.

[This prophet was contemporary with Isaiah, about 700 B.C.]

Chapter I. Verse 6.

Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

As plantings of a vineyard] Hebrew, *lĕ-mattahāi kahrem*, 'the plantations of a vineyard.'

Chapter II. Verse 11.

If a man, walking in the spirit and falsehood, do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

I will prophesy unto thee of wine and of strong drink] Hebrew, *attiph lĕ-kah lay-yayin vĕ-lash-shakar*, 'I will prophesy to thee concerning wine and concerning strong drink'; Lxx., 'ye have fled, no one pursuing; thy spirit has framed falsehood; it has dropped down (descended) on thee in regard to wine and strong drink (*eis oinon kai methusma*)'; V., *stillabo tibi in vinum et in ebrietatem*, 'I will distil to thee as to wine and drunkenness' = a 'lying spirit' that stoops down to the calls of the sensual nature, and is accepted as true by those whose 'god is their belly.'

As the Westminster divines' 'Annotations' quaintly expresses it, "They love and like those prophets that will speak *pleasing* things, and sew pillows under their elbows: they would be fostered and bolstered up in their sins; else the prophets are no prophets for them" (1651).

How strange is it that, in the face of such texts as these perpetually recurring in the history of the Jews, men of professed piety and of undoubted intelligence should labour under the extraordinary delusion that wine—and especially Eastern—countries must necessarily be *sober* countries! So far from this being the fact, this Hebrew text implies that the people were so anxious to indulge their craving for inebriating liquors, that any one (though destitute of the marks of a true Teacher) who should promise them an abundant supply, would be eagerly received by them as a true prophet, however false and sensuous might be his prophecy.

The same spirit is displayed in our own time, when a ready ear is turned to those who defend, no matter how falsely, the drinking customs of society, and eulogize artificial and inflaming liquors as 'the good creatures of God.'

Let believers in the light wine delusion read the following testimony from France:—"The abundance of the harvest in 1858 diminished the poverty, and by consequence the crimes and offences which misery inspires; but the abundance of the vintage, on the contrary, multiplied blows and wounds, the quarrels of cabarets, the rebellions, the outrages and violences towards the police. These facts are again found, in all analogous circumstances."—*Revue d'Economie Chrêtienne, Paris*, 1862, p. 171-2.

Chapter IV. Verses 3, 4.

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. 4 But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the Lord of hosts hath spoken *it*.

V. 3. Into pruninghooks] Hebrew, *lĕ-mazmāroth*, 'into pruning-blades.' The reading of the A. V. text is preferable to the marginal 'scythes.' The Lxx. has *drepana*, 'sickles'; the V., *ligones*, 'curved knives.'

V. 4. His vine] Hebrew, *gaphno*, 'his vine.' [See Note on 1 Kings iv. 25; Zech. iii. 10.] The T. has 'under the fruit of his vine.'

Chapter VI. Verse 15.

Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

And sweet wine, but shalt not drink wine] Hebrew, *vĕ-tirosh vĕ-lo thishteh yayin*, 'and vine-fruit, and thou shalt not drink wine.' To realize the full sense we must take the whole verse:—"Thou shalt tread the olive (*zaith*) and shalt not anoint thyself with oil (*shemen*), and (tread) the *tirosh* (or vine-fruit) and shalt not drink the *yayin* (or expressed juice)." Here *tirosh* is as clearly placed in apposition to *yayin* as *zaith* (olive) to *shemen* (oil); and it is strange how the translators of any country could have failed to see that poetical consistency and common sense alike required *tirosh* to be taken as the solid substance whose pressure yielded *yayin*. It was to be a punishment to the nation, that though the *zaith* and *tirosh* had been plucked, the liquids (oil and wine) flowing from their pressure should either be so deficient in quantity, owing to the withered condition of the fruit, that there should be no sufficient supply; or that what there was should be diverted to the use of the spoiler, and not be used by those who had plucked the fruit. Lxx., 'thou shalt press the olive, but shalt not anoint with oil, and wine (*oinon*), and ye shall not surely drink (any)—*kai ou mee pieete*,'—thus omitting one member of the parallelism by using *oinon* in the double sense of 'growing wine' and '*ex*pressed wine.' The V. has *et mustum et non bibes vinum*, 'and

(thou shalt tread) *must*, new unfermented wine, and shalt not drink wine.' Arabic has 'must.' T., 'and thou shalt tread the grapes, whose wine thou shalt not drink.' Archbishop Newcome inserts words in italics, and paraphrases, 'And *the grape of* the choice wine'! Henderson has 'the grape of the new wine,' but has no note on this periphrastic rendering of *tirosh*, though in a note on Joel i. 5 he had confined it to juice of the grape which, 'however new, had already obtained an inebriating quality'!

CHAPTER VII. VERSE 1.

Woe is me! for I am as when they have gathered the summer fruits, as the grape-gleanings of the vintage: *there is* no cluster to eat: my soul desired the first ripe fruit.

AS THE GRAPE-GLEANINGS OF THE VINTAGE] Hebrew, *kĕ-oleloth bahtzir*, 'as the gleanings of the cutting' = the time of cutting or vintage.

THERE IS NO CLUSTER TO EAT] Hebrew, *ain eshkol lĕ-ĕkol*, 'no cluster (is there) to eat.'

THE BOOK OF

THE PROPHET NAHUM.

[NAHUM FLOURISHED ABOUT 714 B.C.]

CHAPTER I. VERSE 10.

For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry.

AND WHILE THEY ARE DRUNKEN AS DRUNKARDS] Hebrew, *uk-sahvahm sevuim*, 'and as (with) their *sovĕh* [rich wine] (they are) soaked.' The LXX. gives the whole verse as follows:—'For even to his foundation shall he be laid bare, and shall be devoured as twisted yew, and as stubble fully dry.' The V. has *sic convivium eorum pariter potantium*, 'so is their feast as (that) of the topers'; the T., 'even as they have wandered by wine, so their enemies have borne them away and devoured them'; the Syriac, 'they are drunken in their own drunkenness.' Henderson reads, 'thoroughly soaked with their wine.'

CHAPTER III. VERSE 11.

Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

THOU ALSO SHALT BE DRUNKEN] *Gam-at tishkeri*, 'also thou shalt be drunken' (surcharged). LXX., 'and thou shalt be made drunk (*methustheesee*) and despised.' V., 'and thou shalt be inebriated (*inebriaberis*) and shalt be despised.' Newcome has 'shalt become a hireling,' altering the pointing from *tishkeri* to *tiskeri*.

Diodorus Siculus, who describes the capture of Nineveh by Arbaces the Mede and Belesis the Babylonian, states that, after the besiegers had been conquered in the field, the Assyrians gave themselves up to feasting and drunkenness; when the enemy, being informed of their condition, fell upon them, and, after a great rout, drove into the city those who had escaped slaughter or capture.

THE BOOK OF

THE PROPHET HABAKKUK.

[HABAKKUK'S PROPHECY IS REFERRED TO ABOUT 600 B.C.]

CHAPTER II. VERSE 5.

Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot he satisfied, but gathereth unto him all nations, and heapeth unto him all people.

YEA ALSO, BECAUSE HE TRANSGRESSETH BY WINE] Hebrew, *vĕ-aph ki hay-yayin bogād*, 'now, in truth, the wine is defrauding' = is a defrauder, a deceiver. The LXX. reads, 'but the arrogant man and the scorner, the boastful man, shall not finish anything'; the V., *et quomodo vinum potantem decipit*, 'and in like manner as wine deceives the drinker.' The T. has 'behold, as one wanders by wine'; Henderson's translation, 'moreover, wine is treacherous'—(so Benisch);—and in a note H. remarks, "That the prophet has his eye upon the intemperance to which the Babylonians were greatly addicted there can be no doubt. How strikingly was the deceptive character of wine exemplified in the case of Belshazzar!" Newcome reads, 'moreover, as a mighty man transgresseth through wine.'

Wine (that is, the wine that intoxicates) is here distinctly described as a secret spoiler = one that secretly plunders; and this characteristic of wine is made the ground of a comparison between it and the 'strong man' (*geber*) who is 'proud, and does not rest, who enlargeth his desire (or soul) as *shĕol* (the under-world).' The verdict of Solomon, *lātz hay-yayin*, 'a mocker is the wine,' and the confirmatory verdict of Habakkuk, *hay-yayin bogād*, 'the wine is a defrauder,' affix for ever upon the wine that intoxicates, a stigma which no colours of social flattery can conceal, and no force of sophistry expunge.

CHAPTER II. VERSE 15.

Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

It is worthy of note that the 14th verse, which speaks of the millennial glory when the earth shall be 'full of the knowledge of the Lord,' should be followed by this woe,—as if indicating the love of strong liquor to be the great and primary obstacle to that spiritual jubilee.

WOE UNTO HIM THAT GIVETH HIS NEIGHBOUR DRINK] Hebrew, *hoi mashqā rŭahu*, 'woe to him-giving-drink-to his neighbour.'

THAT PUTTEST THY BOTTLE TO HIM] Hebrew, *mĕsapāakh khamathkah*, 'pouring out thy inflaming drink.' [On KHAMAH, see Prel. Dis., and Notes upon Deut. xxxii. 33; Psa. lviii. 4; Isa. li. 17; Jer. xxv. 15; li. 39; Hos. vii. 5.] Grotius renders *khamath* 'hot wine'; Parkhurst, 'hot inflammatory liquor'; Archbishop Newcome, 'gall, poison.'

AND MAKEST HIM DRUNKEN ALSO] Hebrew, *vĕ-aph shahkār*, 'and even making him drunk.' It is a beginning of badness to give bad drink for sensual purposes—bad to *give* at all the brain-disturbing *khamah*, the emblem of God's anger—and the consummation of wickedness is reached when dead-drunkenness ensues.* The LXX. renders the whole verse, *O ho potizōn ton pleesion autou, anatropee tholera kai methuskōn, hopōs epiblepee epi ta apeelaia autōn*, 'woe (to him) who gives his neighbour to drink from the turbid subversion [or, thick dregs], and makes him drunk, so that he may look upon their secret parts.' The Barberine codex has *cholou sou*, 'of thy fury'; Symmachus, *ton thumon heautou*, 'his own rage'; the V., *væ qui potum dat amico suo mittens fel suum et inebrians et aspiciat nuditatem ejus*, 'woe (is) to him who gives drink to his own friend, presenting his own gall, inebriating (him), that he may gaze upon his nakedness'; the Syriac, 'Woe to him who gives his companion to drink the dregs of fiery (wine), and inebriates him, that he may gaze on their nakedness.' The T. has, 'Woe to him who gives his companion to drink, and covers him with heat, that he may drink and be intoxicated and expose his shame.' Dr Henderson's version is as follows:—

> "Woe to him that giveth drink to his neighbour,
> Pouring out thy wrath, and making him drunk;
> In order to look upon their nakedness."

Dr Benisch has, "Woe unto him that giveth his fellow drink, pouring forth thy fury, to make also drunk, that thou mayest look on their nakedness."

An able version of Habakkuk's prophecy appeared in the *Christian Spectator* of 1865 (p. 94), from which we give this passage:—

> (15) "Woe to him giving his neighbour drink,
> Pouring out his poison, and even making drunk,
> In order to gaze upon his nakedness.
>
> (16) "Thou shalt be satiated with shame rather than glory;
> Drink thou also, and be soon uncircumcised;†
> There shall be passed to thee the cup of Jehovah's right hand,‡
> And infamy shall be on thy glory."

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* That is an extraordinary kind of argument which infers, from the mention or prohibition of an extreme sin, the rightfulness of the intervening and causative steps. Here, however, *all* the stages and agencies are denounced and condemned—the poisoned potion, the giving of it, and the final result.

† The LXX., V., Syriac, and Arabic, followed by Rabbi Kimchi and others, read this clause as if by a slight transposition of the Hebrew,—the verb *haahral*, 'be thou uncircumcised,' should be converted into *harahal*, 'reel or stagger,' in keeping with the phrases employed in Isa. li. 17, and Zech. xii. 2. (*Vide* Notes.)

‡ This cup is also *khamath*,—though the word is not here repeated—the *hay-yayin hah-khemah*, which Professor Nordheimer, in his Critical Grammar, rightly translates, 'the *maddening* wine.'

CHAPTER II. VERSE 16.

Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

The cup of riot shall be followed by the cup of retribution. Sensuality entails shame; and those who assist in the degradation of others are adopting the most effectual means of their own ignominious exposure. The woe pronounced in ver. 15 is thought by some, not to attach to those who hold out the cup of inflaming drink for gain, yet not purposely to make others drunken; but that a portion of their condemnation is associated with every part of the procedure, no intelligent Christian can doubt. It is no excuse for the fool who casts lighted brands about, to cry, 'I am in sport'; and to deal out (whether by the barrel or the bottle) inflaming and polluting draughts, for the sake of 'filthy lucre,' does not render the act innocuous, nor the agent blameless. Even when the motives are not mercenary, and the intentions even kind, there must be a heavy responsibility for the sanction given to the circulation of dangerous drinks, and the persuasions used in pressing their use on others.

CHAPTER III. VERSE 17.

Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls.

NEITHER SHALL FRUIT BE IN THE VINES] Hebrew, *vĕ-ain yevul bag-gĕphah-nim*, 'and no produce in the vines.'

THE BOOK OF

THE PROPHET ZEPHANIAH.

[THE DATE OF THIS PROPHECY IS REFERRED TO 630 B.C.]

CHAPTER I. VERSE 12.

And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.

SETTLED ON THEIR LEES] Hebrew, *haq-qophim al shimrāihem*, 'drawn up (coagulated) upon their lees'; LXX., 'and I will bring judgment upon the men who despise their defences' (*phalagmata*). Liddell and Scott give to *phalagmata* here the sense of 'commandments.' The V., *et insitabo super viros defixos in fæcibus suis*, 'and I will look down the men settled down upon their own lees.'

CHAPTER I. VERSE 13.

Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof.

AND THEY SHALL PLANT VINEYARDS, BUT NOT DRINK THE WINE THEREOF] Hebrew, *vĕ-nahtu kerahmim vĕ-lo yishtu eth yaynahm*, 'and they have planted vineyards, and shall not drink their wine.' LXX., for 'wine,' has *oinon*; V., *vinum*.

THE BOOK OF

THE PROPHET HAGGAI.

[THIS PROPHET PROPHESIED IN OR NEAR THE YEAR 520 B.C.]

CHAPTER I. VERSE 6.

Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes.

YE DRINK, BUT YE ARE NOT FILLED WITH DRINK] Hebrew, *shahthu vĕ-ain lishahkrah*, 'ye have drunk, but not to-be-full' = fulness. So Henderson. The previous clause reads, 'ye eat, but not to-be-satisfied' (*esahvah* = to fulness of food). This comparison, and the obvious reference of the prophet to a state that was to be deplored, show that *shahkar* is here used in its primary and innocent sense of 'to be filled.' The same sense must, therefore, be attached to the LXX., *eis metheen*, 'to repletion'; and to the V., *non estis inebriati*, 'ye are not filled.'

The concluding clause, "and he that earneth wages earneth wages to put it into a bag with holes" (or pierced), has been fitly applied in illustration of the folly which expends on intoxicating liquors ninety millions of pounds in the United Kingdom, upwards of one-third of which comes out of the pockets of the working classes. Wages so wasted may well be said to be put into bags with holes,—with the melancholy difference, that not only does the money run out, but miseries innumerable spring up from the misappropriation. The money loss, enormous as it is, is but the first loss, and the precursor of other losses—in regard to personal and domestic comfort, mental improvement, and religious growth,—that keep the nation out of its noblest rights and loftiest enjoyments, by wasting its splendid opportunities of progress.

CHAPTER I. VERSE 11.

And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

And upon the corn, and upon the new wine, and upon the oil.] Hebrew, *vĕ-al had-dahgan, vĕ-al hat-tirosh, vĕ-al hay-yitzhar*, 'and upon the corn, and upon the vine-fruit, and upon the olive-and-orchard-fruit'; Lxx., *siton, oinon, elaion;* V., *triticum, vinum, oleum.*

The entire structure of the verse shows that the prophet has in his mind, not an artificial preparation, but the growing produce of the soil.

Chapter II. Verse 12.

If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

Three out of the four articles named here—*lekhem* (bread), *yayin* (wine), and *shemen* (oil)—are preparations from the substances named in chap. i. 11; while 'anything made ready for eating' = any meat, answers to 'upon that which the ground bringeth forth,' over and above the class of productions separately named. The word for 'pottage,' *nahzid*, signifies anything boiled or cooked, probably including roots and herbs of any kind. Lxx., *oinon;* V., *vinum.*

Chapter II. Verse 16.

Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the pressfat for to draw out fifty *vessels* out of the press, there were *but* twenty.

The pressfat] Hebrew, *hay-yĕqĕv*, 'the wine-press'; Lxx., *to hupoleenion*, 'the wine-vat'; V., *torcular*, 'press.' Henderson notes, "The word *purah*, which is used for the wine-press itself (Isa. lxiii. 3), is here employed to denote a liquid measure in which the wine was drawn out."

The disappointment of the proprietor is graphically depicted. Expecting to realize twenty measures of wheat from the threshed corn, and the yield was but ten; looking for fifty measures of wine from the grapes trodden in the press, and twenty only could be filled!

Chapter II. Verse 19.

Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you.*

The vine] Hebrew, *hag-gĕphĕn*, 'the vine.'

THE BOOK OF

THE PROPHET ZECHARIAH.

[ZECHARIAH IS BELIEVED TO HAVE PROPHESIED 520—518 B.C.]

CHAPTER III. VERSE 10.

In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

THE VINE] Hebrew, *gephen*, 'a vine.'

CHAPTER VIII. VERSE 12.

For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

THE VINE SHALL GIVE HER FRUIT] Hebrew, *hag-gĕphĕn titān piryah*, 'the vine shall give her fruit.' So LXX. and V.

CHAPTER IX. VERSE 15.

The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar.

AND THEY SHALL DRINK, AND MAKE A NOISE AS THROUGH WINE] Hebrew, *vĕ-shahthu hahmu kĕ-mo yahyin*, 'and they drink, (and) make-a-noise (= rage) as wine (does).' *Hahmah* is rendered 'raging' in A. V. of Prov. xx. 1, where it is applied to *shakar*, 'strong-drink.'

AND THEY SHALL BE FILLED LIKE BOWLS, AND AS THE CORNERS OF THE ALTAR] LXX., Codex B, renders, 'and they shall swallow them as wine, and fill the bowls as the altar'; but Codex A reads, 'and they shall swallow their blood as wine, and fill the altar as bowls.' The V., 'and drinking they shall be inebriated as by wine, and they shall be filled as vials and as the horns of the

altar.' The Syriac, 'and they shall drink confusion as wine, and they shall be fired as mixed (wine), and as the horns of the altar.' The T. of Jonathan reads, 'and they shall be satiated by them, like those who drink wine, and their soul shall be filled with delicacies as a vial when it is filled with oil.'

CHAPTER IX. VERSE 17.

For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful, and new wine the maids.

CORN SHALL MAKE THE YOUNG MEN CHEERFUL, AND NEW WINE THE MAIDS] Hebrew, *dahgan bakhurim vĕ-tirosh yenovāv bĕthuloth*, 'corn shall make the youths to grow (to thrive), and vine-fruit the maidens.' LXX., 'for if he has anything good, and if he has anything fair, to the young men (is) corn, and fragrant wine (*oinos euōdiazōn*) to the virgins.' The V., 'for what is his goodness, and what is his beauty, unless the corn of the elect ones (*frumentum electorum*), and growing-wine (to) the virgins?'—*vinum germinans virgines*. The Syriac, 'how good and how useful is corn to the young men! and wine renders the virgins joyful.' The Arabic, 'for if anything is from him, and if any beauty is from him, (appropriate) corn to the young men, and wine brings a sweet odour to the virgins.' The Targum spiritualizes the text.

In referring to the nutritious qualities of corn and vine-fruit, the prophet assigns the 'corn' to the youth of one sex, and the 'vine-fruit' to the youth of the other sex,—not because their food was respectively confined to corn or grapes, but because, in making a difference, the bloom and lusciousness of the vine-clusters better harmonized with the beauty and sweetness of the Jewish virgin than with the masculine attributes of the rougher sex. Archbishop Newcome renders, 'the harvest gladdeneth the young men, and the vintage the maidens'; but in a note he takes *yenovāv* in the sense of abounding, and proposes to read, 'the corn aboundeth for the young men [to gather it], and the choice wine for the maidens [to prepare it].' Dr Henderson's note is a remarkable instance of the dangerous conclusions to which false premisses will conduct good and learned men. It is as follows:—"The drinking of *must* by young females is peculiar to this passage; but its being here expressly sanctioned by Divine authority provides an unanswerable argument against those who would interdict all use of the fruit of the vine. *Tirosh*, new wine or *must*, so called from *yahrash*, 'to take possession of,' because, when taken to excess, it gains the mastery over the person who indulges in it." But (1) "those who would interdict all use of the fruit of the vine" are nowhere to be found; they are phantoms of the imagination; (2) the derivation of *tirosh* from *yahrash* does not in the least involve the idea of any intoxicating quality in *tirosh* [see Prel. Dis.]; (3) the good Doctor is evidently not quite at ease with the free use of an intoxicating drink by 'young females' being 'expressly sanctioned by Divine authority,' since in all ages, and even in British society where alcoholic liquor is used, its employment to make young females 'thrive' would not be ventured upon. Did Dr H. recommend a free use of wine to his daughters or other young Christian females? The apposition of 'corn' with '*tirosh*' might have suggested to him a revision of his exegesis, especially when, in Micah vi. 15, he had been compelled to translate *tirosh* not by 'new intoxicating wine,' but by 'the grape of the new wine.'

CHAPTER X. VERSE 7.

And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

AND THEIR HEART SHALL REJOICE AS THROUGH WINE] Hebrew, *vĕ-sahmakh libahm kĕ-mo yahyin*, 'and their heart shall be glad like (those who drink) wine.' The word 'through' is not justified by the Hebrew, *kemo* expressing not causation but comparison. The rejoicing may, of course, refer either to the gladness and cheerfulness arising from an abundance of innocent wine, or to the effect of the inebriating cup. In any case, there is no more a sanction of the agent wine, or the act of drinking it, than a sanction of war is involved when the Spirit of Truth is likened to a two-edged sword. LXX., 'and they shall be as the warriors of Ephraim, and their hearts shall rejoice as with wine'; V., 'and Ephraim shall be as a mighty (one), and their heart shall be delighted as with wine.'

CHAPTER XII. VERSE 2.

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

A CUP OF TREMBLING] Hebrew, *saph rääl*, 'a bowl of reeling' = that makes to reel or stagger: the A. V. gives in the margin, 'or, slumber, or, poison.' LXX., *prothura saleuomena*, 'trembling door-posts'; V., *superliminare crapulæ*, 'an upper lintel (of a door) of intoxication'; T., 'a bowl filled with strong drink' (*marvai*), or 'drunkenness.'

CHAPTER XIV. VERSE 10.

All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

UNTO THE KING'S WINEPRESSES] Hebrew, *ad yiqvai ham-mĕlĕk*, 'to the wine-presses of the king.'

THE BOOK OF

THE PROPHET MALACHI.

[MALACHI FLOURISHED ABOUT THE YEAR 400 B.C.]

CHAPTER III. VERSE 11.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

NEITHER SHALL YOUR VINE, ETC.] Hebrew, *vĕ-lo tishakkāl lahkem hag-gĕphĕn bas-sahdeh*, 'and the vine in the field shall not be abortive (= sterile) to you'; LXX., 'and the vine which is in the field shall surely not be weakly (or sick)'—*ou mee astheneesee;* V., 'nor shall the vine (or vineyard = *vinea*) in the field be sterile (*sterilis*).'

The *gephen sahdeh*, 'vine of the field,' was a species of vine suffered to run untrained in the open country (see Note on 2 Kings iv. 29); hence the promise that even the wild vine should cease to be barren, and should bear fruit worthy of the name, was a striking assurance of the Divine blessing upon the land of Judea.

ADDITIONAL NOTES.

Genesis XL. Verses 9—13, 21.

Philo, in his Treatise on Joseph, gives an account of the imprisonment of the young Hebrew and the dreams of the chief butler and baker. Of the former he states :—"Then first the chief-wine-pourer (*archioinochoös*) declares, It seemed to me that a great vine of three roots brought forth one very vigorous and fruitful stock, bearing clusters as if in the height of summer; and as the grapes had a high, ripe colour, I gathered the clusters and gently squeezed them into the royal cup, and when it contained sufficient of the pure wine (*akratou*), I presented it to the king." Joseph predicts his restoration to his office at court, and adds, "In order to the confirmation of thy dignity, thou shalt pour out wine (*oinochoeeseis*), and present the cup to thy sovereign."

Exodus XII. Verses 17—20.

In his treatise concerning the Sacred Festivals, Philo observes that sure interpreters of Holy Scripture accounted for the prohibition of leaven at the passover from the fact that 'unfermented food is a gift of nature, while that which is fermented is a work of art' (*hoti hee azuma trophee doreema phuseōs, de zumōmenon technees ergon*); and, further, that as the primitive inhabitants of the world must have used the productions of the earth in their natural state, so it was suitable for the Creator to kindle afresh every year the primitive spirit by a course of plain and simple dietary.

Exodus XXXII. Verse 6.

And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

To this circumstance St Paul refers, 1 Cor. x. 7. Whether the words 'sat down to eat and to drink' imply gluttony and drunkenness cannot be absolutely determined. Though the people were not furnished by God with strong drink, occasional supplies might have been procured, with the certain effect of stimulating every tendency to impurity and idolatrous rites.

Numbers XXV. Verses 1, 2.

1 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. 2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

This shameful tergiversation is made a subject of apostolic warning, 1 Cor. x. 8. Prevented from cursing the people of Israel, Balaam basely gave such advice to Balak, the king of Moab, as led to the temptation before which the children of Israel fell. So far did the corruption extend, that the Israelites ate of the Moabitish sacrifices, and did reverence to the idols. As these sacrificial feasts were always occasions of revelry and intemperance, it may be presumed that the one described in the text was no exception to the rule.

Deuteronomy XXXIII. Verse 28.

The expression *shahmahiv*, 'THY heavens,' seems to indicate that the *ain Yaakov*, 'the eye (or fountain) of Jacob,' is nothing less than a poetical and intensive form of speech personifying Jehovah, who describes Himself in ver. 26 as 'the God of Jeshurun.' The promise that God's eye, the sign of complacency and blessing, should be upon the land, would exactly agree with the words of Deut. xi. 12, "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it." In Psa. xxiv. 6 the appellative 'Jacob' is distinctly ascribed to Jehovah in a similar outburst of ecstatic devotion, God being identified with Jacob the patriarch, as the Father of the chosen race.

Esther I. Verse 8.

Concerning the change of manners and morals among the ancient Persians as to the use of strong drink, Professor Rawlinson, in his 'Ancient Monarchies,' vol. iv., offers the following remarks:—"In respect of eating and drinking, the Persians, even of the better sort, were in the earlier times noted for their temperance and sobriety. Their ordinary food was wheaten bread, barley cakes, and meat simply roasted or boiled, which they seasoned with salt and with bruised cress-seed, a substitute for mustard. The sole drink in which they indulged was water. Moreover, it was their habit to take one meal only each day. The poorer kind of people were contented with even a simpler diet, supporting themselves, to a great extent, on the natural products of the soil, as dates, figs, wild pears, acorns, and the fruit of the terebinth tree. But these abstemious habits were soon laid aside, and replaced by luxury and self-indulgence, when the success of their arms had put it in their power to have the full and free gratification of all their desires and propensities. Then, although the custom of having but one meal in the day was kept up, the character of the custom was entirely altered by beginning the meal early and making it last till night. Not many sorts of meat were placed on the board, unless the occasion was a grand one; but course after course of the lighter kinds of food flowed on in an almost endless succession, intervals of some length being allowed between the courses to enable the guests to recover their appetites.

Instead of water, wine became the usual beverage; each man prided himself on the quantity he could drink; and the natural result followed, that most banquets terminated in general intoxication. Drunkenness even came to be a sort of institution. Once a year, at the feast of Mithras, the king of Persia, according to Duris, was bound to be drunk. A general practice arose of deliberating on all important affairs under the influence of wine, so that in every household, when a family crisis impended, intoxication was a duty."

Proverbs XXXI. Verses 4, 5.

Plato, in his 'Laws,' b. ii. 674, puts into the mouth of the Athenian guest certain concluding remarks which the others pronounce to be very good. "In preference (he says) to the custom of the Cretans and Lacedæmonians I would favour the Carthaginian law; viz., that no one when in camp is to taste of that drink (wine), but is to exist upon water during all that period; and that in the city, neither a male nor female slave should ever taste it; and that not *magistrates during their year of office*, nor pilots (of the State? *kuberneetas*), *nor judges engaged in business, should taste it at all; nor any one who goes to any council to deliberate upon any matter of moment;* neither any one in daytime at all, unless on account of bodily exercise or disease (*somaskias ee nosōn*); nor at night, when either man or woman is intent upon begetting offspring. Many other cases a person might mention in which wine ought not to be drunk by those who possess understanding and a correct rule of action (*nomon orthon*)."

Canticles VIII. Verse 2.

The Targum on this passage is periphrastic and allegorical, but contains the following expressive sentence:—"We shall drink old wine (*khamar attiq*) which has *been stored up in its own grapes* since the commencement of the creation, and from pomegranates which have been made ready for the righteous in the Eden of delight."

CONNECTION OF OLD AND NEW TESTAMENTS.

No thoughtful person can peruse the Sacred History (constituting the Jewish Bible) on which we have been commenting in relation to a great practical duty lying at the foundation of the spiritual life of the Individual, and of the religious progress of the Jewish people, without perceiving that it is a history of *development*. The simple religion of the Patriarchs prepares for the more complicated legislation of Moses, and for the adumbrations and symbolism of the Levitical system—shadowing forth the 'better things to come.' In process of ages, however, human corruption and tradition are seen obscuring and perverting the *spirit* of the whole dispensation, and the people are in danger of the eclipse of formalism and superstition. To recall them to the true meaning of Ordinances and Sacrifices, and to re-infuse a spirit of reality into their life, various bold and outspoken Prophets and Exemplars are consecrated and sent forth :—

> "I raised up your sons for *Prophets*,
> And of your young men for *Nazarites;*
> Is it not even thus? saith the Lord."

While the one was commissioned to announce neglected Truth, the other exhibited the willinghood of a piety founded upon a regard for the Divine Will, evincing the superior value of the spontaneous sacrifice of our appetites upon the living altar of Duty. The last of the prophets had spoken, and the roll of prophecy had become sealed till 'the fulness of time' should arrive for the advent of its living Illustrator. Meanwhile the example of the Nazarites had called up imitators, and, while the class bearing that peculiar name may have diminished, the chief practice and principle by which they were distinguished, assumed a solidarity, and exerted a power, of a very remarkable kind. The association of the Jews with the Persian Magi, the influx of Greek philosophy along with the Grecian conquests —especially the semi-moral and religious philosophies of Epicurus and Pythagoras, —and later still, intimate relations with the Egyptian Wisdom,—all brought the pious and reflecting Jews into constant contact with some form of abstinence from intoxicating liquors—a doctrine closely interwoven with the religion and morals of antiquity.* Such is the nature of the human mind, that many persons will readily embrace an opinion or a practice of foreign growth, sanctioned by strange authorities or fashions, which they would persistently reject when recommended by the faithful servants of God and truth at home. Thus, while the Jews perversely 'gave their Nazarites wine to drink,' subsequently the very same class of people might look with favour upon the abstinence which came to them from the teachers of India and Persia on the one hand, or from those of Egypt and Greece on the

* *Vide* 'Ancient Teetotalism,' in *Works* of Dr Lees, vol. ii.

other. The Apocrypha and Secular History make certain the *fact* of the prevalence of such opinions and practices amongst the pre-Christian Jews, and the early Christians—so much so, that unless we proceed to read the New Testament in the light of this fact, many of its allusions and even its words will fail to yield up the truth to us, which was patent to the minds of those to whom the original was addressed. Imagine, for example, that portions of our religious and temperance literature were to be perused by a people or a generation to whom our *inner doctrine* was unknown —how great and manifold would be the misunderstandings! Mr Jowett, M.A., the Professor of Greek at Oxford, may be cited as an impartial authority on this head:—"Such examples (as Daniel and Tobit) show what the Jews had learned to practice or admire in the centuries immediately preceding the Christian era. So John the Baptist 'fed on locusts and wild honey.' A later age delighted to attribute a similar abstinence to James, the brother of our Lord, (Hegesippus *apud* Euseb. *H. E.* ii. 23); and to Matthew (Clemens Alexandrinus, *Ped.* ii. 2, p. 174); heretical writers added Peter to the list of these *encratites* (Epiph. *Her.* xxx. 2; Clemens, *Hom.* xii. 6). The Apostolic Canons (xliii.) admit an ascetic-abstinence, but denounce those who abstain [like the Persian Magi and Manichees] from any sense of *the impurity of matter*. (See passages quoted in Fritshe, iii. p. 151.) Jewish, as well as Alexandrian and Oriental influences combined to maintain the practice in the first centuries. Long after it had ceased to be a Jewish scruple, it remained as a counsel of perfection." (On the Epistles of St Paul, vol. ii. Lond. 1855.)

Speaking of the religious sects prevalent in Judea just prior to the advent of the Redeemer, Professor Jowett observes:—"In their first commencement, the zealots were animated by noble thoughts. Many of these 'Galileans' must have been among the first converts. Like the Essenes, they probably stood in some relation that we are unable to trace to the followers of John the Baptist and of Christ." (*Ibid.* p. 313).

In regard to the opinions of heretical writers of the first four or five centuries it must be remembered that we have often to depend on the testimonies of their enemies, who destroyed their books; and it is demonstrable that, in many respects, they were grossly misunderstood, and therefore misrepresented. St Augustine, for example, charges some of the abstaining 'heretics' with folly, because, said he, while they refuse *wine* even at the Sacrament, they actually drink *the juice of the grape!* Augustine has a numerous posterity up to the present day, who fancy that there is an inconsistency here, when in fact there is merely a confusion in the minds of the objectors. The simple solution is, that *un*fermented 'wine' is as different from the fermented, in its nature and effects, as a good will is different from a vicious will, or a prudent 'wife' from an *im*prudent. The generic words are the *same*, but the concrete things are extremely *diverse*. Still, the testimony is valuable as a proof of the continuity of the practice of abstinence in the Church.

Theodoret remarks of Tatian (A.D. 172), that "he abhors the use of wine." Augustine reproaches "the Manichees with being so perverse that while they refuse wine (*vinum*), and call it the gall of the Prince of Darkness (*fel principiis tenebrarum*), they nevertheless eat of grapes."—*De Morib. Manichæor.* lib. ii. § 44.

Epiphanius, bishop of Salamis, says of the *Enkratites* (or Temperates), "They did not use wine at all, saying, it was of the Devil; and that drinking and using it was sinful." This was evidently said of *intoxicating* wine, not of the natural juice of the grape, which they are charged with inconsistently sucking.

Photius observes of the Severians,—"They were averse to wine *as the cause of drunkenness.*"

From this doctrine, propagated to the Eremites of the desert, and the later monks of the Arabian border, there can be little doubt that Mohammed borrowed his famous dictum :—"Of the fruit of the grape ye obtain an *inebriating* liquor, and also good *nourishment*." He issued an interdict against the one, but never against the other.*

The hostile spirit of controversy, in the early ages, however, led to the doctrine being repudiated *in toto* by the triumphant party, and thus the association of a practical truth with real or supposed errors was, for want of logical discrimination, the unhappy cause of great subsequent corruption of life in the Christian Church. The dark ages set in, followed by the sceptical, and it is only in our day that men are rising above the mists, and looking once more at the original and abiding *facts* of the case.

The most remarkable of all the religious communities of antiquity, were the ESSENES and THERAPEUTÆ, with their kindred associates. We are indebted for our knowledge of them to two writers—namely, Josephus, the Jewish historian, and Philo, another Jew, of the Alexandrian school. Their tenets and practices, in many curious particulars, bore so great a resemblance to those of the early Christians, that some learned writers have contended that they *were* Christians, protecting themselves from persecution, and probable extinction, under the veil of a secret Jewish sect. The Rev. John Jones, the ingenious author of 'Ecclesiastical Researches' (1812), and De Quincey, the critic and philosopher, have put forth elaborate essays in support of that view. This certainly would account for the singular fact that no special mention of the Essenes occurs in the New Testament, but on the other hand Dean Prideaux has advanced a theory which explains the fact in another way :—

"Although our Saviour very often censured all the other sects then among the Jews, yet He never spake of the Essenes, neither is there any mention of them through the whole Scriptures of the New Testament. This proceeded, some think, from their retired way of living; for their abode being mostly in the country they seldom came into cities; nor were they in our Saviour's time ever seen at the temple, or in any public assembly; and therefore, not falling in the way of our Saviour's observation, for this reason, say they, He took no notice of them. But much more likely it was, that being a very honest and sincere sort of people, without guile or hypocrisy, they gave no reason for that reproof and censure which the others very justly deserved."

Josephus thus writes of them in his 'Jewish Antiquities' (book xv. c. 11)—"These men live the same kind of life as do those whom the Greeks call Pythagoreans. . . . It is but fit to set down here the reasons wherefore Herod had these Essenes in such honour. . . . There was one, named Manahem, who had this testimony, that he not only conducted his life after an excellent manner, but was endued by God with the foreknowledge of future events. . . . Many of the Essenes have, by the excellency of their life, been deemed worthy of divine revelations."

This author curiously refers to a secret, mystery, or oath which the Essenes had, suggesting that on this point of esoteric or inner doctrine, we must take what he says with caution: Jones and De Quincey believe that this was nothing but an *Agape*, or religious 'Love-feast.'

Josephus further says, ('Wars,' book ii. c. 8),—"The Essenes are Jews by nation, and a society of men friendly to each other beyond what is to be found among any

* See Note on Rev. vi. 6.

other people. They have an aversion to sensuous pleasure in the same manner as to that which is truly evil. Temperance (*teen enkrateian*), and to keep their passions in subjection, they esteem a virtue of the first order. . . . They have stewards chosen for the management of their common stock, who provide for all according as every man hath need. They do not all live together in one city, but in every city many of them dwell. These give reception to all travellers of their sect, who eat and drink with them as freely as of their own, going in unto them, though they never saw them before, in the same manner as if they had been old acquaintances." Of their diet, regimen and longevity, Josephus gives a most interesting account. In this manner, the Essenes passed the day: "They are, in what concerns God, remarkably religious. For before sunrise, they speak on no secular subject, offering up to God their prayers in ancient forms received from their predecessors, specially supplicating that He would make the sun of his blessing to rise upon them. After this, each is sent by the superior of the community to work in the employment they are best skilled in, and having diligently laboured till the fifth hour [that is, till eleven in the morning], they assemble again in one place, and each having a linen garment to put about him, *they wash themselves in cold water.* After this lustration, they go into a private room, where none but their own order is permitted to enter. *And being thus cleansed, they go into the refectory (or dining-room) with the same behaviour as into a holy temple;* and after a silence, the baker lays before every man his loaf of bread, and the cook in like manner, serves up to each his dish, all of the same sort of food. The priest then says grace before meat, it not being lawful for any one to taste before the grace be said; and after dinner they say grace again: and thus they always begin and end their meal with praise and thanksgiving to God, as the giver of their food. After this they put off the robes, looking on them as in some sense sacred, and again betake themselves each to his work till evening, when returning they take their supper in the same manner as they had done their dinner, their guests sitting at meal with them, if any such happen to be in the place. No clamour or tumult is ever known in the houses; for when together, they speak only each in turn. This silence appears to those not of their sect as a venerable and sacred custom. All this is the result of a constant course of sobriety in their *moderating* their eating and drinking only to the end of sufficing nature.* . . . *They are long-livers*, so that many of them arrive to the age of a hundred years; which is to be ascribed to their simple and plain diet; and the *temperance* and *good order* observed in all things."

Further, Josephus records a fact concerning the Essenes, which is strikingly in harmony with Christian doctrine, as expounded by Paul (Rom. xii. 1). "Though they send gifts to the temple, they do not sacrifice victims, having adopted a different mode of purification, *being themselves the victims they offer up*"—a living sacrifice. (Antiquities, book xviii. c. i.) Philo in his treatise on 'the virtuous being also free,' refers to the Essenes in similar language, "They are above all

* This passage in the original is of great critical value, occurring as it does in a contemporary of the Apostles. "The reason," says Josephus, "is their constant sobriety (*neepsis*, 'abstinence') and measuring out their food and drink simply to satisfaction." No one can doubt the meaning of the word *neepsis* here.

In this connection, a passage from Philo may be reproduced, illustrating another form of the same Greek word occurring in the New Testament, both in its literal and figurative applications:—

"As the acute Plato holds, Envy (selfish unwillingness) stands outside the Divine assembly; while Wisdom, conversely, as being truly God-like, is communicative and beneficent, never shutting up its school, but expanding (its doors) as with open wings, allures those who are thirsting for refreshing words For this, she pours out the copious (unenvying) stream of thrice pure (*dis akraton*, twice unmingled) instruction, and induces men to be filled with her SOBER WINE" (*methueinteen neephalian anapeithei metheen*).

men devoted to the service of God, not sacrificing living animals, but studying to preserve their own minds in a state of holiness and purity."

In his 'Antiquities' (book xviii. c. i.), Josephus gives the following more condensed description:—"The *Essenes* refer all things to God; they teach the immortality of the soul, and hold forth the reward of virtue to be most glorious. . . . They deserve to be admired beyond all other men who profess virtue, for their justice and equality. For in opposition to every selfish consideration, they make their goods common property, whence the rich has not greater command or enjoyment of his own than those who have no legal claim upon them. This practice has not obtained among the Greeks or barbarians for any length of time, nor in any individual instance, though it has been long established by the Essenes. The men who do these things exceed four thousand, maintaining withal neither wives, nor keeping slaves, as thinking the latter to be contrary to justice, and the former to be productive of domestic broils. As they live in a distinct community, they supply the place of slaves by each administering to the wants of the other. They elect good and holy men to be stewards over their revenues, in order to provide corn, and a supply of such things as the ground produces. The course of life which they pursue is exempt from change or the caprices of fashion; and they bear some resemblance to the clans or communities said to subsist among the Dacians."

The Essenes of whom these Jewish writers speak, are said to have been four thousand in number, but on the perusal of the whole account, it becomes evident that this estimate can hardly be meant to apply beyond the locality of Jerusalem, or to any but the rulers of the body. Who the Therapeutæ were we have no exact contemporary authority, though Eusebius asserts that they were Christians. But it is needful to remember, that when Philo begins his description of these singular people, he expressly says that '*some* of them were called Essenes.' If this word meant 'holy' or 'healing,' like *hosios*, and a kindred Syriac term, then it might have been applied to a select number of persons, who were either 'saints' or physicians, exclusive of a larger number of outstanding neophytes, probationers, or disciples.

Dean Prideaux, it appears to us, gives less weight to the authority of Philo than it deserves, and at the same time makes statements somewhat more precise than his author's language will warrant. He says:—"Philo, being a Jew of Alexandria, knew nothing of the Essenes of Judæa but what he had by hearsay; but with the Essenes of Egypt he was indeed much better acquainted; for although the principal seat of them was in Judæa, yet there were also of them in Egypt, and in all other places where the Jews were dispersed; and therefore Philo distinguished this sect into the Essenes of Judæa and Syria, and the Essenes of Egypt and other parts. The first he called practical Essenes, and the others he calls *Therapeutic* or contemplative" (vol. ii. p. 379, *seq.*).

Nothing can certainly be determined as to the origin and signification of the name *Essenes*, but that of the 'Therapeutæ' (healers), explains itself. They were, like our Lord, and all Oriental teachers and reformers of manners, physicians both of the body and soul. It should be recollected that John, the Nazarite and Baptist, had a large number of followers, adopting something of the mode of life pursued by these Essenes; and there was, probably, some connection also with the *Sabuæans* (= Baptists), identified by Epiphanius (*Op.* i. p. 28) with the Essenes, and whose posterity, according to Norberg, cited by Michaelis (Introd. iii. p. 285), have survived to our own day, having John for their great master. The same writer asserts that the Essenes were chiefly 'Samaritans.' When our Lord, in a season of persecution, went into the wilderness beyond Jordan, his teaching seems to have had

a singular *identification* with the doctrines of the Essenes, on the subjects of marriage, divorce, and humility; yet at the same time, in utter antagonism to the diabolical doctrine of the Samaritan Simon, who had embraced the dualistic tenet which represented the creation of *matter* as a subordinate and evil deity—"there is none *good* but one, that is, God" (John x.). Philo gives the following account:—

"Palestine and Syria are not barren of honourable and good men, for there are considerable numbers of such scattered about, even compared with the very populous nation of the Jews. Among these are some whom they call Essæans, being in number about four thousand men, according to my opinion; they have their name by reason of their great piety, from the Greek word ὅσιος, which signifies '*holy*,' though the derivation is not according to exact analogy. While they are most devoted servers and worshippers of God, they do not sacrifice unto Him any living creature, but rather choose to form their *minds* to be holy, thereby to present them a fit offering unto Him. They chiefly live in country districts, avoiding cities by reason of the vices prevalent among citizens, being sensible that, as the breathing of a corrupted air engenders diseases, so the conversing with evil company often produces an incurable contagion of the soul. Some of them labour in husbandry, others follow trades or manufacture, confining themselves, however, to the making of such things only as are utensils of peace, endeavouring thereby to benefit themselves and their neighbours. . . . You shall not find among their handicraftsmen any who ever put a hand to the making of arrows, or darts, or swords, or head-pieces, or corslets, or shields; neither any armour, or engines, or any other instruments of war; nay, they will not make such utensils of peace as are *apt* to be employed for mischievous purposes."

Referring to the Therapeutæ of Egypt, he states:—"Their drink is only water from the stream; . . . they eat only to satisfy hunger, and drink only to quench thirst, avoiding fulness of stomach as that which is hurtful both to soul and body. At their feasts they drink no wine, but only pure water. . . . They abstain from wine, as reckoning it to be a sort of *poison* that leads men into madness; and from too plentiful fare, as that which breeds and creates inordinate and beastly appetites. While they thus sit at meat there is observed a most exact silence, none making the least noise; and when they have done eating, one of them proposes a question out of Holy Writ, which another answers, imparting what he knows in plain words, without affectation or aiming at praise.

"As to slaves, they have none; all are equally free, and all equally labour for the common good. The upholders of slavery they condemn as unjust and base despots, by whom are violated the sacred laws of Nature, who, like a common parent, has begotten all mankind without distinction, and seeks to educate them in the genuine bonds of fraternity, consisting not in name but in reality."

Sodalities of this kind, teaching doctrines so just and true, and following practices so pure and good, necessarily modified at once the language and opinions, the character and practices of mankind around them. They were a people who lived a protest against the corruptions and errors of their time,—the lineal spiritual descendants of the prophets, the adapted forerunners of that gospel which, under the sway of reason, is subservient in still higher measure to the same great ends of purity and freedom, though, alas! it has often become, in the hands of craft or ignorance, the instrument of quite contrary effects. Lust of power has perverted it into the apology for oppression, appetite into the excuse for sensuality; while 'spiritual despotism,' instead of obeying the injunction of its Author, and holding it up as 'the light of the world,' has put an extinguisher upon the Word, and used

its name and authority as a torch for kindling the flames of persecution, and obscuring the reason of men with the smoke of superstition and the fumes of fanaticism.

Mr Conybeare, in his 'Life of St Paul,' justly observes of the Essenes, that 'we need not doubt that they did represent religious cravings which Christianity satisfied.' Their spiritual aspirations and their practical lives, incorporating at once many of the negative and positive virtues of Christianity, indicate a vast improvement upon the time when kings, princes, priests, and people alike 'erred through strong drink, and were altogether out of the way.' John the Baptist is the culminating point of this influence;—his public mission is the last event in that '*fitness* and *fulness* of time' that made Christianity possible; and in the force and power of his ministry, associated with his avowed office as the harbinger of the Messiah, we behold the purposes of Providence uniting with the lessons of history and of culture, to herald the inauguration of CHRIST in the Temple of Humanity.

THE BOOKS

OF THE

NEW TESTAMENT.

THE GOSPEL

ACCORDING TO MATTHEW.

CHAPTER IV. VERSE 7.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

THOU SHALT NOT TEMPT] All the oldest MSS. read, *ouk ekpeiraseis*, except Codex D, which has *ou peiraseis*. The *ek* gives greater force to the verb *peiraō*, which then takes the sense of 'I try out' = 'I put strongly to the proof.' *Ekpeiraō* is the word selected by the LXX. as a translation of the Hebrew *thenassu* (from *nâsah*, 'to tempt' or 'prove') in Deut. vi. 16, which the Saviour here partially cites—'Ye shall not tempt the Lord your God,' etc.

When we put ourselves into needless danger, with the expectation that Divine power will be exerted for our preservation, we are tempting God—asking Him, in fact, to manifest His power simply to remedy our imprudence or sanction our neglect. Whether the danger incurred be physical or moral makes no difference, except that, where moral interests are at stake, the consequences of our thus tempting God will be more seriously noxious; still, it is not to be forgotten that the state of mind which leads us to tempt the Most High, even in regard to things physical, is displeasing to Him. Instead of being glorified, He is insulted by a presumptuous reliance upon His grace or power when His revealed will is disobeyed. Men often allege that "they are not afraid of using intoxicating liquors, because God (or 'the grace of God') will preserve *them* from injury." But this statement is devoid equally of sense and sanctity, unless it can be shown that danger is absent from the use of such drinks, or that the danger is incurred from necessity, or from some superior moral obligation. If alcoholic liquors are prejudicial to health, to expect that Providence will interpose to arrest their physical effects upon a believer, is to 'tempt God' as truly as Satan urged Christ to tempt Him; and if the intemperate appetite, with all its immoral issues, be *the result of a physiological action of alcoholic drinks upon the nervous system*,* to expect its prevention or

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* The *fact* of such connection is not only admitted by drinkers, and even by the champions of drink; it is explained by philosophers and physiologists, as the following will witness:—

"The frequent use of things which stimulate the nervous system, produces a languor when their effect has gone off, and a *desire to repeat them.*"—Prof. THOMAS REID, D.D., 1780.

["Alcohol

eradication while such liquors are consumed, merely because the consumer is pious or piously disposed, is a still more aggravated form of the same temptation. It is not enough to say that the liquor has not yet created the appetite, or that, in society, indulgence is the exception and not the rule. The answers to this plea are several. (1) The intemperate appetite is so frightful a curse, physical, mental, and moral, that even the avoidance of the *risk* is incumbent upon all. In epidemical visitations of disease the great majority escape; but who would be justified in needlessly running into danger? How much more censurable, then, is it to incur any risk of an evil that kills soul and body together! (2) Were the average risk of becoming a drunkard much smaller than it is, no one *can* know beforehand that to himself it may not be *personally* great. That men are more careless of moral than of corporeal danger is due to their moral blindness, but cannot argue against the fact; and so, in respect to intemperance, those most in peril are usually the most self-confident. One of the worst effects of even 'moderate' draughts of a narcotic is to render the drinker *insensible* of the danger they induce. (3) The intemperate appetite exists in very varying degrees, and though its most awful manifestations—as in dipsomania—are limited, taking all ages into account, yet its lesser degrees are by no means infrequent; and the numerous cases of religious apostasy from this cause prove that, to the Christian profession, the risk is neither nominal nor intangible. Far short of sottish intemperance, there may be, and often is, an appetite for strong drinks, and an indulgence in them, which sensibly impair spiritual perception, and diminish spiritual feeling and power; and the extreme difficulty which many Christians experience in the effort to renounce them is practical evidence of the *hold* they unconsciously have of their subject. As a physical disease, this alcoholic craving has its lower as well as its higher types, and, in one form or other, it is very extensively diffused among all classes and both sexes. The danger of incurring it, therefore, is not small, either absolutely or relatively considered; and God is not honoured by the presumption which relies on His protection while the infecting agent is used as an article of diet or enjoyment. Upon every barrel and decanter of strong drink this text might be inscribed, to testify like a beacon-light,—'Thou shalt not tempt the Lord thy God.'

"Alcohol is a *dangerous* and *tricksy* spirit: it oils the hinges of the gate leading to excess."—G. H. LEWES, 1855.

"Indigestion being relieved by alcoholic stimulants, lays the foundation for *an ever-growing habit* of taking them."—Prof. LAYCOCK, M.D., 1857.

"Nearly all those who employ them experience their exhaustive effects *before they know what they are doing*, and so are insensibly trained to crave renewed excitement."—Dr MANN, *Guide to Life*.

"It *allures* men into a vicious indulgence, and then mocks their folly."—Dean RAMSAY, 1859.

"The use of Wine is quite superfluous to man. It is constantly followed by the expenditure of power. The drinker draws a bill on his health, which must always be renewed."—Baron LIEBIG, 1859.

"Alcohol is a *disturber* of the system, and cannot be regarded as a food. . . . The influence of wine begins in a few minutes, obtains its maximum in less than one hour, and soon after disappears, or manifests its secondary influence. Alcohols decrease consciousness, sensibility, and voluntary muscular action; are followed by *reaction* and a *miserable feeling*. . . . The dose only affects the degree, not the direction of the influence. Alcohol neither warms nor sustains the body by the elements of which it is composed."—Dr EDWARD SMITH, 1860.

"A moderate dose of wine would, in most cases, at once diminish the *maximum* weight which a healthy person could lift, to something below his teetotal standard. A single glass will often suffice to *take the edge off both mind and body*, and reduce their capacity."—W. BRINTON, M.D. *On Dietetics*, 1861.

"It is clear we must cease to regard Alcohol as in any sense an aliment. The primary action is anæsthetic. The exhilaration is nothing more than a *blunting of the sensations* to the half-felt corporeal pains and petty cares of life. The evidence shows the action of alcohol upon life to be consistent and uniform in all its phases, and to be always exhibited as an *arrest of vitality*."—Dr T. KING CHAMBERS, 1861.

CHAPTER IV. VERSE 23.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

In this proceeding we are constrained to admire the union of wisdom, benevolence, and power; power equal to the cure of 'every sickness (*pasan noson*) and every disease (*kai pasan malakeen*)'; benevolence that set in motion the wonder-working hand; and wisdom that made the sensible and acknowledged benefit the introduction to spiritual influences for the removal of moral evil. To this day in the East the *hakim* (physician) can gain access where all other persons would be excluded; and hence the importance of a plan now increasingly recognised by missionary institutions, of uniting, whenever possible, in the same person a knowledge of at least the rudiments of medical science with the ability to preach the 'Word of life.' The example of the Saviour is a direct sanction to the use of means for improving the temporal condition of men, with a view to their higher and spiritual good. Both from duty and policy the Christian Church should exert itself for the removal of whatever renders mankind miserable and degraded; and where every variety of wretchedness and vice is traceable to the diffusion of one particular class of drinks, it seems a perfect infatuation that the Church, as a whole, should not only fail to protest against their diffusion, but by the customs of its members should extend its patronage to them, and promote their circulation. Surely this conduct resembles the propagation rather than the cure of sickness and disease among the people. With abstinence as an instrumentality, honestly and fearlessly applied by the entire Christian Church, wonders, little short of miraculous in their results, might be performed among a population such as ours, where the drink-engendered maladies of body and mind are literally 'legion.'

CHAPTER V. VERSES 29, 30.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

OFFEND] *Skandalizei* is from *skandalizein*, 'to cause to stumble or fall.' It is related to *skandalon*, 'a crooked stick on which the bait is fastened, which the animal strikes against, and so springs the trap'; hence 'anything which one strikes against' = a stumblingblock, impediment. In the N. T. the noun and verb are employed in a moral sense only, with occasionally the meaning of 'giving offence,' and 'scandalizing' others.

Ver. 30 is absent from Codex D.

The principle embodied in this metaphorical instruction is too plain to be misconceived. Anything, however dear, and even of real and great value, is to be renounced as soon as it becomes a cause of evil, just as at sea everything is cast

overboard in order to save life; and the expressions, 'cut it off,' 'pluck it out,' and 'cast it from thee,' are designed to indicate both the resolution required and the energy that should be exerted in the execution of this duty. Dean Alford regards ver. 29 as "an admonition, arising out of the truth announced in ver. 28, to withdraw the first springs and occasions of evil desire, even by the sacrifice of what is most useful and dear to us"; and he observes "that our Lord grounds this precept of the most rigid and decisive self-denial on considerations of the truest self-interest—*sumpherei soi* (it is profitable to thee)."—*Greek Test.* 5th edit. vol. i. p. 48. None will controvert the fact that, to the inebriate, strong drink comes within the prohibitive scope of this precept, and that he is called upon to dash away from him the liquor which has enthralled and cursed him. The difficulty of compliance with this rule is, however, extremely great, arising from the morbid condition of the drinker, till, in the case of the oinomaniac or dipsomaniac, voluntary compliance with the safeguard becomes impossible. Hence (1) the importance of abstinence from drinking customs and the use of strong drink on the part of the sober and virtuous, so that the victims of intemperance may escape external temptation to drink, and be encouraged in their abstinent practice; and (2) the equal importance of abstinence to the sober, as a preventive against the fascinating and ruinous influences of intoxicating liquor, from which so few, comparatively, are ever delivered. [See, on these two latter points, Notes on chap. xviii. 7—9; Rom. xiv. 13, etc]

Chapter VI. Verse 13.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Temptation] *Peirasmon*, 'a state of trial,' especially solicitation to sin.
Evil] *Tou ponerou*, 'that which is evil,' or 'the evil-one.'

We are taught to pray to God not to lead us, or suffer us to be led, into such circumstances as will tempt and endanger our souls. It is one thing to come into contact with temptation (which is unavoidable), another to be led *into* it. Such a prayer as this, if put up in a sincere and enlightened spirit, will be answered by the protection of Providence extended to us in our daily walks, and by the diligence we shall evince in shunning whatever we have reason to believe is prejudicial to our moral and spiritual interests. To hundreds of thousands of men alcoholic liquor acts as a temptation to its own use in a manner the most injurious; and in countless cases it acts, even when short of drunkenness, as an incentive to crime and vice of every description. Who can answer the question, How much strong drink can be taken without its becoming a temptation, or tempting to the commission of some folly or sin? If 'wine is a mocker,' how can its use be consistent with the spirit of this solemn supplication? On the spiritual affections wine may safely be said to dim where it does not darken; and Chaucer has wisely warned us against temptation that may begrime where it does not burn.* So also as to the prayer, 'Deliver us from evil,'—it must, in its broadest sense, include the *causes* of social and moral evil: for to seek the exclusion of evil while patronizing its

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* "Sotheby a whit wal although it brenne (burn) not fully by stikyng of a candel, *yet is the wal blak of* (by) *the leyte* (light)."—Chaucer's *Parson's Tale.*

sources is not to pray so as to be heard; it is to 'pray amiss': yet what cause of nearly all kinds of evil is so prolific and universal among us as the use of intoxicating drink? If the translation 'deliver us from the evil-one' is preferred, we are strongly reminded of the counsel of Peter,—"Be sober," *neepsate* (be abstinent), "be vigilant; for your adversary the devil goeth about, as a roaring lion, seeking whom he may devour,"—*katapiee*, 'swallow-down.' [See Note on 1 Pet. v. 8.]

Chapter IX. Verse 17.

Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Neither do men put] *Oude ballousin*, 'nor indeed do they [*anthropoi*, 'men,' understood] place.'

New wine] *Oinon neon*, 'new wine,' wine fresh from the press.

Into old bottles] *Eis askous palaious*, 'into old bags,'—bags or vessels, *askous*, generally made out of skins of goats.

Else] *Ei de meege*, 'but if not indeed.' So Codices Aleph, C, and D. Codex B has *ei de mee*, 'but if not.'

The bottles break] *Rheegnuntai oi askoi*, 'the bags burst,' = are rent. So Codices Aleph, B, and C. But Codex D reads, *rheessei ho oinos ho neos tous askous*, 'the new wine rends the bags.'

And the wine runneth out] *Kai ho oinos ekcheitai*, 'and the wine is poured out.' Codex D has *kai ho oinos apollutai*, 'and the wine is destroyed' (or perishes).

And the bottles perish] *Kai oi askoi apolountai*, 'and the bottles are destroyed' (or perish). So Codex C. Codices Aleph, A, and B have *apolluntai*.

But they put new wine into new bottles] *Alla ballousin oinon neon eis askous kainous*, 'but they place new wine into new bags.' Codex D reads, *ballousin de*. Codex Aleph has *all' oinon neon eis askous kainous bleetion*, 'but new wine into new bags is-to-be-put.'

And both are preserved] *Kai amphotera sunteerountai*, 'and both are kept together' = preserved. Codices Aleph, B, C, and D have *amphoteroi*, 'both' (masculine plural), instead of *amphotera* (neuter plural); and Codex D has *teerountai*, 'are kept,' instead of *sunteerountai*, 'are kept together.'

The Vulgate reads, *Neque mittunt vinum novum in utres veteres; alioquin rumpuntur utres, et vinum effunditur, et utres pereunt. Sed vinum novum in utres novos mittunt, et ambo conservantur:* "Nor do they place new wine in old leather-bottles; otherwise the bottles are burst, and the wine is spilled, and the bottles perish. But they place new wine in new bottles, and both are preserved." [See Notes on parallel passages, Mark ii. 22; Luke v. 37, 38.]

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1. From this verse (and the parallel passages) we learn (1) that it was not customary in our Lord's day to put new wine into old wine-bags, lest the bags should burst and the wine be lost; and (2) that the opposite practice—that of putting new wine into new wine-bags—was attended with the preservation of both.

2. The usual explanation of this custom—viz., that new skin-bags were used in

order to resist the expansive force of the carbonic acid gas generated by fermentation—is erroneous and insufficient; for it cannot have been customary to put wine during fermentation into any kind of bottles, either new or old, since fermentation, when permitted, was carried on in the wine-vat (Greek, *hupoleenion;* Latin, *lacus*); and when, from inadvertence, fermenting wine was poured into skin-bags drawn tight, the destruction of the bag, however new and strong, was the certain consequence. [See Note on Job xxxii. 19.]

3. The facts stated by the Saviour are only intelligible in the light of the efforts used by the ancients to prevent grape-juice from fermenting, by straining the juice so as to free it from much of its gluten, and then bottling it with sulphur fumigation; or by subjecting the juice to a boiling heat, which checks all incipient fermentation, and then enclosing it in bags or other vessels made air-tight. It is obvious that, to render these precautions effectual, *the wine-bags themselves* must have been free from ferment; and there was no other way of insuring the absence of ferment save by using perfectly *new* skin-bags. If old bags were used, some of the decayed albuminous matter adhering to their sides must, by the action of air, have become changed into a leaven or ferment (Hebrew, *seor*); or, by long wear and heat, cracks or apertures admitting the air might exist undetected; and the wine, thus set a-fermenting, would in due course burst the skin, and be spilled and 'lost': but if the wine was poured into bags made of skins never before used, no provocative to fermentation would be present, and both the wine and the bags would be preserved,—the wine from fermentation, and the bags from the rupture, otherwise sure to result from the elastic gas generated in fermentation making a violent effort to find a vent.

Chapter X. Verse 42.

And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

A CUP OF COLD WATER ONLY] *Poteerion psuchrou monon*, 'a cup only of cold'—'water' being understood. In the parallel place, Mark ix. 41, the phrase is *poteerion hudatos*, 'a cup of water.' Codex Z has *poteerion psuchroun*, 'a cold cup'; Codex D, *poteeriou hudatos psuchrou*, 'a cup of cold water.' The A. V., 'a cup of cold water only,' is calculated to mislead the reader, as if the thing given were of small value—'a cup of cold *water only*'; but by the proper collocation, '*a cup only* of cold water,' the true meaning is presented,—that even a small donation of water will not pass without the notice of Him who accepts a kindness done to the obscurest disciple as though done to Himself.

Chapter XI. Verses 18, 19.

18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

V. 18. NEITHER EATING NOR DRINKING] *Meete esthiōn meete pinōn*, 'neither

eating nor drinking'; that is, as the generality of men did, without any peculiarity. His meat was 'locusts and wild honey,' and his drink was restricted to the water of spring or stream.

A DEVIL] *Daimonion*, 'a demon,'—always in New Testament used of an evil spirit or fallen angel. The demons were supposed to haunt solitary places; hence the taunt against John. The name *diabolos*, 'devil,' is never applied to any evil spirit except the chief of fallen angels = Satan = Beelzebub = Apollyon.

V. 19. A MAN GLUTTONOUS, AND A WINEBIBBER] *Anthrōpos phagos kai oinopotees*, 'a man (who is) an eater and a wine-drinker.' Wicklif (1380) and Tyndale (1534) translate, 'drynker of wyne.' Beza gives *homo, edax, et vini potor*, 'a man, an eater, and a drinker of wine.' In Greek as in English, 'eater' and 'drinker' (*phagos* and *potees*) acquired an intensive force, and came to signify one addicted to a more than customary and respectable use of food and drink. The A. V. pretty accurately marks this sense by the renderings 'gluttonous' and 'winebibber'; but in regard to *oinopotees*, frequency and love of wine-drinking, not intoxication from wine, was the pith of the charge preferred.

OF HER CHILDREN] *Tōn teknōn autees*, 'of her children.' Instead of *teknōn*, Codices Aleph and B read, *tōn ergōn autees*, 'of her works.'

The reports of St Matthew and St Luke (in the translation of the A. V.) may be placed side by side.

Matt. xi. 18, 19.	Luke vii. 33—35.
For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.	For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

1. The diet of John was simple and uniform—such as the wilderness spontaneously provided; his dress was rough and hairy; his residence was away from the haunts of man; and his manner was austere. The multitude was awe-struck, but the profanely bold said, 'He has a demon,'—an evil spirit that enables him to bear the privations and fatigues of his arduous life. In truth, he was a Nazarite, and more than a Nazarite [see Note on Luke i. 15];—one who, in the performance of his peculiar mission as the Awakening Prophet and Forerunner of the Messiah, was divinely devoted to do and be that which was best adapted for the success of his great work.

2. Jesus, who would have done precisely as John did, had His office been the same, was anointed to another mission—that of preaching and presenting in His own person the gospel of the kingdom. He therefore did not hold Himself aloof from village, town, and city, nor adopt a singular attire, nor use the monotonous food of the wilderness. He came not so much to awe by His wonders as to woo by His gentleness. His life was eminently social; therefore, in common parlance, He came 'eating and drinking,' while for both food and drink He was dependent upon the grateful bounty of His friends. As the austerity of John's life led his slanderers to charge him with being possessed by a demon, so the suavity of Jesus led the same vituperators to charge Him with indulgence in sensuous delights, with

addiction to 'the pleasures of the table,' with pampering His appetite, and gratifying a taste for 'good living'—with being 'an eater and wine-drinker,' a LOVER of dainty food and drink! There was no ground for this charge; for self-indulgence, especially in meats and drinks, was opposed to the whole purpose of His advent and redeeming work. He was the grandest example of Self-Denial the world ever beheld; and whoever wishes for countenance in luxurious tastes and habits must go elsewhere than to Christ, 'the Man of sorrows.' The reasoning that "John drank no wine, while Christ did, *therefore* we may," overlooks or confounds the most important distinctions. (1) It ignores the fact that John, as a Nazarite, abstained from *all* solid produce of the vine, and from *all* juice of the grape, and that Jesus, not being a Nazarite, was not under the same obligation, and did not so abstain, as we know from the account of the Last Supper; but the inference that *therefore* Jesus partook of *intoxicating* liquor (such as Solomon and Habakkuk condemned) is wholly unsupported and unjustified. The contrast was neither universal nor special, but *general*, and hence the inference is illogical. It is not necessary to assume that Christ drank *all* kinds of wine—good, bad, or indifferent—*because* John abstained from all kinds, much less that He drank *only* intoxicating wine! No one ever thought of arguing in the same style in regard to the contrast concerning 'eating.' (2) The objection confounds the official life of John and Jesus with their personal character, and virtually assigns to John a superiority in self-denial to the Master. It supposes that Jesus indulged Himself in things which John refrained from under a more rigorous and refined *ideal* of temperance; whereas, as we have remarked, their difference of living was due to their difference of office; and there is not a particle of evidence for the theory that would assign to John a mortification of fleshly desire which the Saviour did not practise. Men who drink strong drink 'because they like it'—from the animal excitement or 'comfort' it occasions,—and who refuse to deny themselves its use, in spite of all the good they might thereby effect, cannot be permitted to shield themselves by their appeal to the spotless Saviour, 'who pleased not Himself,' and "whose meat and drink it was to do the will of His Father, and to finish His work." The real sacrilege of such an appeal is thinly disguised beneath the veil of affected reverence which it puts on. Whatever food or drink the Lord may have partaken of was not for the purpose of gratifying any mere fleshly desire, nor is any one warranted in affirming that the kind of food or drink He consumed was calculated, like the alcoholic liquors now in use, to engender an intemperate appetite, and rob man of his priceless dower of reason and spiritual affection. John the Baptist had not a demon, and Jesus was neither an effeminate nor voracious consumer of food and drink.

3. 'Wisdom is justified of her children.' She is vindicated by the works of goodness and utility to which she gives birth; and as John and his Lord have been so justified, despite the aspersions of their enemies, so every true reform, such as the Temperance movement, illustrates the wisdom out of which it has sprung by the excellence of its effects. 'By their fruits ye shall know them' is a criterion as applicable to institutions as to men.

CHAPTER XII. VERSE 26.

And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

When accused of exerting Satanic power for the expulsion of evil spirits, the

Redeemer exposes, by this question, the absurdity of the hypothesis. The principle is absolute in the world of morals,—as are effects, so are their causes, and *vice versa*. If we know the nature of a cause, we may predict the nature of the effect; and knowing the effect, we can pronounce as to the quality of the cause. Those who have slandered the Temperance reform as a work of the devil are confuted by every Temperance society and adherent. A common source of confusion and error lies in a want of discriminating between real and spurious effects. The faults of Temperance advocates and organizations (*i. e.* the faults of fallible men, taken as we find them) are charged upon the *principle* of abstinence, which is as unreasonable as it would be to charge *all* the sins of those who use intoxicating liquor upon the drink. What is plain to the candid observer is the production of woeful evils by the influence of alcoholic beverages, and the *cessation* of these evils (except where they have become morbidly chronic) whenever these beverages are renounced. 'To call evil good, and good evil,' does not alter the constitution of things, but it is a serious offence against the Divine law, and will be followed by a perversion of the moral sense in the offender himself.

Chapter XIII. Verse 33.

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

To leaven] *Zumee*, 'to ferment.' Yeast is albumen in a state of decay. The action of leaven in dough converts the saccharine particles into alcohol and carbonic acid gas, when the effort of the gas to escape (or rise by its levity), gives to the dough the porousness of light bread. But by pumping artificially made gas into the dough, as is now done under Dagleish's patent for aërated bread, the same effect is produced, and the waste of flour (about a twelfth part), always consequent upon the fermenting process, is avoided. This waste, taking into account the quantity of bread annually manufactured, is very great. The alcohol generated in common dough by fermentation is afterwards expelled by the heat of baking. An attempt once made to collect the spirit thus evolved, entirely failed as a speculation, owing to the smallness of the quantity, and the difficulty and expense of condensing the vapour; otherwise the alcohol might have been economized for scientific purposes.

In three measures of meal] *Eis aleurou sata tria*, 'in three *sata* of flour' (or meal). The word *saton* was the Greek form of the Hebrew *sĕah*, the third of an *ephah*, and was equal to 2½ English gallons. *Aleuron* (from *aleō*, to grind) denoted the meal of any sort of grain separated from the husks.

Till the whole was leavened] *Heōs ou ezumōthee holon*, 'until the whole (mass) was fermented.'

The Saviour here selects *one* characteristic of leaven to symbolize the penetrating and assimilating power of His heavenly influence. Such a simile does not modify the striking analogy between ferment and corruption in doctrine or life. When the Lord declared, 'I will come on thee as a thief,' the single point of comparison is never mistaken, as it often is in the text before us, where prejudice and appetite interpose their blinding influence.

CHAPTER XIV. VERSES 6, 7.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she would ask.

These texts, compared with Mark vi. 20—26, make it very evident that during the excitement of a birthday revel Herod had lost his habitual caution, and given a rash and wicked promise to a beautiful but profligate woman, in obedience to which he sacrificed the life of a great preacher of the Reformation, to whom, in his sober senses, he had respectfully and gladly listened. In our comments on various passages of the Old Testament we have already illustrated the relations between intemperance and the unwise and cruel acts of kings and rulers. From the time of Alexander to the present day history is full of terrible examples of the disastrous political influences of drinking, one of the latest of which has been seen in the British Abyssinian war (1867-8), King Theodore, from being a prudent and amiable ruler, having been gradually transformed, by his drinking habits, into a sanguinary and capricious tyrant, altogether unamenable to the power of reason.

CHAPTER XV. VERSES 11, 16—20.

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. . . . 16 And Jesus said, Are ye also yet without understanding? 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

This passage (with the corresponding one, Mark vii. 15, 18—23) has been strangely cited to prove that intoxicating liquors, as physical agents, cannot defile a man, seeing that all evil is from within, and not from without.

1. Those who reason after this fashion should, by virtue of the same premisses, deny that *any quantity* of intoxicating liquor can defile the user; and that since no moral or immoral effect is connected with it, whether the quantity consumed be a glass or a gallon, a beaker or a barrel, matters nothing.

2. Were it granted that intemperance is a sin of the heart, like pride, covetousness, etc., yet the occasion of the sin being intimately connected with the use of strong-drink, abstinence from the drink may be highly expedient as a means of avoiding the sin.

3. Could it even be proved (contrary to all evidence and experience) that, as a mental offence (the desire to get drunk), intemperance would be as frequent as it is now, were all intoxicating liquors banished,—the absence of the actual and overt offence would exempt the world from so much suffering, civil crime, and social calamity, that the exclusion of the drinks would be worthy of every effort to secure it.

4. The scope of the Saviour's teaching in this place is entirely distorted by the

attempt to deduce from it the conclusion, that the use of intoxicating liquors is a matter of moral indifference, and that intemperance originates in the heart. (1) The Lord is opposing that superstition of the Pharisees which attached a moral value to the *ceremonial* purifications, and distinctions of food as clean and unclean; and He asserts, in contradiction to them, that moral evil is *of the heart*, and cannot depend upon what is eaten, and how it is partaken of—though, of course, either might illustrate the state of the heart in relation to a Divine precept. But certainly, to ignore *natural* influences by the authority of a text which sets up *real* as above ceremonial distinctions, is a case of clear perversion. (2) The Lord's remarks had no respect to the special nature and effects of intoxicants, such as the articles alcohol and chloroform, or the natural narcotics, opium and bhang; and it is little short of impiety to adduce His words in contravention of the well-known and indisputable influence of such things to excite a diseased craving [see Note on chap. iv. 7], the indulgence of which is productive of the most criminal results, inflaming every evil predisposition, and giving rise to thoughts, passions, blasphemies, and vicious actions, which but for them would have had no existence. It is not true, as every one knows, that it makes no moral difference to the world whether intoxicating liquors are used or disused; and to represent the Saviour as asserting what is contrary to universal knowledge is a fearful example of wresting the words of holiness and truth.

5. The very opposite conclusion to the one above offered may lawfully be drawn from the Saviour's argument; for if there be no virtue in mere ceremonialism, nor vice in the absence of it—if the state of the heart is the one matter of paramount importance,—how carefully ought the Christian to guard himself, as well as others, from all indulgence in those seductive drinks, which 'cause the heart to utter perverse things,'—which, unlike ordinary articles of food, act specifically upon the nervous system, and through it upon the whole man as a moral and spiritual being! Even if drink did nothing more than to lay the heart open to Satanic influences, how sedulously ought it to be shunned! *

Chapter XVI. Verses 6, 11, 12.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. . . . 11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Beware of the leaven] *Prosechete apo tees zumees*, 'hold yourselves from the ferment.' *Prosechō*, 'to have (or hold) to,' is generally used in the sense of applying the mind to a thing; but when, as in this case, it is followed by *apo*, 'from,' the verb expresses the concentration of the mind with a view to avoiding the object, and is then practically synonymous with *apecho*, 'to hold off from,' 'to abstain.'

V. 12. But of the doctrine of the Pharisees and of the Sadducees]

* Contrast the hardness and tenacity of many professing Christians on this subject—their insensibility to the circumstances of the case, and consequent duty—with the conscientious declaration of a late distinguished physician, that the danger attendant upon the use of alcoholics had frequently prevented him from prescribing them, *even as medicines*.

All' apo tees didachees tōn Pharisaiōn kai Saddoukaiōn, 'but from the teaching of the Pharisees and Sadducees.' *Didachee* (from *didaskō*, to teach) frequently denotes, as here, the thing taught = the doctrine.

Evil doctrine is compared by the Lord to leaven, from its tendency to corrupt the mind, by the false principles injected and the irreligious conduct in which it issues. The Pharisees made rabbinical tradition paramount to the plainest precepts and spirit of the Mosaic law, 'judgment, justice, and mercy'; and the Sadducees, by their scepticism, struck at the root of all spiritual devotion. Such 'leaven' could not be too earnestly and completely excluded if faith and righteousness, acceptable to the holy God, were to flourish and abound.

Chapter XVI. Verse 24.

Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

[See also Mark viii. 34, and Luke ix. 23.]

Christian self-denial embraces—(1) The denial of all propensities entirely vicious. (2) The denial of all sensuous pleasures which needlessly expose to moral danger. (3) The denial of all gratifications which would disqualify for the adequate performance of all Christian duties. These acts are said to be the denial of a man's self, because they are the denial of those appetencies which are strongest in the unrenewed nature. Let it not be supposed, however, that Christian self-denial is self-mortification in the blind ascetic sense, or an effort at self-annihilation in the Buddhist sense. On the contrary, Christian self-denial tolerates an enjoyment of all innocent (and in the best sense natural) sources of pleasure, while it qualifies for a participation in the happiness of the spiritual life. It is, in short, the subjection of the inferior nature in order that the superior nature may be more fully developed; and any pain and constraint attendant at first on the practice of this self-denial will not only be recompensed by the joy it brings, but will in due time be greatly diminished by the force of habit, and by the spontaneous preference of things that are pure and good. The question whether self-denial should be practised in regard to intoxicating liquors is of vast importance. They are mostly used *on account* of the sensuous pleasure they impart—a pleasure inevitably associated with more or less of moral peril;—and their promiscuous use is constantly prolific in misery and sin of every description. 'Would the Church and the world be better without them? would my individual state and capacity for usefulness be improved by abstinence?' are inquiries which every professing follower of Christ is under obligation to put to himself; and if, having answered them in the affirmative, he refuses to follow up conscience by a corresponding conduct, he may be said, without a breach of Christian charity, to fall short so far of the standard presented in this passage. The Lord Jesus Christ is the perfect model of self-denial, for He never refused to sacrifice mere taste or liking for the sake of spiritual good, whether of Himself or others; and therein 'He has left us an example, that we should follow His steps.'

Chapter XVIII. Verses 7—9.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence

cometh! 8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

V. 7. OFFENCES] *Ta skandala*, 'stumblingblocks' = causes of moral offence or wrong-doing.

The two 'woes' of ver. 7 are to be distinguished. There is woe 'to the world,' from or by the causes of stumbling which are in it; and there is *pleen ouai*, 'woe besides' (= 'more woe,' or greater woe), to the man by whom stumbling comes. It is bad for men to stumble, it is worse for those who cause them to do so. The tempter is not exonerated because the victim was able to resist, nor will he be acquitted by urging (if truly) that he did not tempt for temptation's sake, or out of pure malignity. The application of this solemn passage to the whole system of making, providing, and vending intoxicating liquors must be apparent on reflection. Who is ignorant of the dangerous nature of those drinks? and who, if cognizant of their nature, cannot but know that by recommending and circulating them he may be at any moment setting a stumblingblock in the way of others? The traffic in intoxicating liquors is specially open to condemnation, since the direct object of the vender is pecuniary gain; and his observation must prove to him that their promiscuous sale is attended with woeful consequences to the physical, social, and moral welfare of society. That the State should license him to traffic in such liquors is itself a scandal, but the fact is not a plea which will avail him in the Supreme Court of Justice and Equity.

[Verses 8 and 9 are substantially similar to Matt. v. 29, 30, on which see Notes.]

CHAPTER XXI. VERSE 33.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.

HOUSEHOLDER] *Oikodespotees*, 'house-ruler.'

A VINEYARD] *Ampelōna*, the accusative of *ampelōn*, 'a vineyard,' from *ampelos*, 'a vine'; but the derivation of this last is obscure. Very doubtful is that which refers it to *em* = *am*, and *peelos*, 'clay,' also an Ionic equivalent for *oinos*, 'wine'; so that *ampelos* = 'that which contains wine.' Another conjecture points to *ampi* (Æolic for *amphi*), 'round,' and *helisso*, 'to twirl,' 'to bend'; whence *helix*, 'a tendril.' This etymology of *ampelos* would correspond to that of the Hebrew *gĕphĕn*, 'a twig,' applied to the vine as the principal flexile plant.

HEDGED IT ROUND ABOUT] *Phragmon autō perietheeke*, 'and placed round it an enclosure' (fence or hedge).

AND DIGGED A WINEPRESS IN IT] *Kai ōruxen en autō leenon*, 'and digged in it a press.' *Leenos* is supposed to have come from *loō*, 'to contain'; so that the *leenos* (Doric, *lanos*) was the place which contained the grapes preparatory to the treading. [Hence *ho Leenaios*, 'the Leenian,' was one of the names of Bacchus;

Leenai = Bacchantes, female votaries of Bacchus; the *Leenaia* were the feasts held in honour of Bacchus; *Leenaiōn* was the name of the month when this festival was celebrated; *ho epi Leenaiō agōn* was the contest at the Leenæan festival in dramatic poetry; *leenăika* were things prepared for this festival, such as odes, etc.]

AND BUILT A TOWER] *Kai ōkodomeese purgon*, 'and erected a tower.' *Purgos*, 'a place of defence,' is thought to be analogous to the Teutonic *burg*, whence our 'burgh' and 'borough.'

TO HUSBANDMEN] *Geōrgois*, 'to workers-of-the-earth' = agriculturists, farmers. *ōrgos*—from *gee*, 'earth,' and *ergō*, 'to work'—signifies one who tills the soil. Agriculture was held in high esteem by the ancients, and not without reason. Adam was charged to dress and keep the garden of Eden; and in all succeeding periods tillage has necessarily been the first and chief resource of mankind for sustenance.

It has been observed that the introduction to this parable more closely resembles a passage in the Old Testament than any other of the Saviour's addresses. [See Notes on Isa. v. 1, 2; and Mark xii. 1.]

CHAPTER XXIV. VERSE 38.

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark.

EATING AND DRINKING] *Trōgontes kai pinontes*, 'eating and drinking.' *Trōgō*, 'to grind with the teeth,' indicates primarily the act of eating food requiring to be ground or cracked; but in the New Testament usage it bears the general sense of *esthiō* = 'to eat.'

'Eating and drinking' is here used in the emphatic sense of eating and drinking profusely and luxuriously; but the terms are too indefinite to warrant the conclusion that the antediluvians hardened themselves in sin by the copious use of intoxicating liquors, though the probability, taking all things into account, inclines to that hypothesis. [See Notes on Gen. vi. 5; and Luke xvii. 26—28.]

CHAPTER XXIV. VERSES 48, 49.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken.

V. 49. AND TO EAT AND DRINK WITH THE DRUNKEN] *Esthiein de kai pinein meta tōn methuontōn*, 'also to eat and to drink with those-who-are-gorging.' The structure of this clause shows that the reference is not to intoxication, but to sensual indulgence,—the wicked servant being supposed to eat and to drink in the company of those who are filling themselves to satiety with both food and drink. Codices Aleph, B, C, and D read, *esthiee de kai pinee*, 'and should eat and drink'; the V., *manducet autem et bibat cum ebriosis*, 'but shall eat and drink with

drunkards.' Beza has *quinetiam edere et bibere cum ebriis*, 'even to eat and to drink with those who are drunk.' In Latin, the *ebrius*, 'man drunk,' differs from the *ebriosus*, 'drunkard' = 'man accustomed to get drunk.' Augustine applies this distinction in extenuation of Noah's single and undesigned act of inebriation. [See Note on Luke xii. 45.]

CHAPTER XXV. VERSE 35.

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in.

THIRSTY, AND YE GAVE ME DRINK] *Edipseesa, kai epotisate me*, 'I thirsted, and ye gave-drink-to me.'

The kindness shown to Christ's poor is kindness shown to Him, and the best kindness is to give in all cases that which is most suitable to relieve the real wants of the suffering. Benevolence, even Christian benevolence, often fails of its object—nay, sometimes defeats itself—by being divorced from sound judgment. In ordinary life how common it is to see intoxicating, thirst-creating drinks given for the removal of thirst! When alcoholic liquors assuage the sensation of thirst, they do so by narcoticizing the nerves of feeling, and only partially answer the end indicated by thirst, by virtue of the water they contain. They universally, by their action on the blood, increase thirst to the extent of their alcoholic potency, even where they do not occasion that diseased state of the nervous system known as *dipsomania*, or 'thirst-frenzy,' which is fed by every new supply of the fiery fuel.

CHAPTER XXVI. VERSE 17.

Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

NOW THE FIRST DAY OF THE FEAST OF UNLEAVENED BREAD] *Tee de prōtee tōn azumōn*, 'now on the first (day) of the unfermented things.' Tyndale's and Cranmer's versions read, 'swete breed.'

CHAPTER XXVI. VERSES 26—29.

26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

V. 27. THE CUP] *To poteerion*, 'the drinking-vessel,' 'the cup.' *Poteerion* (also *poteen*)—signifying a vessel, cup, or goblet to drink from—is related to *poton* and *potees*, 'drink'; *potos*, 'a draught'; *potizo*, 'to give to drink,'—all derived from

pino, 'to drink.' Codices Aleph, B, and Z have *poteerion*, 'a cup,' instead of *ho poteerion*, 'the cup.'

AND GAVE THANKS] *Kai eucharisteesas*, 'and giving thanks.' The name of 'eucharist' applied to the Lord's Supper as the ordinance of special thanksgiving, is of great antiquity. Justin Martyr, having said that thanks were given for the bread, and wine-and-water, adds, "And this very provision is called by us Thanksgiving (*kai hee trophee autee kaleitai par' heemōn Eucharistia*)."

DRINK YE ALL OF IT] *Piete ex autou pantes*, 'drink ye of it—all (ye).' Codex D is without *pantes*, 'all.'

V. 28. FOR THIS IS MY BLOOD OF THE NEW TESTAMENT] Codices Aleph and B omit *kainees*, 'new.'

V. 29. I WILL NOT DRINK HENCEFORTH OF THIS FRUIT OF THE VINE] *Ou mee piō ap' arti ek toutou tou genneematos tees ampelou*, 'I will not drink from hence out of this, the offspring of the vine.' *Genneema* is 'that which is born' or 'produced,' from *gennaō*, 'to beget.' Codices Aleph, A, B, C, and D all read *geneematos* (with one *n*).

UNTIL THAT DAY WHEN I DRINK IT NEW WITH YOU IN MY FATHER'S KINGDOM] *Heōs tees heemeras ekeinees, hotan auto pinō meth' humōn kainon en tee basileia tou patros mou*, 'until that day when I will drink it with you new in the kingdom of my Father.' Papias, who lived just at the close of the apostolic age, and wrote an 'Exposition of the Oracles of the Lord,' gives a legendary account of a prophecy ascribed to the Saviour, and contained in these words,—"The days shall come in which vines shall grow, each bearing ten thousand shoots, and on each shoot ten thousand branches, and on each branch ten thousand twigs, and on each twig ten thousand clusters, and on each cluster ten thousand grapes, *and each grape when pressed shall yield five-and-twenty measures of wine* (*oinos*). And when any of the saints shall have taken hold of one of these clusters, another shall cry, 'I am a better cluster, take me, bless the Lord through me.'" The passage is interesting in a critical sense, as showing that the juice as expressed from the grape was called 'wine'; otherwise the legend must be classed with similar hyperbolisms preserved in the Talmud and later Targums. It has been supposed, with some probability, that the legend got into circulation as a paraphrase of this 29th verse, and that Papias was induced to record and accept it because it harmonized with his view of a material and millennial reign of Christ upon the earth after the general resurrection.

'The cup' is used by figure or ellipsis for that which it contained; and if we inquire, What did the cup contain? the answer given must be that of the Lord himself,—'the fruit (or produce) of the vine' in a liquid state. The further question, Was this juice of the grape fermented? is one which has excited considerable discussion, and is of deep interest in connection with the Temperance reform. The earliest Temperance bonds of union consisted of pledges of abstinence from intoxicating liquors, 'except as a medicine or in a religious ordinance'; the object being to avoid the difficulty that might have arisen had absence from the Lord's Supper, or the rejection of the cup, been required as a condition of Temperance membership. As the Temperance movement also was a practical one, aiming to remove the evils consequent on the use of intoxicating liquors for diet or mere gratification, it was felt that, were they for a time confined strictly to medicinal or sacramental purposes, that practical purpose would not be seriously impaired. But its opponents would

not permit this neutrality to exist; they taunted its friends with inconsistency in using, as the symbol of redemption, that liquor which they condemned unsparingly elsewhere; and such taunts, combined with the scruples of abstainers and the attraction of the subject itself, led to a more careful and exact inquiry into the nature of this Eucharistal emblem.

1. Those who hold that the 'cup' contained fermented grape-juice allege—1. That the phrase 'fruit of the vine' was a periphrastic expression for *oinos* (wine), and that *oinos* always designated the fermented juice of the grape. 2. That at the time of the passover, grapes out of which the juice could have been expressed for drinking were not to be procured. 3. That the prediction of the Saviour that He would no more drink of the fruit of the vine till He drank of it *new* in the heavenly kingdom, implies that He had then partaken of the old wine, commonly used and preferred (Luke v. 39). 4. That it is evident, from the Mishna and the writings of the rabbins, that grape-juice which could intoxicate was used at the passover. 5. That the practice of the modern Jews supports the inference that the wine was intoxicating. 6. That the ancient custom of mingling water with the sacramental wine favours the same conclusion. 7. That the practice of using unfermented grape-juice at the Lord's Supper has been treated as an innovation, and has received ecclesiastical condemnation; as, for example, by the Third Council of Braga, which condemned as heretics "those who used no other wine but what they pressed out of the clusters of the grapes, which were then presented at the Lord's table."—(Bingham's 'Church Antiquities.') 8. That the practice of all the Christian churches of the East and West, *save that of the Abyssinian branch*, is opposed to the use of *unfermented* wine. This is specially urged by Dr Tattam, late Archdeacon of Bedford, and is repeated in two or three Biblical Cyclopædias of recent date.

To these arguments it may be answered, each in order:—1. That the avoidance of the term 'wine' by the Saviour, and by the apostle Paul in his extended reference to the Lord's Supper (1 Cor. xi.), is, at least, remarkable, and cannot fail to suggest to the devout reader the wish of Jesus that the analogy between Himself and the vine, on which He discoursed at this solemn period (John xv.), should be impressed upon His followers. It is the true 'living vine,' and the fresh undecomposed fruit of it, that are naturally prominent. It rather follows (1) that Jesus did not choose a periphrastic and figurative expression to convey the idea of wine, which the word *oinos* would have conveyed directly and without circumlocution. But (2) it does not follow, even if 'fruit of the vine' was used as equivalent to *oinos* (wine), that the wine must have been fermented. *Oinos*, like the Hebrew *yayin*, was a generic name for the expressed juice of the grape in every state, and was certainly applied to the juice *within* the grape, if not to the grape itself. The Lxx., whose translation of the Old Testament was used by the Saviour, gives it as the equivalent of *yayin* and *tirosh* in passages where the idea of fermentation is necessarily excluded. (See Notes on Judg. ix. 13; Jer. xl. 10, 11; and Appendix A.) Recipes for preparing various kinds of wines without fermentation have been preserved by writers of antiquity; and the common practice of boiling their wines, and also of largely diluting them, showed that the action of fermentation (in producing an *intoxicating* liquor) was not regarded by the ancients as essential to the existence of *oinos*. It is, therefore, a false assumption that *oinos* always denoted fermented grape-juice, or that fermented *oinos* always continued inebriating; and in no case could the inference be sustained, that by 'offspring of the vine' the Lord intended to use an expression synonymous with *oinos* as a fermented and intoxicating drink.

2. The Jewish passover, it is true, was six months after the vintage; but in

grape-growing countries nothing is easier than to preserve an abundant supply of grapes from one vintage to another. Mr E. C. Delavan, of America, was introduced, when in Italy, to one of the largest wine manufacturers, who, he says, "informed me that he had then in his lofts, for the use of his table until the next vintage, a quantity of grapes sufficient to make one hundred gallons of wine; that grapes could always be had, at any time of the year, to make any desirable quantity; and that there was nothing in the way of obtaining the fruit of the vine free from fermentation, in wine countries, at any period. A large basket of grapes was sent to my lodgings, which were as delicious, and looked as fresh, as if recently taken from the vines, though they had been picked for months." The merchant was Signor Peppini, of Florence. Niebuhr, in his 'Travels through Arabia,' mentions (Heron's translation, vol. i. p. 406) that 'the Arabs preserve grapes by hanging them up in their cellars and eating them almost through the whole year.' Swinburne, in his 'Travels,' p. 167, says of the Spaniards, 'They have the secret of preserving grapes, sound and juicy, from one season to another.' Josephus, in his 'Wars of the Jews' (b. vii. c. 8, s. 4), states, in reference to the fortress of Massada, "There was also wine and oil in abundance, with all kinds of pulse and dates, heaped up together. These fruits, all fresh and full ripe, were in no way inferior to such fruits newly laid in, though they had been there little short of 100 years when the place was taken by the Romans." The objection is, therefore, nugatory, because an abundance of freshly kept grapes *could* have been procured, and their juice expressed, at this last supper of the Lord. But even had this been impossible, raisin wine, prepared as hereafter described, might at any time have been obtained, such as is now frequently used by Jewish families in the celebration of the passover.

3. It is not probable that the Saviour would associate the words, 'This is the testament in My blood,' with the use of *old* wine as the representative of His blood about to be shed. The inference that new wine was not used because of His declaration that He would no more drink of the fruit of the vine *until* He drank it new with His disciples in the heavenly kingdom, is only valid on the supposition that He was alluding to different kinds of material wine; but no such supposition can be entertained for a moment. The Redeemer did not imply, 'This is *old* vine-fruit, and I will take no more vine-fruit till I take it *new* in My Father's kingdom'; but having reference to the symbolic nature of the feast, He is to be understood as affirming, that though He was then instituting a new dispensation, and probably with new wine, this economy would, in process of time, yield to another, which should be emphatically 'new,' when the fruit of the vine (that is to say, its spiritual joy) should, in its transcendent purity and sweetness, taste 'new' even to those who had partaken of the fruit of the New Testament dispensation. Bengel, and a train of expositors, take *kainon*, 'new,' in the sense of 'exceeding all previous experience.' And after all, were we to admit a contrast between a present and literal 'old wine,' and figurative and future 'new wine,' evidence would still be required that a fermented old wine was used on this occasion. Unfermented and inspissated wines were made and preserved for long periods, and some of the old wines were elaborately treated in order to free them from any intoxicating power.*

4. The 'Mishna,' or 'Misna,' is the *text* of the Talmud. It signifies 'repetition,'

* "Wines are rendered old and deprived of all their force by filtering."—*Pliny.*
"Wine is rendered old, or feeble in strength, when it is frequently filtered. The strength being thus excluded, the wine neither inflames the brain nor infests the mind and passions, and is much more pleasant to drink."—*Plutarch.*

being a collection of traditional Jewish expositions and customs, reduced into order by Rabbi Yehuda (Judah), surnamed *Hakkadosh*, 'the holy,' towards the close of the second century of the Christian era. The 'Gemaras,' or commentaries on the Mishna, are two—that of Jerusalem, variously ascribed to the third and fifth centuries, and that of Babylon, compiled in the sixth century. The Babylon Talmud is in most esteem. The Talmud was copiously annotated by Maimonides and Bartenora, celebrated rabbins of the Middle Ages; and it is from their notes, and not from the text of the Mishna, that references to the intoxicating nature of the passover wine have been extracted. These references will be afterwards examined. According to the Mishna, search for ferment was made by lamplight on the night of the fourteenth day of the month Nisan, this search extending to the cellars; and among the prohibited drinks are named the *cutakh* of Babylon, the *sheker* of the Medes, and the *khamets* of Idumea—all of them either fermented liquors made from grain or fruit, or liquors so liable to ferment that they were prudentially excluded. The poorest Jew is said to be careful to drink four cups of wine during the feast, and permission is given to drink more wine between the first and third cups, but not between the third and fourth cups. A warming-pot, or kettle, is mentioned as being present on the passover board, probably to dilute the wine when too thick or sweet for use as prepared.

5. The practice of the modern Jews is far from being consentaneous in favour of fermented wine; and those who use it are careful to put away the brandied wines of commerce, which are the kind most commonly used in the Christian celebration of the Eucharist. See page 282.

6. The practice of mingling wine with water, both at the passover and Lord's Supper, is undoubtedly very ancient. But the wide-spread custom of boiling wines till the juice was reduced to a syrup or jelly, made the addition of water in large quantities necessary, not to weaken the alcoholic strength, but to render them fit for drinking at all.* In regard to those which were fermented, and retained the alcohol, the per-centage of spirit was not greater than from 6 to 15; and when this liquor was diluted with water in the proportion of three to one of bulk, the beverage could not be compared with the 'fortified' wines now in use. Rabbi Yehuda is expressly said, in the Mishna, to have approved of boiled wine, the use of which at the passover would necessitate the liberal application of water.† The antiquity of wine-and-water in the Christian eucharist is high. Cyprian pleads for it as an apostolic tradition, and mystical reasons very attractive to the Fathers were alleged in its behalf. As the evangelists, however, say nothing about water, all positive assertion on the point must be forborne. *If* the traditions of the Mishna reflected the general practice of the Jews at the passover, and *if* that practice was adopted by our Lord—then, for some reason unknown, water was mingled with the fruit of the vine at the last supper. What the fact really was must always remain doubtful to us; but whatever it might be, it would altogether fail to support the conjecture that the wine was *fermented* and intoxicating.

7. The extract from Bingham as to the decree of the local council of Braga

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* "Rndered thick by the continued action of heat and smoke from the *fumarium* or drying-kiln, ove which they were kept for years; sometimes even boiled down to a concrete mass; and often inoissated with foreign matter: they were, in many cases, reduced to a state of syrup or extract, nd so thoroughly seasoned with harsh aromatic bitterness, or even less estimable flavours, that it as perhaps scarcely possible to drink them without dilution."—*Quarterly Review*, vol. xxxi p. 232.

† *Vid.* the original, cited in 'Works of Dr Lees,' ii. p. 169, from the Mishna, Tr. Terumoth, xi. Bartenor adds, in a Latin note, 'Because people drink less of boiled wine,' which is certainly true, sine boiling grape-juice makes it more saccharine and satisfying.

proves the existence of a difference in the Western celebration of the sacrament; and no one acquainted with the ignorance of most of the Fathers of the Western church on many questions of Oriental philology and usage, would appeal to their opinions, or to the decisions of councils under their influence, for testimony as to Jewish manners and customs centuries before their time. But the objection may be more directly met. Bingham, in his 'Antiquities of the Christian Church' (book xv. chap. 2, sect. 7), discusses the practices of some ancient heretics who used only water in the Lord's Supper, and also the custom, widely adopted, of mixing the wine with water. He then continues, "And the third council of Braga [in Portugal] relates Cyprian's words, correcting several other abuses that were crept into the administration of the sacrament; as of some who offered milk instead of wine; and others who only dipped the bread into the wine, and so denied the people their complement of the sacrament; and *others who used no other wine but what they pressed out of the cluster of grapes that were then presented at the Lord's table.* All which they condemn, and order 'that nothing but bread, and wine mingled with water, should be offered, according to the determination of the ancient councils.'" The words printed above in italics are Bingham's translation of the words of the council—viz., *quosdam etiam expressum vinum in sacramento Dominici calicis offerre*, 'some even present wine expressed in the sacrament of the Lord's cup.' Passing by the curious fact that *non*, 'not,' before *expressum* is given by some MSS. as the reading of the passage, it is obvious that the objection of the council had not respect to the unfermented nature of the juice distinctly called *vinum*—'wine,'—but to the juice of the grape being expressed at the time of the sacrament, when no provision was made for the canonical admixture with water. But Pope Julius, or whoever wrote the Epistle to the Egyptians preserved by Gratian, had long before said, with an eye to this objection, *Sed si necesse sit botrus in calice comprimatur, et aqua miscetur*, 'but if needful let the bunch of grapes be pressed into the cup, and let water be mingled with it.' Thomas Aquinas alludes to this; see Note on p. 285

8. The objection of the late Archdeacon Tattam, that only the Abyssinian, amongst all the Eastern branches of the Church universal, supports the doctrine of the Abstainer, is the exact contrary of the fact. Hardly any church *but* the corrupted, intolerant, and persecuting churches of the West ever introduced any other practice than that of the Abstainer. [Consult Student's Edition of Dr Nott's 'Lectures on Bible Temperance,' p. 227, *Appendix* D, in reply to Dr Tattam; 'Works of Dr Lees,' vol. ii., pp. 131, 180; and see under II. division, No. 4, farther on.]

II. The arguments in favour of the position that the Saviour used the *un*fermented 'fruit of the vine' may be thus summarized:—

1. Obedience to the Mosaic law required the absence of all fermented articles from the passover feast. The law forbade *seor*—yeast, ferment, whatever could excite fermentation—and *khahmātz*, whatever had undergone fermentation or been subject to the action of a *seor*. [See Note on Exod. xii. 15, 19.] Fermented grape-juice must, therefore, by the necessity of the case, have been equally interdicted with fermented bread. Most noteworthy is it that Maimonides, Bartenora, and other mediæval rabbins, in allowing the use of intoxicating wine, defend their permission by *supposing* that it is *not* fermented. They say, "It is an *hypothesis* of the Jews that the water of fruits does not ferment; *hence* the prohibition does not apply to pure water and to wine." In other words, to excuse a violation of the letter of the Divine law, rabbinism sets up a proposition which is a plain contradiction of natural law! If grape-juice does not ferment, hence

did the rabbins suppose its intoxicating power was derived? It is hardly possible to stretch our charity so as to believe that the assertion was ever put forth in good faith. An attempted distinction between the ferment of grain and the ferment of grape-juice is not a whit more defensible; for (1) *all* ferment was forbidden, and (2) the ferment (yeast) of grain and of grape-juice is chemically identical, both being rotting albumen. Nor can it be pretended that ferment only, and not the spirituous *product* of ferment, was prohibited; for the Gemara and rabbins forbade all fermented liquor of grain, however well fined; and, moreover, rum and all distilled spirits which are quite free from *seor* have been always rigidly interdicted. Besides, it must have been practically impossible for the Jews to retain large quantities of fermented wine on their premises without a considerable portion of the ferment remaining attached to skins and casks. We here reach the last pinch of the argument. Did the Saviour *understand* the law, or did He not? Did He *observe* the law, or *break* it? If He used fermented liquor, He must, either ignorantly or intentionally, have broken it; and reverence for their Master ought surely to lead Christians to the conclusion that the cup He 'blessed' and gave to His disciples contained nothing which the law of Moses had interdicted.

2. The consistency and beauty of the sacramental symbol demanded the absence of all fermented drink. Leaven had been used by the Great Teacher as an emblem of the doctrine of the Pharisees; and both among Jews and heathens ferment was a common sign of corruption. The Lord of the dispensation of grace, who was now about to seal the new covenant by His blood, offers the cup as the type and token of that blood: could grape-juice which had been subject to a decaying and fermenting process be fitly and consistently used as its visible symbol? Could that blood, signifying the redemption of man and the cleansing of the conscience, be aptly represented by an intoxicating cup, which, in the Psalms and prophets, had been adopted, on the one hand, as the figure of human depravity, and, on the other, as the emblem of Divine indignation?

3. If the traditions of the Talmud correctly state that each person at the passover was supplied with four cups at least, and had permission to take an extra quantity between; and if the Saviour kept the passover, according to this custom, with His disciples,—unless we assume the absence of fermented liquors, the inference is inevitable, that both the Lord and His followers countenanced and illustrated alcoholic excess! Each cup, says Lightfoot (vol. ix. p. 151), was to contain "not less than the fourth part of a quarter of a hin, besides what water was mingled with it"; and as the *hin* contained twelve English pints, the quantity of wine which it was obligatory upon each person to drink would be three pints; but three pints of alcoholic wine would be sufficient to make any person, save a hardened toper, grossly intoxicated. Even if the Talmud be accused of extravagance, and the quantity is reduced one-half, nine out of ten persons who drank it, and *all* women and children, would be inebriated. Indeed, to suppose any sort of wine to be freely drunk, except an *un*fermented species, is to presuppose consequences from which the truly pious mind instinctively recoils.*

* Hence the confusion of thought evinced in the sentence preceding the quotation (given on p. 139) from the *Evangelical Magazine* (No. 103, New Series),—"All Protestants strongly resent the usage of the Church of Rome in denying the cup to the laity; but though we have received and restored to the people the visible symbol which for many centuries had been withheld from them, it is not quite certain that we have permitted ourselves to apprehend its meaning. We *still celebrate the Lord s Supper as if the wine were forbidden us.*" This implies that the quantity used is much too small, and that it should be supped, not sipped. But would the writer of this complaint recommend that each communicant should receive the Talmudic allowance of a bottle and a half of intoxicating wine? Is it not clear, that so long as alcoholic wine is used, the only condition of safety is limiting the amount to a mouthful? and that the wine of the Supper can never be taken *copiously* and *festally* till it ceases to be alcoholic and inebriating?

4. As subsidiary evidence, we may cite the long-established practice of nearly all the Christian communities of the East, though widely separated from each other. Baron Tavernier, in his 'Persian Travels' (1652), says of the Christians of St John, whom he found very numerous at 'Balsara' (Bassorah), "In the eucharist they make use of meal or flour, kneaded up with wine and oil; for, say they, the body of Christ being composed of two principal parts, flesh and blood, the flour and the wine do perfectly represent them. To make their wine they take grapes dried in the sun—which they call in their language *zebibes*,—and casting water upon them, let them steep for so long a time. *The same wine* they use in the consecration of the cup." The Christians of St Thomas, who were found on the coast of Malabar, and claimed to have derived the gospel from St Thomas the apostle, celebrated the Lord's Supper in the juice expressed from raisins 'softened one night in water,' says Odoard Barbosa. 'They use in their sacrifices *wine* prepared from dried grapes' (*vino et passis uvis confecto in sacrificiis utuntur*), states Osorius (De Rebus, 1586). Ainsworth, in his 'Travels in Asia Minor' (London, 1842), notes the administration of the sacrament among the Nestorians, and adds, 'Raisin water supplied the place of wine.' Tischendorf, in his narrative of visits to the Coptic monasteries of Egypt, remarks that at the eucharist the priest took the thick juice of the grape from a glass with a spoon; and Dr Gobat (the Protestant Bishop of Jerusalem), in his Abyssinian 'Journal,' records the reception of 'some bottles of *grape wine*. The wine is the juice of dried grapes with water.' It is morally certain that the eucharistical notices of some of the ancient Christian sects, who are represented as denouncing wine and rejecting it from the Lord's Supper, are coloured and perverted statements,—pointing simply to a refusal to use *fermented* wine in the sacrament. When so able and acute a theologian as St Augustine charges his old associates, the Manichæans, with *inconsistency* because they condemned intoxicating wine and yet allowed the use of grapes, it is difficult to estimate the capacity for blundering in lesser minds upon the kindred question of the wine used by the independent sects of antiquity; some of whom may have been very wrong in respect to articles of faith, and very right in points of discipline and practice.

5. In spite of the sophisms of many celebrated doctors, the Jews of the synagogue do conform very extensively to the Mosaic injunction to celebrate the passover without fermented drinks. Speaking no doubt from his own observation, the Rev. C. F. Frey, a converted Jew and author of several Hebrew works, has said, "Nor dare they (the Jews) drink any liquor made from grain, nor any that has passed through the process of fermentation." The *Arbah Turim*, a digest of Talmudic law, by Rabbi Jacob ben Asher, in the thirteenth century, says of the four cups, "If needful, he must sell what he has, in order to keep the injunction of the wise men. Let him sell what he has, until he procure *yayin ov zimmooqim* —wine or raisins." The learned Rabbi Manasseh ben Israel, in his *Vindicia Judæorum* (Amsterdam, 1656), says of the passover, "Here, at this feast, every *confection* [= matzoth] ought to be so pure as not to admit of any *ferment*, or of anything that will readily *fermentate*" (Sect. i., No. 4). Judge Noah, a leading Jew of New York, informed Mr Delavan that the use of wine prepared from steeped raisins was general among American Jews. Mr A. C. Isaacs, a teacher of the Jews, among whom he had lived twenty-six years before his conversion, stated in a letter (1844), "All the Jews with whom I have ever been acquainted use *un*intoxicating wine at the passover,—a wine made in this country expressly for the occasion, and generally by themselves. Some raisins (dried grapes) are steeped in water for a few days previous to the passover, the vessel being placed

near the fire. This liquor is bottled off, and used at the feast of unleavened bread as 'the fruit of the vine.' Sometimes, when time does not permit of steeping, the raisins are boiled on the same day on which the feast is to be celebrated at night; and when the whole of the saccharine matter is thought to be extracted, the decoction is bottled off and corked; and this is the passover wine." Dr Cunningham, the learned Hebraist, says, "What is now chiefly used by the Jews at the passover for wine is a drink made of an infusion of raisins in water, which is either boiled at once or simmered during several days. It is free from alcohol and acidity. It is quite sweet. I have tasted it at the paschal table. No Jew with whom I have conversed, of whatever class or nation, ever used any other kind. But a Mr Jonas informed me that he believed the proper kind of wine is that expressed from the red grape at the time." In Horne's 'Introduction to the Scriptures' it is said (vol. iii. p. 322, foot-note, Edit. 1846), "The modern Jews, being forbidden to drink any fermented liquor at the passover, drink either pure water, or a wine prepared by themselves from raisins (Allen's 'Modern Judaism,' p. 394; the *Truth-Seeker*, 1845, p. 78). It is not known when the Jewish custom began of excluding fermented wine from the passover feast. It is, however, very ancient, and is now almost universal among the modern Jews." The late Professor Moses Stuart, in the *Bibliotheca Sacra* (vol. i.), remarks, "I cannot doubt that *khamats*, in its widest sense, was excluded from the Jewish passover when the Lord's Supper was first instituted; for I am not able to find evidence to make me doubt that the custom among the Jews, of excluding fermented wine as well as (fermented) bread, is older than the Christian era. . . . That this custom is very ancient; that it is even now almost universal; and that it has been so for time whereof the memory of man runneth not to the contrary, I take to be facts that cannot be fairly controverted." The *Encyclopædia Britannica* observes, that "considerable dispute has been raised as to whether the wine used on the occasion was fermented or unfermented—was the ordinary wine, in short, or the pure juice of the grape. Those who hold that it was unfermented, appeal mainly to the expression 'unfermented-things,' which *is* the true rendering of the word translated 'unleavened bread.' The rabbins would seem to have interpreted the command respecting ferment as extending to the wine as well as to the bread of the passover. The modern Jews, accordingly, *generally use raisin wine*, after the injunction of the rabbins" (Art. 'Passover,' 8th Edit.). The Jews may, indeed, differ in their practice, as the rabbins have differed in their opinions; but, unquestionably, multitudes consider that a regard to the Mosaic prescription requires them to exclude fermented liquor of all kinds from their dwellings during the passover, and to celebrate that feast in wine of a perfectly unintoxicating character.

It may be inferred from the evangelical history, that, in the time of our Lord, the custom of using 'the fruit of the vine' at the passover had become general. As it is not named by Moses in his regulations for the observance of that feast, we may presume that it was introduced after his day, perhaps after the captivity. Whenever introduced, however, this 'fruit of the vine' would fall under the general principle prohibiting both the use and presence of ferment during the passover week, from the 14th to the 21st of the month Nisan. The wine thus employed would, therefore, be composed (1) of grape-juice squeezed at the passover feast—perhaps from the grape yielding a red, sweet juice,—and drunk immediately after straining; or (2) of grape-juice previously boiled down, and

reconverted into a potable liquid at the table by water, hot or cold (hot is mentioned in the Mishna); or (3) of the juice of raisins which had been kept steeped and simmering in readiness for the occasion.

If the order of proceeding described in the Mishna was followed by the Lord and His apostles, the following would be the course of events:—The company being seated, the Lord, acting as master of the feast, took the first cup of wine, and having pronounced a blessing, such as "We thank Thee, O Lord, our heavenly Father, who hast created the fruit of the vine," He drank of the cup, and gave it to the disciples that they might also partake. The hands of all were then washed, and the table was furnished with the paschal lamb roasted whole, with bitter herbs, two unleavened cakes, the remains of the peace offerings presented on the preceding day, and the *charoseth* or thick-sauce. A piece of salad was then taken and eaten, and a blessing pronounced on the herbs;* after which, the provisions having been temporarily removed or permitted to remain (as no children or strangers were present), conversation followed upon the origin of the feast; the supper (if removed) was then replaced, and water having been mingled with the second cup of wine, "He saith unto them, With desire have I desired to eat this pascha with you before I suffer; for I say unto you, I shall no more eat thereof until it be fulfilled in the kingdom of God. And He took the cup, and gave thanks, and said, Take this and divide among you; I will not henceforth drink of the fruit of the vine until the kingdom of God shall come." The 113th and 114th Psalms having been read, the second cup of wine, distributed to each, was drunk. Hands were again washed, an ejaculatory prayer uttered, and one of the unleavened cakes blessed and broken, and a piece offered to each disciple. This was eaten with the bitter herbs, the bread being dipped into the sauce. "And as they were eating, He said, Verily I say unto you, that one of you shall betray Me. And they were very sorry, and began each of them to say unto Him, Lord, is it I? And He answered and said, He who dippeth his hand with Me in this dish, he will betray Me." Dipping a sop into the dish, the Saviour gave it to Judas. The flesh of the peace-offerings was then eaten, a benediction pronounced, and the paschal lamb served. "And as they were eating, Jesus took the bread (the second unleavened cake), and blessed and brake it, and gave it to His disciples, and said, Take; this is My body, which is given for you: this do in remembrance of Me." Thanks were offered, hands were again washed, and 'the cup of blessing' prepared, which received a new and exalted significance, for "after the same manner also He took the cup after supper, and having given thanks, gave it to them, saying, Drink all of you out of it; for this is My blood of the covenant, which is shed for many for the forgiveness of sins. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day I drink it new with you in My Father's kingdom." The allusion to God's kingdom touched a chord of ambition in the disciples' breasts, and they discussed who should be the greatest in it. This self-exalting disposition was reproved, and Peter was warned. The wonderful and mysterious discourse recorded by John was then commenced, and carried on down to the words (chap. xiv. 31), 'Arise, let us go hence.' The fourth cup of wine was then filled, and the grand

* The language of the 'blessings' was very precise, nicely distinguishing between natural and manufactured things. For example:—"For *fruit* which *grows* upon a tree, say, 'Who *createst* the fruit of the tree'; save for wine, whereon the benediction is, 'Who *createst* the fruit of *the vine*.' For things which derive *not* their growth immediately from the ground (Psa. civ. 14, 15), say, 'Who gave *being* to all things.'"—(Mishna, Tr Berakoth, vi.) Let it be remembered, that though no one would think of calling *vinegar* the 'fruit of the vine,' it is really more deserving that appellation than any form of alcohol. The former *is* sometimes found in growing fruit, the latter *never*.

hallel or hymn of praise—comprehending Psalms cxvi. to cxviii.—having been sung, the disciples drank of 'the fruit of the vine'; and the company having passed into the open air and out of Jerusalem, the Saviour resumed His discourse, with an implied reference to what had been last done in the passover chamber; as if saying, "Ye have been drinking of the fruit of the vine, but *remember!* 'I am the true vine, and My Father is the husbandman.'"

The principal reasons for a use of unfermented wine in the present day, at the Sacramental communion, may be briefly enumerated:—

1. Unfermented wine, if the preceding arguments are valid, was used by the Lord when instituting the Supper, conformably to a law, the moral significance of which remains the same, and is even greatly enhanced; for if ferment, the symbol of corruption and insincerity, was out of place at the passover, how much more unsuitable is it at the board of Christian fellowship and joy! It may be answered that conformity to the old analogy requires the disuse of fermented bread; and why should the conformity not be complete? Yet partial conformity is better than total contrariety; and if the conformity must be partial, there are special reasons (afterwards assigned) why the cup should be selected,—not to insist on the fact that in fermented wine the effects of the ferment remain, while in bread they have been expelled by the heat of baking.

2. Unfermented wine is, in literal truth and beyond all question, the only '*fruit* of the vine.' That designation it may challenge without fear of contradiction. What the vine has made it by vital processes, and what the earth, the sun, and air have combined to make it by the genial chemistry of absorption, warmth, and nutrition, it has become.* Fermented wine, on the contrary, is, *just so far as its fermented and alcoholic character goes*, something quite *other* than the 'fruit' of the vine,—the result of disintegrating forces which do not operate upon the vine, or within the grape, as formed by the Creator.† One practice, therefore, *is* at least right, while the other *may* be wrong, since the juice of the grape *must* be the fruit of the vine, whereas the wine of commerce cannot be so entirely, and may not be so in any degree. Under such circumstances, who can decide in favour of the latter, and against the former, as the substance which Christians are commanded to use in remembrance of their Lord?

3. Unfermented wine, on account of its innocent and nutritious properties, is a proper symbol of the blood of the Redeemer shed for the remission of sins. But fermented wine is almost destitute of any nutritious property, and, as containing the invisible but potent spirit of mischief, is, in proportion to its alcoholic strength, more fitted to represent moral disease and guilt than pardon and purification. This inversion of all analogy becomes the more serious when almost all the wines sold are charged with brandy, and are otherwise adulterated, so as more to resemble

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* The schoolmen, with all their acumen, did not dream of denying so plain a fact. The works of Thomas Aquinas are contained entire in Migne's *Patrologiæ Cursus Completus;* and in the 4th book, 74th question. and 5th article, where it is asked, in reference to the Lord's Supper, *utrum vinum vitis sit propria materia hujus sacramenti*—'whether wine of the vine is a proper substance to be used in this sacrament,'—he answers, *Mustum autem jam habet speciem vini,* 'grape-juice has the specific nature of wine'; and decides, *Ideo de musto potest confici hoc sacramentum,* 'therefore this sacrament can be kept with grape-juice.' He cautions against the use of *must* just expressed, on account of its turbidness; but states that, by the decree of Pope Julius, *si necesse fuerit botrus in calice comprimatur,* 'the *cluster* may, if necessary, have its juice pressed into the cup.' [See page 280.]

† "It is curious," says Professor Brande, in his 'Manual of Chemistry,' "how perfectly the exclusion of air is provided for by the natural texture of the grape, which does not allow its ingress, although it admits of the transpiration of aqueous vapour, as is shown by the spontaneous desiccation of the berry."

the dreadful 'mixed wine' of Scripture than the sweet and sanctifying influences of Divine grace in Christ Jesus our Lord.

4. Unfermented wine can be used by *all* communicants, young or old, without any danger of creating or of reawakening the drunkard's appetite; while the use of fermented wine at the Lord's Supper has been known to rekindle the flame which abstinence had laid in many reformed inebriates. Surely the Lord's table ought not to be a place of fierce temptation to *any* Christian; or a place where, for the soul's sake, one-half of the emblems has to be rejected by any believer—a course that not a few reformed drunkards are compelled to follow whenever fermented wine is present at the eucharist.

5. Unfermented wine may be used by all without any scruples or qualms of conscience, but fermented wine cannot; and therefore, on the broad principle of 'not casting a stumblingblock in a brother's way,' Christians who might themselves (till otherwise convinced) use alcoholic wine conscientiously, should cheerfully, from a spirit of brotherly affection, commune in elements of which all can partake without danger or offence. The course taken by some Congregational officials, of excluding from membership those who have not been able to use alcoholic wine, is a violation of Christian equity and charity, an arbitrary and cruel act, which is self-condemned. A majority of those who have power to decide *not* to supply unfermented wine ought, at least, to allow those who desire it to have it provided for their *separate* use. A contrary course must inevitably produce division.

6. Unfermented wine is procurable without extending any sanction to the iniquitous traffic in alcoholic liquors. The fearfully injurious influence of that traffic upon national morals is such as to make it eminently desirable that all connection between it and true *Christian* communities should be avoided. This may be done with ease and satisfaction by exchanging the wine which mocks and deceives for the uncorrupted 'fruit of the vine,' on which a blessing may be freely invoked without any sense of incongruity, and without exciting aversion and disgust. At a moderate computation, the quantity of alcohol consumed any year in Great Britain *at the Sacramental table* cannot fall short of 25,000 gallons, representing five times as many gallons of wine purchased, at a minimum cost of £75,000. What God has not joined may be lawfully sundered whenever a laudable purpose is to be attained; and while no sacred principle binds the table of the Lord to the vender of intoxicating and mostly fictitious wines, a separation between them would withdraw from that 'mystery of iniquity,' *the Wine Trade*, a patronage and implied approval which is simply shocking. Surely it is 'a consummation devoutly to be wished,' that the Church of God, and the sanctuary of a pure and spiritual worship, should be kept as free as possible from every taint of intoxication, and from everything that feeds and fosters the wide-spread intemperance of the nation.*

* Whether a Christian abstainer should take the Lord's Supper in fermented wine, when he must do so or not commune at all, is a question of conscience which each person must determine for himself. Consistency certainly requires that he should use his legitimate influence to obtain a substitution of pure for alcoholic wine in the communion service of his own church. Failing this, he may claim to be supplied with the only wine of which he can safely or conscientiously partake; or not to have the intoxicating cup *forced* upon him by the penalty of excision. The recipe for making passover wine is as follows:—"Take a quantity of the best bloom or Muscatel raisins; cut them into small pieces; pour on them boiling water in the proportion of a pint to every pound; let the infusion stand overnight; then press out the liquor from the fruit, adding two tea-spoonfuls of burnt sugar for colouring. After the whole has settled for a few hours, decant the clear wine by pouring slowly into the vessel to be used, leaving any sediment behind." A sufficient quantity of unfermented grape-juice can thus be produced at a very economical rate. Where a wine more scientifically prepared, and of clear and beautiful appearance, is preferred, the 'passover wine' of Mr Frank Wright, of Kensington, can be recommended. It is, undoubtedly, grape-juice pure and wholesome.

CHAPTER XXVII. VERSE 34.

They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

VINEGAR] *Oxos*, derived from *oxus*, 'sharp,' applied to the edge of tools, and then to the sense of taste; hence *oxos*, that which tastes sharply = vinegar, sour wine. In Codices C and Z the passage is lost; but Codices Aleph, B, and D have *oinon*, 'wine.' With this reading agrees the V., *vinum;* but Beza has *acetum*, 'vinegar.' Mark says 'wine.' The obvious conclusion is, that wine which had undergone both the alcoholic and acetous fermentations was used, agreeably to the prophecy, 'In My thirst they gave Me vinegar (*khometz*) to drink.' [See Note on Psa. lxix. 20.]

MINGLED WITH GALL] *Meta cholees memigmenon. Cholee* is the word by which the LXX. translates the Hebrew *rosh*, 'gall,' and *taanah*, 'wormwood.' The literal meaning is bile, gall (from *cheō*, 'to pour out' = that which is poured out of the gall-bladder). It is applicable to any bitter substance, such as the myrrh referred to by Mark, unless by *cholee* is to be understood some substance associated with the myrrh. [See Note on Mark xv. 23.] The V. and Beza give *felle*, 'with gall' (*fel*), the Latin equivalent for *cholee*.

This event is described by Matthew and Mark only. Bleeding and fainting, the Saviour had followed the cross, which He was unable to carry, until Golgotha or Calvary was reached; and then He probably exhibited so much exhaustion, and appeared so likely to die before crucifixion, that some pungent draught, composed of sour wine and bitter drugs, was presented to Him. The notion that this mixture was intended to deaden the pain of crucifixion is derived from a foregone conclusion concerning the death-cup given to criminals, but is not warranted by the other circumstances of the transaction,—all testifying to the harshness and brutality of the persons officially acting in it. The prophetic language of the Psalmist also excludes the thought of purposed kindness by the soldiery.* Perhaps, however, a drugged potion, such as was offered, would have somewhat deadened the nervous sensibilities, while it excited muscular action; but no such anodyne or 'support' was desired by the Redeemer. 'When He had *tasted*, He would not drink,' says Matthew; while Mark more sententiously records, 'He received it not.' He was to drain the cup of suffering, and He would do it in the possession of all his mental powers. What is fit to be done and endured, ought to be so, and may be, without recourse to liquors that stupefy or inflame

CHAPTER XXVII. VERSE 48.

And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

ONE OF THEM] *Eis ex autōn*, 'one from among them.' The words *ex autōn* are absent from Codex Aleph.

* It is a tradition of the Talmud that a society of ladies existed in Jerusalem who supplied criminals with drugged drink, to allay the fears and pains of execution; and one scholar has connected with this tradition the account of Luke, that 'a great company of people and of women' followed Jesus to Calvary, bewailing and lamenting Him. But there is no reason to ascribe to female sympathy the intoxicating draught offered to the Saviour.

A SPUNGE] *Spongon.* Latin, *spongiam.*

WITH VINEGAR] *Oxous.* Codex D has *oxou.* Latin, *aceto.*

PUT IT ON A REED] *Peritheis kalamō*, 'having placed it round a cane,—*i. e.* round the top of the cane. The *calamus* was 'a plant with a jointed hollow stalk, growing in wet ground.' John says the sponge was put upon hyssop; so that *kalamos* is here used for the stalk of the hyssop, which sometimes grows to the height of two feet. Some portion of the hyssop may have remained attached to the reed, so that it is spoken of as 'hyssop.' The sponge, after being soaked in vinegar, was raised on the point of the reed to the lips of the crucified One. The accounts of all the evangelists may be here compared with advantage :—

MATT. XXVII. 48.	MARK XV. 36.	LUKE XXIII. 36.	JOHN XIX. 28-30.
And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink.	And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink.	And the soldiers also mocked him, coming to him, and offering him vinegar.	After this, Jesus . . . saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

The particulars, as variously presented above, may be thus collectively reproduced :—At or about the ninth hour, three in the afternoon, the Saviour, in His agony, uttered the awful cry, '*Eli, Eli, lama sabachthani*,' which those who stood by mistook for an appeal to Elias. He then added, 'I thirst.' Some one who heard this ran to 'a vessel,' near at hand, 'full of vinegar'—*posca*, the usual drink of the Roman legionaries,—'and took a spunge, and filled it with vinegar'; and then 'the soldiers,' fixing it on a 'reed' of hyssop, held it up to Him with 'mocking' words, putting it 'to His mouth to drink'; while others, less profane and more curious, cried, 'Let be'—be still,—'let us see if Elias will come to save Him.' Jesus 'received the vinegar,' for the saturated sponge cooled His lips and relieved His burning thirst without beclouding His mind; and having cried with a 'loud voice,' saying, 'It is finished,' He added, 'Father, into Thy hands I commend My spirit;' then 'He bowed His head,' resigning His life, and His spirit passed from earth into paradise.

THE

GOSPEL ACCORDING TO MARK.

Chapter II. Verse 22.

And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

And no man putteth new wine into old bottles] *Kai oudeis ballei oinon neon eis askous palaious*, 'and no one places new wine into old leathern-bags.'

Else the new wine doth burst the bottles] *Ei de mee, rheessei ho oinos ho neos tous askous*, 'but if not (= otherwise), the new wine rends (= bursts) the bags.' All the chief Codices except Codex A read *rheexei*, 'will burst,' and omit *ho neos*, 'the new,' having simply *ho oinos*, 'the wine.'

And the wine is spilled] *Kai ho oinos ekcheitai*, 'and the wine is poured out.' Codex B has *kai ho oinos apollutai*, 'and the wine is lost' (destroyed); Codex D has only *kai ho oinos*, 'and the wine.'

And the bottles will be marred] *Kai oi askoi apolountai*, 'and the bags will be lost' (destroyed). Codex B has only *kai oi askoi*, 'and the bags.'

But new wine must be put into new bottles] *Alla oinon neon eis askous kainous bleeteon*, 'but new wine should be placed into new bags.' Codex D omits the whole clause. Codices Aleph and B omit *bleeteon*, 'must be placed'; but in Aleph it is supplied by a second hand. The reading of Codex A agrees throughout with the received Greek text; and Codex C does the same, with the exception named above of *rheexei*, 'will burst,' for *rheessei*, 'bursts.'

[For Exposition, see Note on Matt. ix. 17.]

Chapter IX. Verse 41.

For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

A cup of water] *Poteerion hudatos*, 'a cup of water.' [See Note on Matt. x. 42.]

CHAPTER XII. VERSE 1.

And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

A VINEYARD] *Ampelōna.*

AND SET AN HEDGE ABOUT IT] *Kai perietheeke phragmon.*

AND DIGGED A PLACE FOR THE WINEFAT] *Kai ōruxen hupoleenion*, 'and digged an under-press.' When used in distinction from *leenos*, 'press,' the *hupoleenion* denoted that part of the structure into which the juice flowed after pressure of the grapes. Here it would seem to designate the entire receptacle for treading the clusters and collecting the 'new wine.' The wine-press was frequently dug out of the rock or soil,—precautions being taken that the liquid should not ooze away.

AND LET IT OUT TO HUSBANDMEN] *Kai exedoto auton geōrgois*, 'and gave it out (*i. e.* on hire) to cultivators-of-the-earth.' [See Note on Matt. xxi. 33.]

CHAPTER XIV. VERSES 23—25.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This *is* my blood of the new testament, which is shed for many. 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

V. 23. THE CUP] *To poteerion.* All the chief MSS., except A, omit the *ho*, 'the.'

AND THEY ALL DRANK OF IT] *Kai epion ex autou pantes*, 'and all drank of it'—*i. e.* of its contents,—in response to the invitation, as recorded by St Matthew, *piete ex autou pantes*, 'drink ye all of it,'—phraseology which conveys the impression that but one cup was used at this time, of which all the apostles (except, perhaps, Judas) drank in common.

V. 24. THIS IS MY BLOOD OF THE NEW TESTAMENT] Codices Aleph, B, C, and D omit the word *kainees*, '(of the) new.'

V. 25. I WILL DRINK NO MORE OF THE FRUIT OF THE VINE] *Ouketi ou mee piō ek tou genneematos tees ampelou*, 'no more, not at all, will I drink of the fruit of the vine.' All the chief MSS. read *geneematos* (with one *n*). Codex Aleph omits *ouketi*, and Codex D has *ou mee prosthō pein*, 'I will not add to drink.'

UNTIL THAT DAY THAT I DRINK IT NEW IN THE KINGDOM OF GOD] *Heōs tees heemeras ekeinees, hotan auto pinō kainon en tee basileia tou Theou*, 'until that day when I drink it new in the kingdom of God.'

[For Exposition, see Note on Matt. xxvi. 26—29.]

CHAPTER XV. VERSE 23.

And they gave him to drink wine mingled with myrrh: but he received *it* not.

TO DRINK] *Piein*, 'to drink.' This word is absent from Codices Aleph, B, and C.

WINE MINGLED WITH MYRRH] *Esmurnismenon oinon*, 'smyrnized wine' = wine prepared or flavoured with myrrh. *Smurna* or *myrrha* (from the Hebrew *mor*) is said, in Robinson's N. Test. Lexicon, to be "a substance distilling in tears (drops), spontaneously or by incisions, from a small thorny tree growing in Arabia, and especially in Abyssinia: these tears soon harden into a bitter aromatic gum, which was highly prized by the ancients, and used as incense and perfume." Very little is known of the myrrh-plant, even at the present day. In the Babylonian Talmud, Rabbi Chusda is quoted as saying, "He who is led to death has given to him to drink a grain of myrrh (or frankincense) in a cup of wine, that his mind may be withdrawn from the sense of his situation." But the historical evidence in support of this statement is exceedingly slender and obscure. [See Note on Matt. xxvii. 34.]

CHAPTER XV. VERSE 36.

And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

ONE] *Eis*, 'one (man).' Codices Aleph and B read *tis*, 'a certain (man).'

FILLED A SPUNGE] *Gemisas spongon*, 'making a sponge full.' Codex D has *pleesas spongon*, 'filling a sponge.'

PUT IT ON A REED] *Peritheis te kalamō*, 'and having placed it round a reed.' Codex D has *epitheis*, 'having placed it upon.' [See Note on Matt. xxvii. 48.]

THE

GOSPEL ACCORDING TO LUKE.

Chapter I. Verse 15.

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

And shall drink neither wine nor strong drink] *Kai oinon kai sikera ou mee piee*, 'and wine and strong drink he may not surely drink.' Wiclif (1380) translates, 'and he schal not drynke wyn ne sider' (cider). The Rheims version (1582) has 'and wine and sicer he shal not drinke.'

John the Baptist was to be 'great in the sight of the Lord,' and to be 'filled with the Holy Ghost' from his birth. Called to a work of extraordinary solemnity, he was through life to be a Nazarite,—the principal feature of whose vow and regimen is quoted by the angel. If, as a matter of physical support, alcohol would have conduced (as nothing else could) to the performance of his onerous labours, it is inconceivable that he should have been deprived of it. [As to the contrast between the Baptist and the Saviour, see Note on Matt. xi. 18, 19; and on the relation of abstinence to spiritual influence, see Note on Ephes. v. 18.]

The comparison between John the Baptist, as the harbinger of Christ, and Temperance societies, as pioneers of Christian civilization, has often been drawn, and involves both a significant truth and impressive argument, if properly defined. No preparatory work can equal in importance that of making those sober to whom the Gospel is preached, in order that it may be heard by them to purpose. And if this preparatory work does not belong to Christians, upon whom does it devolve? At the same time it ought to be borne in mind, and always urged, that John's example does not furnish so strong a reason for abstinence as do the benevolent and self-denying *principles* of Christianity, illustrated by the transcendent pattern of His *self-sacrifice* whose shoes' latchet John confessed he was not worthy to unloose. [See Note on chap. ix. 23.]

Chapter III. Verse 1.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee,

and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene.

TIBERIUS CÆSAR] This was the Emperor Tiberius Claudius Drusus Nero, the step-son and successor of Augustus, who ruled the Roman empire from A.D. 14—37. Seneca says of him, that he was never drunk but once in his life; for having once begun to drink, he never ceased drinking till his death. This description is scarcely chargeable with extravagance when compared with the more exact account given of him by Suetonius:—"When a young soldier in the camp, he was remarkable for his excessive inclination to wine. For Tiberius they called him Biberius [bibber], for Claudius, Caldius [hot], and for Nero, Mero [neat (wine)]. And after he succeeded to the empire, and was invested with the office of reforming the morality of the people, he spent the whole night and two days together in feasting and drinking with Pomponius Flaccus and Lucius Piso, to one of whom he immediately gave the province of Syria, and to the other the prefecture of the city, pronouncing them in his letters patent to be 'very pleasant companions and friends, fit for all occasions.' He preferred a very ignoble candidate for the quæstorship before the most noble competitors, simply because he had swallowed an amphora of wine at a draught." This 'amphora' must have been of lesser size than the common sort, which held about eight English gallons. The other vices of Tiberius were in keeping with his chronic inebriation.

CHAPTER V. VERSES 37—39.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.
38 But new wine must be put into new bottles; and both are preserved.
39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

V. 37. AND NO MAN PUTTETH NEW WINE INTO OLD BOTTLES] *Kai oudeis ballei oinon neon eis askous palaious*, 'and no one places new wine into old bags.' Codex C has *epiballei*, 'places upon,' an obvious reiteration, by mistake, of *epiballei* in ver. 36, where it is appropriate.

ELSE THE NEW WINE WILL BURST THE BOTTLES] *Ei de meege, rheexei ho neos oinos tous askous*, 'otherwise, the new wine will rend the bag.' Codex C has *rheessei*, 'rends'; Codex Aleph omits *neos*, reading 'the wine will rend the bags'; Codex D repeats the word 'old'—'the old new-wine will rend the old bags.'

AND BE SPILLED, AND THE BOTTLES SHALL PERISH] *Kai autos ekchutheesetai, kai hoi askoi apolountai*, 'and it will be poured out (= spilled), and the bottles will perish.'

V. 38. BUT NEW WINE MUST BE PUT INTO NEW BOTTLES; AND BOTH ARE PRESERVED] *Alla oinon neon eis askous kainous bleeteon, kai amphoteroi sunteerountai*, 'but (it is fit for) new wine to be placed into new bags, and both are kept together (= preserved).' In Codex Aleph *bleeteon* is substituted by a second hand for *ballousin;* and Codex C, instead of *bleeteon*, reads *ballousin*, 'they place' new wine, etc., and substitutes *teerountai*, 'they are kept,' for *sunteerountai.* Codices Aleph and B omit altogether the words *kai amphoteroi sunteerountai.*

V. 39. NO MAN ALSO HAVING DRUNK OLD WINE STRAIGHTWAY DESIRETH NEW] *Kai oudeis piōn palaion, eutheōs thelei neon*, 'and no one drinking old immediately wishes new.' The word *oinon*, 'wine,' is to be understood after both *palaion* and *neon*. Codices Aleph and B omit *kai*, 'and,' and *eutheōs*, 'immediately.' Codex C omits *eutheōs*.

FOR HE SAITH, THE OLD IS BETTER] *Legei gar ho palaios chreestoteros estin*, 'for he affirms, The old is better.' Codices Aleph and B have, instead of *chreestoteros*, 'better,' *chreestos*, 'good'—suitable—'good enough' (Alford).

The received Greek text of these three verses agrees *verbatim* with the text of Codex A. The V. renders *chreestoteros* by *melius*, 'better'; Beza by *utilius*, 'more useful.' Verses 37 and 38 agree in the corresponding passages of the Gospels of Matthew and Mark; and for an explanation of them, see Note on Matt. ix. 17. Ver. 39 is peculiar to Luke's Gospel, and is even absent from the text of Luke as presented in Codex D; but the preponderance of evidence is in favour of its genuineness.

The whole passage is part of the Saviour's reply to the question why His disciples did not fast as did the disciples of John and the Pharisees; and is generally interpreted to signify that it was not judicious to impose trials too heavy upon young disciples, but that there must be an adaptation of discipline to experience; in other words, that the law of congruity must be regarded, as in the case of those who avoided putting new wine into old bottles. But the commentators are puzzled to trace any connection between this exposition and ver. 39, where the *drinker* of old wine affirms its superiority over new. We may, perhaps, find the link of connection in the idea that new wine, preserved by close confinement in new bottles till it is old, retains in perfection all its original properties, and acquires a lusciousness that enhances its value to the user.* The language may, therefore, be thus paraphrased:—"You ask why My disciples do not act as do the disciples of John and the Pharisees. You forget that the spirit of My dispensation—a spirit of sacred liberty—is essentially different from theirs, and, therefore, that the regulations affecting its subjects must also differ. If put into the bottles of traditional Judaism, it would acquire a fermentative violence that would burst the traditional bands, and endanger its own religious existence, by the change of liberty into licence. Such rules as are required for My dispensation must be adapted to its spirit—the bottles must correspond with the contents,—and so both will be preserved,—the spiritual liberty and the conditions under which it is held. Thus preserved from contamination and fermentation, the older it becomes, the sweeter and purer it will be; and as no one who drinks old wine that has been safely kept desires new wine, because he declares that the old is better, so, the longer the liberty I bring is possessed in conformity with the principles I inculcate, the more assuredly will its excellence be exhibited and approved." (If the old wine of ver. 39 is taken as symbolical of the old form of Judaism, the remark 'No one,' etc., as Alford suggests, is simply declaratory of the self-satisfaction of the rabbinical Jew with his doctrines and rites.) Hence,—

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* Mr Wright's passover wine is found to improve in flavour by keeping, though no chemical change, and certainly no fermentation, occurs. An explanation may be found in the fact that the original aromas of the grape, fine and subtle particles, being, by the act of crushing, mingled with the saccharine and albuminous matters, become *less perceptible to the palate;* but, by being kept, they mechanically separate again, and so impart a fuller and distincter flavour by first touching the nerves of taste.

1. The Lord does not introduce incongruous or contradictory metaphors.

2. Nor does He assign to old fermented wine a superiority over new and unfermented wine. But,—

3. A consistent sense is elicited by considering the 'new wine' of ver. 38 identical in nature, and representative of the same Christian blessings, with the 'old wine' of ver. 39—being the new *preserved* and *improved* by age. Historically, it is unquestionable that many of the oldest wines, and such as were most esteemed, acquired a honeyed thickness and sweetness that made their extreme dilution imperative, in order to their being drunk. Aristotle testifies that the wines of Arcadia were so thick that they dried up in the goat-skins, and that it was the practice to scrape them off and dissolve the scrapings in water.* Some of the celebrated Opimian wine mentioned by Pliny, had in his day, two centuries after its production, the consistence of honey.† Professor Donovan says, "In order to preserve their wines to these ages, the Romans concentrated the must or grape-juice, of which they were made, by evaporation, either spontaneous in the air or over a fire, and so much so as to render them thick and syrupy."‡

Chapter VII. Verses 33—35.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. 34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners! 35 But wisdom is justified of all her children.

V. 33. Neither eating bread nor drinking wine] *Meete arton esthiōn, meete oinon pinōn.*

V. 34. A winebibber] *Oinopotees*, 'wine-drinker'; the V. and Beza, *bibens vinum*, 'drinking wine.' Wiclif has 'drynkynge wiyn'; Tyndale, 'a drinker of wyne.'

V. 35. But wisdom is justified of all her children] *Kai edikaiōthee hee sophia apo tōn teknōn hautees pantōn*, 'and wisdom is vindicated (shown to be just) by all her offspring.' Codex Aleph, instead of *teknōn*, has *ergōn*, 'works.' In Codex D, *pantōn*, 'all,' is absent.

[For Exposition, see Note on the parallel text, Matt. xi. 18, 19.]

Chapter IX. Verse 23.

And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

This is one of many texts in which we find a wonderful condensation of the great tests and principles of the Christian life. Self-conquest and self-control are both involved,—the denial of all that is sensual and vicious, the doing of all that is virtuous. In the 'battle of life,' not only must we encounter and overthrow

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* Meteorolog. iv. 10. † Nat. Hist. xiv. 6.
‡ 'Domestic Economy,' in Lardner's Cabinet Cyclopædia.

every enemy, but we must prove our profession and possession of Christian grace by acts of beneficence and sympathy,—by *conduct* adapted to the circumstances in which we live, and the *necessities* of the people around us. How sad it is to see, on the contrary, general professions of Christian zeal and sacrifice, with no concrete illustrations of their reality! Whole congregations will sing, with apparent heartiness, but really without any thought at all of the *application* of these words,—

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gains I count but loss,
And pour contempt on all my pride.

. . . . . .

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, *my all!*"

But how many would give up their little glass of ale or wine to accomplish the reclamation of many drunkards, and secure the salvation of many souls?

"Some cursed thing unknown
Must surely lurk within;
Some idol which I will not own,
Some secret lust or sin."

The Christian hope, which looks forward to the possession of a glorious *spiritual* (or pneumatical) body, should induce us to adopt abstinence as the means of partially purifying the body we now have, that, as St. Augustine says of the resurrection-body, "with perfect and most wondrous facility of obedience it will be *subject to the Spirit*, so as completely to fulfil the serenely calm volitions of a never-ending life" ('City of God,' lib. xiii. cap. 23).

Chapter X. Verse 7.

And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

EATING AND DRINKING SUCH THINGS AS THEY GIVE] *Esthiontes kai pinontes ta par' autōn*, 'eating and drinking the (things) from them.'

To infer from this command that the Lord's first disciples were required, or that Christians now are bound or permitted, to consume whatever is presented to them, without regard to its fitness as food, is to sacrifice reason to a most absurd literal interpretation of Scripture; yet even this inference has been drawn, and constructed into an objection to the disuse of intoxicating liquors!

Chapter X. Verse 34.

And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

POURING IN OIL AND WINE] *Epicheōn elaion kai oinon*, 'pouring upon (them) oil and wine.' The oil would act as an emollient, the wine as an astringent. When fermented wine was used in such cases, the virtue of the application could not reside in the alcohol present, whose only effect would be to increase the inflammatory condition of the wounds. Hence, in modern battle-fields, nothing has been found superior to simple lint and cooling water for wounds = wet bandages. It has been conjectured that the reference is to a *compound* of oil and wine, called by Galen *oinelaion*, 'wine-oil'; and noticed by Africanus ('Geoponics,' Book x. chap. 49) as applied to branches of fig trees after pruning, probably to prevent the effusion of the sap. Pliny, in his 'Natural History' (book xv. chap. 7), in describing medicated oils and unguents, names the *oleum gleucinum*, compounded of sweet wine (*gleukos*) and oil. Columella's recipe for making this article is given in his 12th book, chap. 51. The passage is translated at length in *Tirosh lo Yayin*;* but the sum is,—"To about ninety pints of the best *must* in a barrel, eighty lbs. of oil are to be added, and a small bag of spices sunk to the place where the oil and wine meet; the oil to be poured off on the ninth day. The spices in the bag are then to be pounded and replaced, filling up the cask with another eighty lbs. of oil; this oil to be drawn off after seven days." This text has been read by some devotees of strong drink as if the oil were designed for the wounds and the wine for the stomach of the wounded traveller!—much in the same way as 'the brandy-and-salt' embrocation (once a popular form of quackery) was divided by some Bacchanalians into two parts,—the salt being rubbed upon the surface of the body, the brandy reserved for internal application!

CHAPTER X. VERSES 36, 37.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The parable of the Good Samaritan has charmed and edified sixty generations of Christian disciples; and the personal summing up, 'GO THOU AND DO LIKEWISE,' remains, and ever must remain, in universal force. Topographically and outwardly, those are our neighbours who live round about us; sympathetically and vitally, we are neighbours—and discharge our obligations as neighbours—to those whom we help according to the measure of their *needs* and our *opportunity*. The slaves of strong drink, and the sufferers associated with these victims, abound in every quarter, and are seen on every hand; and if this parable has any bearing on social evils at all, it must be viewed,—

First, as condemning,—

(1) All measures, whether public or private, by which the love of intoxicating liquor is excited and intensified, and the number of its spoiled and wounded victims increased.

(2) Mere simple observation of this evil, mere abstract pity for the sufferers, if unaccompanied by efforts for their relief. Benevolent 'sentiment,' separated from

* This treatise is now accessible only in the Appendix to 'Works of Dr Lees,' vol. ii.

benevolent *sense*, is branded with the Divine disapprobation; and not least, but most, where it is evidenced by persons of religious profession and ecclesiastical position,—'the priest and the Levite.'

Secondly, as approving,—

(1) The adoption of the most direct and effective action for the benefit of those who are overcome by strong drink. And no means can be so direct, certainly none have proved so effective, as those which have sought the exclusion of intoxicating liquor from the social sphere.

(2) The exhibition of such conduct by men of all classes. It was a *Samaritan* (not a traditional Jew) whom the Saviour introduced into this parable as the genuine philanthropist and exemplar of practical compassion,—a standing warning to conventional religionists not to decry good things by whomsoever done, and not to point to their own faith, however correct, unless the works of love, resulting from it, attest its *sincerity* and its *success*.

(3) Of all means that seek the *prevention* of evils rather than their mitigation, or the partial removal of their bad effects. He is the best of good Samaritans who drives out the robbers and averts their attack on the peaceful traveller. The Temperance reform, which aims at the absolute prevention of intemperance, will secure this greatest of all results *just so soon as* it is adequately supported by Christians and patriots of every class, who are willing to 'do good' in this manner, as God gives them opportunity. The 'good Samaritan' did this good at some risk, trouble, and expense; while the benefits imparted by the Temperance movement to the intemperate and their friends, are purchased by no real loss, but realize much personal advantage to those who use its principles for the rescue or preservation of their neighbours.

Chapter XII. Verse 19.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

Eat, drink, and be merry] *Phage, pie, euphrainou.* Here speaks the undisguised sensualist, whose 'god is his belly.' It should be remembered, moreover, that alcoholic liquor, when used far short of drunken excess, tends principally to intensify the animal appetites, while it hardens the mind against the moral and spiritual influences directed upon it.

Chapter XII. Verse 45.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken.

And to eat and drink, and to be drunken] *Esthiein te kai pinein kai methuskesthai*, 'and to eat and drink, and be surcharged.' Codex D has *esthiōn te kai pinōn methuskomenos*, 'with eating and drinking, being drunk (or surcharged).' *Methuskesthai* is intended to indicate that the eating and drinking

would be in such degree as to cause repletion; whether intoxication resulted would depend on the kind of drinks consumed.

CHAPTER XVII. VERSES 26—28.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded.

V. 27. THEY DID EAT, THEY DRANK] *Eesthion, epinon*, 'they ate, they drank.' Both eating and drinking here carry with them an emphatic meaning, implying not the mere acts of eating and drinking, but excessive addiction. [See Note on Matt. xxiv. 38.]

CHAPTER XX. VERSE 9.

Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

A VINEYARD] *Ampelōna*, 'a vineyard.' [See Notes on Matt. xxi. 33, and Mark xii. 1.]

CHAPTER XXI. VERSE 34.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.

BE OVERCHARGED] *Barunthōsin*, 'be made heavy' = dull, stupid. Codices Aleph, B, and C read *bareethōsin*, 'be weighed down' = oppressed.

WITH SURFEITING, AND DRUNKENNESS] *En kraipalee, kai methee*, 'in debauch, and drunkenness.' Robinson's Lexicon, under *kraipalee*, has the following:—"Properly, *seizure* of the head: hence, intoxication and its consequences, giddiness, headache, etc. Latin, *crapula*. Luke xxi. 34, *en kraipalee kai methee, i. e.* in constant revelling, carousing."

AND SO THAT DAY COME UPON YOU UNAWARES] *Aiphnidios*, rendered in A. V. 'unawares,' is literally 'unforeseen.' Codex Aleph has *ephnidios*. Addiction to sensuality not only takes off the thoughts from the recompence of evil-doing, but so bedims and even blinds the judgment, that the day of judgment may be strictly said to be 'unforeseen.'

CHAPTER XXII. VERSES 17, 18.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

V. 17. THE CUP] *Poteerion*, 'a cup.' Codices A and C read *to poteerion*, 'the cup.'

TAKE THIS] *Labete touto*, 'take this.' In Codex Aleph, *touto* was omitted by the copyist, but is supplied by another hand.

AMONG YOURSELVES] *Heautois*, 'among yourselves.' Codices B and C have *is heautous*, 'for yourselves.' Codex Aleph reads *alleelois*, 'among one another,' but a second hand has written *eis heautous*.

V. 18. THE FRUIT OF THE VINE] *Tou genneematos tees ampelou*, 'the offspring of the vine.' All the old MSS. read *geneematos*. Codices Aleph, B, and D add the words *apo tou nun*, 'from the (time) now'; and Codices Aleph, B, and C, instead of *heōs hotou*, 'until,' read *heōs ou*.

CHAPTER XXII. VERSE 20.

Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

THE CUP] *To poteerion*, 'the drinking-cup.' This verse is absent from Codex D. [See Notes on Matt. xxvi. 27—29.]

CHAPTER XXIII. VERSE 36.

And the soldiers also mocked him, coming to him, and offering him vinegar.

VINEGAR] *Oxos*, 'sour wine,' *oinos* being understood. [See Note on Matt. xxvii. 48.]

THE

GOSPEL ACCORDING TO JOHN.

CHAPTER II. VERSES 1—11.

1 And the third day there was a marriage in Cana of Galilee; and
the mother of Jesus was there: 2 And both Jesus was called, and his
disciples, to the marriage. 3 And when they wanted wine, the mother
of Jesus saith unto him, They have no wine. 4 Jesus saith unto her,
Woman, what have I to do with thee? mine hour is not yet come.
5 His mother saith unto the servants, Whatsoever he saith unto you,
do *it*. 6 And there were set there six waterpots of stone, after the
manner of the purifying of the Jews, containing two or three firkins
apiece. 7 Jesus saith unto them, Fill the waterpots with water. And
they filled them up to the brim. 8 And he saith unto them, Draw
out now, and bear unto the governor of the feast. And they bare *it*.
9 When the ruler of the feast had tasted the water that was made
wine, and knew not whence it was: (but the servants which drew the
water knew;) the governor of the feast called the bridegroom, 10 And
saith unto him, Every man at the beginning doth set forth good wine;
and when men have well drunk, then that which is worse: *but* thou
hast kept the good wine until now. 11 This beginning of miracles
did Jesus in Cana of Galilee, and manifested forth his glory; and his
disciples believed on him.

V. 1. IN CANA] *En Kana.* Both the situation of this village and the signification of its name have been warmly discussed. Kefr Kenna, about an hour and a half's ride N.E. of Nazareth, has still some advocates, but critical consent is generally given to Dr Robinson's arguments on behalf of Kana-el-Jelil, a village situated about three hours' distance, due north, from Nazareth.

THE MOTHER OF JESUS WAS THERE] It is a conjecture, not devoid of plausibility, that this was the marriage of some young relative of Mary, so that she 'was there' not so much by invitation as of right, and could therefore, without obtrusiveness, address the servants as recorded in ver. 5.

V. 2. WAS CALLED] *Ekleethee*, 'called' = invited.

V. 3. AND WHEN THEY WANTED WINE] *Kai hustereesantos oinou*, 'and wine running short' = being deficient. Wiclif, 'and whanne wyne failid.' So all the old English versions. A later hand has altered Codex Aleph into *oinon ouk eichon*

oti sunetelesthee, 'they had not wine because it was used up.' The original supply may have been too limited, or the guests were more numerous than was at first expected. A marriage party in the East lasted several days, and this deficiency probably occurred upon the last day, soon after the Lord and His disciples had arrived. Incidentally, this notice of a short supply of wine suggests that the wedded persons were not wealthy, else the purchase of a sufficient quantity would have been the first and simplest course to be proposed.

THEY HAVE NO WINE] *Oinon ouk echousi*, 'wine they have not.' A later correction in Codex Aleph gives *oinos ouk estin*, 'wine is not.'

V. 4. WHAT HAVE I TO DO WITH THEE] *Ti emoi kai soi*, 'what to Me and thee?' *i. e.* 'what is there in common to Me and thee?' Mary thought only of supplying the deficiency,* Jesus of showing forth the Father's glory. The conceptions of the earthly mother and the heavenly Son moved upon different planes. This remarkable expression throws light upon the extent of the miracle itself.

V. 6. SIX WATERPOTS OF STONE . . . CONTAINING TWO OR THREE FIRKINS APIECE] *Hudriai lithinai hex . . . chōrousai ana metreetas duo ee treis*, 'six stone water-jars . . . holding each two or three measures.' The Greek *metrectees* is supposed to have corresponded with the Attic amphora, and to have held about eight gallons English. Reckoning two and a half measures to each water-jar, we may assign to every vessel a quantity of water equal to twenty gallons English, and to the whole six jars a quantity equal to 120 gallons. (Alford reckons the total at 126 gallons.) During a visit to this region, Dr E. D. Clarke saw a number of large massive stone pots "lying about, disregarded by the present inhabitants as antiquities with whose original use they were unacquainted." They would have held from eighteen to twenty-seven gallons of water each.

V. 7. FILL THE WATERPOTS WITH WATER. AND THEY FILLED THEM UP TO THE BRIM] The amount of water in each of the jars had probably been reduced by the use made of it for the ablutionary purifications commonly practised; but the command was chiefly given in order that the guests might *see* that each vessel contained water, and water only; since the infusion of a colouring liquid would have stained the whole quantity in any particular jar.

V. 8. BEAR UNTO THE GOVERNOR OF THE FEAST] *Pherete tō architriklinō*, 'carry (what is drawn) to the *architriklinos*.' This was the guest who occupied 'the uppermost seat at a feast,' and exercised a general superintendence over all its proceedings.

AND THEY BARE IT] *Kai eenenkan*, 'and they carried (it).'

V. 9. AND KNEW NOT WHENCE IT WAS] He did not know from whence the wine had been got.

BUT THE SERVANTS WHICH DREW THE WATER KNEW] *Oi de diakonoi eedeison oi eentleekotes to hudor*, 'but the servants knew, who had drawn the water.' This expression is very striking, for it shows that what was drawn from out of the vessel was then water, and that its transmutation into wine was accomplished (not as Lucke, quoted by Alford, intimates, in the interval between ver. 7 and ver. 8, but) while the water was in transit from the water-jar to the governor. The view of

* That this is so can hardly be doubted, though men so eminent as Bengel and Calvin have ascribed other motives to Mary, of a totally different kind; such as a desire that the assembly should be broken up before the scarcity was perceived, or that Jesus should deliver a religious discourse.

Archbishop Trench, that this 'drawing' had reference to drawing in order to fill the jars with water, is far-fetched. Nothing can be clearer than that it points back to the command of Jesus, 'Draw now' (ver. 8), *after* the vessels were filled to the brim.

V. 10. EVERY MAN AT THE BEGINNING DOTH SET FORTH GOOD WINE] *Pas anthrōpos prōton ton kalon oinon titheesi*, 'every man (*i. e.* who is a *numphios*, 'bridegroom,' as thou art) places first the good wine'—that which is specially good, held in most esteem.

AND WHEN MEN HAVE WELL DRUNK] *Kai hotan methusthōsi*, 'and when they (the guests) have drunk to the full;' Wiclif, 'whanne men ben fulfillid'; Tyndale, 'when men be dronke'; so Cranmer. The Geneva V., 'wel droncke'; the Rheims, 'wel drunke.' The A. V. is opposed to the assumption that *methuō* and *methuskō* necessarily signify drinking in the sense of intoxication. The governor did not refer to the inebriating effect, but to the *large quantity* consumed, and this is the primary signification of the word.

THEN THAT WHICH IS WORSE] *Tote ton elassō*, 'then (he places) the inferior.' The governor has been supposed to refer here to the loss of sensibility—to the impaired delicacy of the palate—induced by drinking intoxicating wines, thus enabling hosts to pass off their coarser wines at the fag-end of their entertainments; but this supposition—redolent of the public-house, and not at all complimentary to the effect of intoxicating liquor upon the nerves of taste—is not required to account for the governor's allusion. The best viands (food as well as liquors) would naturally be produced first, because of a desire to make a good impression at the outset, because guests would then be most critical, and because, where a succession of visitors had been invited, the most important would be the first to arrive. Even where the same persons continued present, when enough of the best viands had been consumed, there would be no inclination for the inferior. As to what was esteemed 'the good wine,' there is ample evidence that the stronger (unmixed) wines were *not* preferred or drunk except by vicious or intemperate men, and that the *sweetest* and *lightest* wines, almost, if not altogether, incapable of intoxicating, were deemed the best by all sober persons. Indeed, the governor's language implies that 'the good wine' usually provided at feasts was of a kind that could be abundantly used without inebriation; and in one remarkable passage, Philo (who flourished during and after our Lord's life upon earth) describes the votaries of wine proceeding from one kind to another, till they finished up with great draughts of the unmixed and strongest sorts.*

BUT THOU HAST KEPT THE GOOD WINE UNTIL NOW] *Su teteereekas ton kalon oinon heōs arti*, 'thou hast kept back the good wine until now.' This wine of which he had tasted from the cup presented by the servants was so superior in all the finer qualities of wine (such as sweetness, mellowness, and fragrance), that it seemed to the governor as if the usual order of things had been reversed, and that the best wine had been reserved till the last. This opinion was expressed by the president when he had merely 'tasted' the wine, and could not have been founded, therefore, upon any evidence of its alcoholic strength—its power to inflame the body or disorder the brain.

* On Drunkenness, sect. 53.

I. THE NATURE OF THE MIRACLE is unfolded in the statement that the 'water became wine'—had acquired all the *sensible properties* of wine, and, according to the governor's decision, wine of the best kind. The process of the miracle is not explained, for it is not explicable. In the natural world, all that science can observe (and this very imperfectly) is the connection and succession of phenomena; the *cause* of that connection and succession is among the deep things of God. In the supernatural, the ultimate cause is not more mysterious than in the natural, but the succession of phenomena, if there be succession, is too rapid to admit of discrimination. In this beginning of the Lord's miracles we have (1) His two commands to the servants, 'Fill up the jars,' 'Draw (from one jar) and bear to the governor' of the feast; (2) their obedience—they fill up, they draw, and carry *the water* to the governor; (3) the exertion of a Divine energy, and the instantaneous metamorphosis of the water into wine. That the water became *alcoholic* wine is an assumption which opponents of the Temperance movement have first made, and have then put forward as an objection! 'It was wine,' they say, 'and THAT is enough *for us*.' But if it is enough that wine was created, their objection evaporates at once; for unless they can show that fermentation is essential to the nature of wine, they have no right to assume that, besides making the water wine, the Lord also made it wine *such as they are enamoured with*. That it was 'good wine,' the very best that could be provided, is also true, but the taste of English wine-drinkers is no standard of the taste of a Jewish *architriklinos*, Anno Domini 30. The burden of proof here rests with the advocate of alcoholic wine; and it is impossible that the slightest shadow of proof can be advanced in behalf of their hypothesis. Those who uphold it, generally consider that the whole of the water was transformed into wine, but is it credible that 120 gallons of intoxicating liquor should have been provided by Christ for one wedding party, and at the end of the drinking? What Christian would do so now? The statement of the governor as to persons having 'well drunk' was a general reference, and had no special application to that particular company; yet it is highly probable that the guests then assembled had already freely partaken of such wine as had been provided. The case for alcoholic wine, therefore, requires it to be assumed that, in addition to a considerable quantity of such wine before consumed, the Lord miraculously produced a much larger quantity for the use of the men and women collected together! But (1) this assumption is wholly without proof; and (2) it involves a reflection upon the wisdom of the Son of God, which ought to insure its rejection by every reverential mind. Restricting attention, however, for the present to the contents of the cup placed before the governor of the feast, there are many strong reasons for rejecting the opinion that it contained fermented wine.

1. The process of fermentation is one of decay, and it is not probable that it would have been imitated, or its results realized, by the fiat of the Saviour. In all fermentative action, vital growth is arrested, organized matter is disintegrated, and a retrogression ensues. It is a passage from more complex to more elementary form—in fact, from diet to dirt. To produce pure grape-juice, the unfermented fruit of the vine, would, if possible to man, be a closer imitation of the creative plan of Providence than calling a fermenting substance into existence. It is by the growth of food that God blesses the world; and though decay is subordinative to future growth, it is *in* and *by* the growth that we discern the goodness, and glory, and *purpose* of His power. The end and adaptation of food is to *condense* power —the power *with which* we live, and see, and think—*by which* we realize the Divine works and glory. The whole meaning of our Lord's metaphor, 'I am the

vine, and ye are the branches,' rests on this physiological fact. If the water of life was first made into that precious juice the blood of the vine, and then transformed into alcohol, the Son did exactly the contrary of that which the Father doeth in each season, when He 'bringeth forth food out of the earth, *wine* that maketh glad the heart of man.' But if Jesus did on this occasion that which was creatively highest and best, he did not produce a fermented and intoxicating drink.

2. It is against the principle of scriptural and moral analogy to suppose that the Saviour exerted His supernatural energy to bring into being a kind of wine which had been condemned by Solomon and the prophets as 'a mocker' and 'defrauder,' and which the Holy Spirit had selected as an emblem of the wrath of the Almighty.

3. A most beautiful and satisfactory hypothesis has been conceived which obviates all resort to the theory of a direct creation of alcoholic wine. It is that in the cup the Lord repeated, but with supernatural rapidity, that marvellous conversion of water into 'the pure blood of the grape,' which takes place annually within the berries of the growing vine. St Augustine was one of the first, but not the first, of the Christian fathers who propounded this hypothesis, saying (in his *Tractus* 8, *Evang. Joannis*), *Ipse enim fecit vinum illo die in nuptiis in sex illis hydriis quas impleri aquâ precepit qui omni anno facit hoc in vitibus. Sicut enim quod miserunt ministri in hydrias in vinum conversum est opere Domini, sic et quod nubes fundunt in vinum convertitur ejusdem opere Domini. Illud autem non miramur quia omni anno fit; assiduitate amisit admirationem:* "For He on that marriage day made wine in the six jars which He ordered to be filled with water—He who now makes it every year in the vines. For as what the servants had poured into the water-jars was turned into wine by the power of the Lord, so also that which the clouds pour forth is turned into wine by the power of the selfsame Lord. But we cease to wonder at what is done every year; its very frequency makes astonishment to fail." So Chrysostom (Homily 22 on John), *Nun mentoi deiknus hoti autos estin ho in tais ampelois to hudōr metaballōn kai ton hueton dia tees rhizees eis oinon trepōn, hoper en tō phutō dia pollou chronou ginetai touto athrōon en tō gamō eirgasato:* "Now indeed making plain that it is He who changes into wine the water in the vines and the rain drawn up by the roots, He produced instantly at the wedding feast that which is formed in the plant during a long course of time." In sympathy with these expositions, Dr Trench, now Archbishop of Dublin, in his 'Lectures on the Miracles,' remarks (p. 105), "He who each year prepares the wine in the grape, causing it to drink up and swell with the moisture of earth and heaven, to transmute this into its own nobler juices, concentrated all those slower processes now into the act of a single moment, and accomplished in an instant what ordinarily He does not accomplish but in months. This analogy does not, indeed, help us to understand what the Lord at this time did, but yet brings before us that in this He was working in the line of (above, indeed, but not *across*, or counter to) His more ordinary workings, which we see daily around us, the unnoticed miracles of every-day nature." It does not militate against the fitness and beauty of this exposition that Augustine and Archbishop Trench are afterwards *inconsistent* with themselves, by falsely ascribing to the wine of miracle the properties which are solely generated in the fermenting vat.

The venerable Joseph Hall, D.D., Bishop of Norwich (1600), in his 'Contemplations' on this miracle, evidently adopts St Augustine's explanation. His words are as follow:—"What doeth He in the ordinary way of nature, but turn the watery juice that arises up from the root into wine? He will only do this now suddenly, and at once, which He doth usually by sensible degrees." The pious

and celebrated Rev. W. Law, M.A., in his reply to Dr Trap (1742), does not notice St Augustine, but gives the same explanation in almost the same words; only he suggests that the wine formed by the direct operation of the Divine power was "wine very much freed from all that evil, wrath, and curse which is *inseparable* from the ordinary workings of the present state of nature." Simply to state this theory of St Augustine is to secure the adhesion to it of almost every unbiassed mind; yet, if accepted, it disposes entirely of the other theory, which represents the production of an alcoholic wine as necessary to the completeness and grandeur of the miracle. As soon as the grape is formed it is found to contain a watery fluid, which in the course of months, under the influence of Divine forces, is transmuted into a luscious juice, food for the healthy and medicine to the sick; and such wine it was which, with miraculous majesty, the Lord produced from the liquid that had been drawn the instant before from the water-jar, 'filled to the brim.'*

II. The EXTENT OF THE MIRACLE next invites our attention. So common is the

* We regret to see that in the Fifth Edition of his 'Greek Testament,' Dr Alford retains the note that appeared in earlier editions, which, it might have been hoped, reflection would have induced him to expunge. It is as follows, italics and all:—"The large quantity thus created has been cavilled at by unbelievers. We may leave them to their cavils, with just one remark,—that He who creates abundance enough in this earth to 'put temptation in men's way,' acted on this occasion *analogously with His known method of dealing*. We may answer an error on the other side (*if it be on the other side*) by saying that the Lord here most effectually, and once for all, stamps with His condemnation that false system of moral reformation which would commence by *pledges to abstain from intoxicating liquors*. He pours out His bounty *for all*, and He vouchsafes His grace to *each* for guidance; and to endeavour to evade the work which He has appointed for each man, by *refusing the bounty to save the trouble of seeking the grace*, is an attempt which must ever end in degradation of the individual motives, and in social demoralization, whatever present apparent effects may follow its first promulgation. One visible sign of this degradation, in its intellectual form, is the miserable attempt, made by some of the advocates of this movement, to show that the wine here, and in other places of Scripture, is unfermented wine, not possessing the power of intoxication."

On this we observe,—

1. That Strauss, and other unbelievers, agree with the Dean in believing the evangelist to describe the *manufacture* of 126 gallons of intoxicating liquor for a company of guests at a village wedding feast; and on this common assumption Strauss founds an objection against the moral character of Jesus. The Dean's reply is exceedingly weak, for it is true that such a supply of an intoxicating drink would have presented a temptation to drunken excess, and it is not true that such a provision would have been analogous to *all* or to *any* things in the Divine procedure, for 'God is not tempted of evil, neither tempteth He any man.'

2. The sneer as to the 'error on the other side (*if it be on the other side*)' is unworthy either of the Dean's acumen or candour. To maintain that the wine provided by the Lord was free from that element which makes intoxicating liquor essentially dangerous, is certainly 'on the other side,' so far as relates to any possible implication, or shadow of reproach, upon the character of the blessed Saviour.

3. That the Lord by this miracle has stamped His condemnation on the disuse of intoxicating liquors, or pledges to that end, is not at all evident by the stamping phraseology of the Dean; for he roughly and rudely claims as proved the very point at issue—that the wine produced *was* intoxicating; and he is guilty of a transparent *petitio principii* in representing alcoholic liquors, which can spring from the destruction only of good food, as being in themselves the gift of the Divine bounty as directly as the corn of the field and the fruit of the tree! He further assumes (in opposition to all fact and experience) that there is no difference between intoxicating and unintoxicating substances in their tendency to seduce and deprave mankind!

4. That abstainers refuse the bounty in order to save themselves the trouble of seeking for the protecting grace, is at once impertinent and slanderous, though a Dean has written the words. Intoxicating liquors are abstained from *because* they have no claim to be regarded as a true food; and as offering, by their very action on the frame, a temptation to excess, which it is the distinct office of Christian wisdom to avoid. The grace of God is surely as much displayed in leading men away from needless temptation as in protecting them in it. [See Note on Matt. iv. 7.]

5. The Dean's prophetic forecast of the demoralization *to be* produced by the Temperance movement has now been many years in print, but remains as far from fulfilment as at first. The *facts* are against him. Would it not do him more honour to confess his error, or at least withdraw the prophecy from observation, until he can give proof of his inspired mission?

6. The advocates whose 'miserable attempt' excites the Dean's contempt, can afford to smile at his miserable travesty of their object, which is *not*, as he appears to conceive, to prove all the wines of Scripture to have been unfermented, but to ascertain, by examination and induction, what the testimony of Scripture really is concerning the things to which the name 'wine' is attached in the English version. As to the miracle at Cana, Augustine, Chrysostom, Bishop Hall, Mr Law, and Archbishop Trench, must also be charged with the 'miserable attempt' of which these

impression that *all* the water in all the stone jars was converted into wine, that it is startling to have this traditionary interpretation called in question. It is certain, however, that this common belief is a deduction from the narrative, and is not asserted in any part of it; nor is too much reliance to be placed on this general consensus of opinion, since the equally general, but probably unjust, identification of Mary Magdalene with the woman who was a sinner, shows how broad a stream of popular persuasion may flow from trifling sources. The impression that all the water was converted into wine is derived,—

(1) From the fact of Mary's anxiety for a fresh supply of wine, connected with a notion that Jesus would meet her wishes; and (2) from imagining that the approval of the governor would be followed by a resort to the stone jars for more of the prized and superior beverage. But it must be remembered (1) that the notable words of Jesus addressed to Mary, 'What have I to do with thee? (rather, What is there between Me and thee?) My hour is not yet come,' seem to point to a difference, and not a similarity, of purpose between Jesus and His mother —she intent on a large supply of wine, and He on some object not yet revealed. (2) That as the servants knew that the change had occurred after the water was drawn, their statement would not induce the company to expect that wine could be drawn from the stone jars, but would directly fix universal attention upon Him by whom the command to draw and carry to the governor was first issued.

It is quite clear that even to supply the wants of the company the conversion of 120 gallons of water into wine was not necessary, and the complete silence of the apostle who was present upon any such general change, or any further transmutation than that of the water in the cup, is exceedingly peculiar, and, in fact, unaccountable, if any more extensive metamorphosis was effected. By contrasting this silence with the full accounts given of the multiplication of loaves and fishes, the argument against the traditional opinion becomes greatly strengthened. None but a very undisciplined judgment will consider the miracle to have been less extraordinary if confined to a cup of water instead of comprehending the contents of six water-jars. A miracle is not to be measured by the extent of cubic inches affected by it. Nothing short of a Divine power could have changed the water in one cup into wine, and reason asserts that this power could, if Divine reason had seen fit, have changed into wine not only all the water in the six jars, but in all the wells of Cana, and of Galilee of the Gentiles.

III. THE PRIMARY OBJECT OF THIS MIRACLE was to make an incontrovertible manifestation of the 'Spirit of Power' inherent in Jesus of Nazareth, and so to induce personal confidence in Him as the Sent of God. This object was accomplished: *ephanerōsen teen doxan autou*, 'He revealed His glory,' and therefore *episteusan eis auton oi matheetai autou*, 'His disciples put faith in Him.' Beginning by proving the subjection of matter to His and His Father's will, the Son of God afterwards went forth to make proof of His sovereignty over evil disease and evil spirits, and to reduce to voluntary obedience the sons of men, that He might raise them, by spiritual adoption, to the dignity of 'sons of God.' * Some of the Fathers, who were engaged in controversy with the Manichæans, and with others

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Temperance advocates are accused; and in such company they can complacently listen to all that the Dean's ignorance and arrogance may allege against them.

7. The gross inconsistency of the Dean himself will be seen by the extract from his 'Notes' on Rev. viii. 1. The only difference between him and those whom he stoutly abuses is, that they recognise the identity of alcohol in wine with alcohol in ardent spirits, and the Dean does not.

* For a full development of the hidden adaptations of this miracle to the heresy of Dualism, see 'Works of Dr Lees,' vol. iii. The reservation of the *record* of the first miracle to the latest of the Gospels supports the conception that it was designed to refute the Manichæan conceptions which clouded the light of the early Church.

who asserted the sinfulness of matter and the intrinsic virtue of self-inflicted austerities, considered that this miracle was performed in order to set the seal of the Redeemer's disapproval upon such heretical doctrine and practices. That His presence at a marriage feast was intended to show His approval of the connubial relation, and the hospitable amenities of social life, may be freely granted, but all other considerations were clearly subservient to the epiphany of His glory, and the prosecution of His Messianic mission. As Mr Law forcibly remarks, "Herein lay the strength, and certainty, and glory of the miracle, that so many witnesses were forced to see and own that by the word of our Lord wine was drawn from pots just filled, and still remaining full to the top, with water. And when this miracle had incontestably manifested itself, the whole affair was over, and the guests were left, not to rejoice over full pots of water turned into wine, but to make sober reflections upon the Divinity of that Person who had put such an astonishing end to their drinking. Great and holy Jesus! how like Thyself, the Saviour of the world, hast Thou acted at this feast! How couldst Thou more sink the value, extinguish the desire, suppress all thoughts of pleasure and indulgence in earthly wine, than by showing the feasters that from the poorest of the elements *Thou* couldst call forth such wine as no grape could give? How couldst Thou more effectually take from them their *sensual joy*, or more powerfully call them to deny themselves and come after Thee, than by thus miraculously showing them that the richest delights of sensual gratification were far short of what Thou couldst give to them that would leave all earthly delights for thee?" It would not be difficult to discover in the cup of supernatural new wine a mystical emblem of the superiority of Christian blessings over those of other dispensations; but it is better to be satisfied with the evangelist's declaration, 'He showed forth His glory.' *

Chapter IV. Verses 5—7.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

V. 5. Sychar] *Suchar*. This city occupied the site of the ancient Shechem or Sychem, a city of Ephraim, beautifully placed between Mount Ebal and Mount Gerizim. It survives in the modern Nablous, a native corruption of the Greek word Neapolis, 'New City.' The name Sychar is supposed to have been given to it in contempt by the Jews, either from *shahqer*, 'falsehood,' as being the seat

* Richard Crashaw's celebrated, though rather fanciful epigram, will be read with interest by all who accept this wondrous sign:—

Unde rubor vestris et non sua purpura lymphis?
Quæ rosa mirantes tam nova mutat aquas?
Numen, convivæ! præsens, cognoscite numen,
Nympha pudica Deum vidit, et erubuit.

Whence the strange purple this pale water shows?
What rose so fresh has touched it till it glows?
A Power Divine, ye guests, discern!—be hushed,—
The modest maid has seen her God and blushed.

of the false worship of the Samaritans; or from *shikkor*, 'drunkard,' in allusion to Isa. xxviii. 17, where the drunkenness of the then inhabitants is vividly portrayed.

V. 6. NOW JACOB'S WELL WAS THERE] *Een de ekei pegee tou Iakōb*, 'Now a spring of Jacob was there.' *Pegee* signifies a 'source,' 'spring,' or 'fountain'; but in ver. 11 the word for 'well'—'the well is deep'—is *phrear*, 'a pit.' The *phrear* was dug round the *pegee*, and usually lined with masonry, for the better preservation of the water. Jacob's well still remains; and though in Maundrell's time it had five feet of water, it is now dry,—most likely because the ancient spring has been choked up by accumulations of rubbish. The well's diameter is about three yards, its depth thirty-five.

V. 7. GIVE ME TO DRINK] The Lord was weary and thirsty, and He did not, like many of those who bear His name, despise the best beverage for man.

CHAPTER IV. VERSE 10.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

LIVING WATER] Chrysostom's comment upon this phrase is felicitous:—"The grace of the Holy Spirit. For as the water which descends from heaven nourishes and vivifies, and though it be of one kind, operates in various ways,—is snow-white in the lily, but dark-coloured in the narcissus, blushes in the rose, is purple in the violet, is sweet in the fig, but bitter in the wormwood; so also the Divine Spirit, which descends from heaven, nourishes and vivifies the soul, and though of one kind, exerts its power and efficacy in various ways."

CHAPTER IV. VERSE 11.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

NOTHING TO DRAW WITH] *Oute antleema echeis*, 'a bucket thou hast not.' Thevenot says that 'travellers provide themselves with small leathern buckets, because the wells in those parts are furnished with no apparatus for drawing.'

CHAPTER VI. VERSE 12.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

Having miraculously illustrated the Divine beneficence, the Lord now inculcates the practice of an economy no less Divine. The fragments of this bountiful feast were not to be wasted. There was need of them elsewhere, therefore they must be preserved. He would have His disciples comply with the principle of His Father's government, under which nothing is lost. And if God is bountiful to mankind now, it is not that they may abuse, but utilize, His manifold gifts. In

the production of strong drink, however, there is a waste of food so prodigious as scarcely to be credible [see Note on Gen. i. 29], and at radical variance with the example and exhortation of the Saviour on this occasion. He increased the supply of aliment,—the manufacture of strong drink decreases it; he commanded that 'nothing be lost,' and an observance of this command would arrest at once the operations of every distillery, brewery, and wine factory,—never to be resumed.

CHAPTER VII. VERSE 37.

In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

THAT GREAT DAY OF THE FEAST] The eighth day of the Feast of Tabernacles.

LET HIM COME UNTO ME, AND DRINK] The 'truth and grace' which pre-eminently came in Jesus Christ was here offered to the people under the figure of water, that peerless physical blessing of a Fatherly providence. The use of the figure on this occasion may have been prompted by a solemnity called 'the pouring out of water,' practised by the Jews on this chief day of the feast, when they filled a golden vessel from the pool of Siloam, brought it into the temple with sound of trumpet and other ceremonies, and poured it out upon the altar before the Lord with expressions of the liveliest joy.

CHAPTER XV. VERSE 1.

I am the true vine, and my Father is the husbandman.

Under the figure of the real or true vine (*hee ampelos hee aleethinee*), Jesus indicates the relation which He sustains to all His disciples, the 'branches,' and the character of the works, the 'fruit,' they are expected to bear—and certainly will bear so long as they retain, in the exercise of their freedom, a vital participation in His grace, the sap by which all fruitfulness is promoted. Those who imagine tha abstainers cannot enter into the beauty of this figure because they renounce intoxicating liquors, are ignorant of the reason of this renunciation. It is because they value the fruit of the vine so highly that they object to its degradation into an intoxicating drink. The ripe and luscious grapes are an appropriate and striking emblem of the good works resulting from union with Christ, just as the fermented juice of the grape is an appropriate and striking emblem of the moral corruption which, unless purged away, works only death.

CHAPTER XIX. VERSES 28—30.

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

V. 28. MIGHT BE FULFILLED] Codex Aleph reads *pleerōthee*, 'might be fulfilled,' instead of *teleiōthee*, 'might be completed.'

V. 29. NOW THERE WAS SET A VESSEL FULL OF VINEGAR: AND THEY FILLED A SPUNGE WITH VINEGAR, AND PUT IT UPON HYSSOP] *Skeuos oun ekeito oxous meston, oi de pleesantes spongon oxous kai hussōpō perithentes*, 'a vessel then was set down full of vinegar: now they filling a sponge with vinegar and placing it round hyssop.' Codex Aleph reads, *skeuos de ekeito oxous meston: spongon oun meston oxous kai hussōpō perithentes*, 'now a vessel full of vinegar was set: and having placed round about hyssop a sponge then filled with vinegar.' Codices A and B adopt the same reading, except that they omit the *kai*, 'and,' before *hussōpō*, 'hyssop.'

[For Exposition see Note on Matt. xxvii. 48.]

THE ACTS OF THE APOSTLES.

CHAPTER II. VERSES 13—15.

13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

V. 13. OTHERS MOCKING SAID, THESE MEN ARE FULL OF NEW WINE] *Heteroi de dia chleuazontes elegon, hoti gleukous memestōmenoi eisi,* 'but others jeering right out, said that they (the disciples) were filled with *gleukos* (sweet-wine).'* Wiclif's translation is, 'other scorned and seiden, For these men ben ful of *must*.' Codices Aleph, A, B, and C read *diachleuazontes*, but Bloomfield prefers the reading of some MSS. which omit the *dia*. Codex D has *diechleuazon legontes*, 'jeered right out, saying'; also, *houtoi*, 'these (men),' before *memestomenoi*.

V. 15. FOR THESE ARE NOT DRUNKEN, AS YE SUPPOSE] *Ou gar hōs humeis hupolambanete methuousin*, 'for these are not surcharged (with *gleukos*) as you suppose.' Codex C reads, *ou . . . methuōsin*, 'should not be surcharged' (or drunken).

SEEING IT IS BUT THE THIRD HOUR OF THE DAY] *Esti gar hōra tritee tees heemeras*, 'for it is the third hour of the day' (nine o'clock a.m.). Codex D reads, *ousees horas tritees tees heemeras ge*, 'it being the third hour of the day.'

Two questions spring from this narrative:—How is the slander of those who mocked to be understood? How is St Peter's rejoinder to be construed?

1. The slander undoubtedly insinuated is the intoxication of those who 'spoke with tongues'; nor is it necessary to consider whether the jeerers believed their own insinuation. Possibly they did, for Philo, who lived at this time, says, in a striking passage, that the most sober persons, 'abstainers,' when under the influence of a holy inspiration, seem to others to be in a drunken state, and do indeed exhibit some of the external appearances of vinous inebriation. (On Drunk. s. 36.) It is the form of the slander that occasions the difficulty,—'These men *are full of new wine*.' It has been objected to the A. V. translation of *gleukos* that no new

* The following extract from Mr Macgregor's 'Thousand Miles in the Rob Roy Canoe' will sufficiently indicate the popular meaning of the phrase 'new-wine, and establish the nature and reality of the thing called 'sweet-wine':—"At one of the great inns on the road, some NEW-WINE was produced on the table. It had been made only the day before, and its colour was exactly like that of cold tea, with milk and sugar in it, while its taste was *very luscious* and *sweet*. This 'new-wine' is sometimes in request, but especially among the women (Zech. ix. 17)."—P. 215, Second Edit., 1866.

wine could have been obtained at Pentecost, a month or two before the early vintage; and there is force in the objection, since, though grapes could be kept from vintage to vintage for any special purpose, it is not likely that they were extensively used for the production of new wine. *Gleukos* literally means 'sweet' (*oinos*, 'wine,' being understood), and 'sweet wine'—the juice of the grape preserved in all its original sweetness—could be obtained at any season of the year. That *gleukos* was a term specially descriptive of the juice of the grape in an unfermented state, and answered in Greek to the Latin *mustum*, is certain [see Prel. Dis.].

(1) It is clear that *gleukos* (from *glukus*, 'sweet') primarily denoted *sweet* juice that had not undergone any change such as fermentation, whereby the saccharine matter is converted intoalcohol and carbonic acid gas. Suidas, the etymologist, actually defines it as *to apostalagma tees staphulees prin pateethee*, 'the droppings of the grapes before they are trodden.' As applied to grape-juice newly expressed, it corresponded to the Hebrew *ahsis*, and in a Hebrew translation of the Greek New Testament it is here rendered by that term. Further, *gleukos* was applied to wine whose sweetness was conserved by straining the juice, bottling it, and keeping it at a low temperature by boiling it to a jellied consistence and luscious essence.

(2) If, then (as is assumed), *gleukos* is here applied to wine which, though sweet, was also fermented, we have an example of what is denied by some careless writers, —that the *same* term can be applied to an intoxicating article as well as to a natural and non-intoxicating substance; and if a *specific* term like *gleukos* could be used thus comprehensively, how confidently may the same be predicated of a *generic* term like *oinos!*

How then, it may be asked, could the mockers, wishing to charge the disciples with drunkenness, accuse them of being filled with *gleukos?* Why did they not use the generic name *oinos*, which comprehended wine of all sorts, fermented and otherwise?

As to the difficulty proposed, two modes of solution have been suggested.

The *first* considers that *gleukos* here retains its primary sense of sweet, unfermented wine, and that the use of the word in that sense formed part of the mockery connected with the charge. Ironical insinuations are always the most cutting accusations, or at least are intended to be so, and constitute a mode of derision often used by the most refined as well as by the coarsest minds. When, therefore, certain men wished to exhibit their bitter animosity on the day of Pentecost, they did so by the jeering exclamation, 'These men are full of *gleukos*—sweet wine!'—meaning, on the contrary, that they were full, not of *gleukos* (unfermented wine), but of some more potent drink.* To have said, 'They are drunk,' would have been too blunt and direct a charge to suit the mockers; but to launch it in the ironical shape of taking too much innocuous juice of the grape gratified alike their malignity and self-conceit. Thus a really wise man may be mocked by being saluted as 'Solomon,' a 'Solon,' 'a second Daniel come to judgment'; and the word 'saint' has often been derisively applied to men of whom 'the world was not worthy.'

The *second* explanation does not extend the mockery to the phraseology, but confines it to the charge of intoxication; and it accounts for the taunt—'full of sweet wine'—by the tendency of *gleukos*, when carelessly allowed to ferment, rapidly to acquire an inebriating quality. Enough saccharine matter would remain

* A French writer, for example, accused Proudhomme of being *un buveur d'eau*, 'a water-drinker,' really meaning the opposite—namely, 'brandy-tippler.'

undecomposed to permit an alcoholic *gleukos* to preserve its characteristic sweetness; and as this sweetness would tempt to copious consumption, the results may be forecast. *Gleukos* would thus answer to the Hebrew *shakar*, literally, 'sweet drink,' but frequently applied to liquor which would intoxicate if freely consumed. Hence, too, the force of the expression, *memestōmenoi gleukous*, 'filled full of *gleukos*,' implying, first, that, being luscious, a plentiful use of it was probable; and that, being partially fermented, a copious potation would be needed to insure the inebriation of the drinkers.

2. The reply of Peter is a denial of the implicit charge of drunkenness, but the form of his reply—'These are not drunken, as ye suppose, seeing it is but the third hour of the day'—has been adduced as an admission that the apostles were in the habit of using some kind of intoxicating liquor. He did not say, 'We never take strong drink; we are abstainers, or Nazarites,' but he fell back upon the period of the day when the false accusation was made as a sufficient refutation. The objection will not stand, for,—

(1) The apostle used the only argument adapted to the character of the mockers. Had he said, 'We never drink at all,' the jeering rejoinder might have been, 'Except upon the sly! Men who get drunk are very apt to profess the strictest sobriety.' To have appealed to *personal* character or habit would have been useless, since both were already called in question; but the apostle meets them on social grounds; he retorts by an *argumentum ad usum*, the force of which they could not resist. He replies in effect, "On your *own* assumption that we drink to excess of *gleukos*, or something stronger, your inference is unreasonable. It is now but the hour of nine in the morning, and *you know* that 'they that are drunken are drunken in the night'; drunkards begin their debauches at night, and in the morning are fit for nothing; or if they should ever assemble to drink so early they do not break off at this time of day, but continue till wine inflames them." Such a reply was just what the circumstances required, and more than the insincere mockery deserved.

(2) The inference that Peter tacitly admitted that he and his colleagues used intoxicating drink, but not to an intoxicating excess, is wholly assumptive and illogical. (*a*) He no more denied that himself and friends *drank to excess* than that they drank *at all;* he simply showed that if they did, they would not be likely to have done so at that early hour. Did he, then, tacitly acknowledge that the disciples were accustomed to *evening* debauches? (*b*) The use of the word *gleukos* by the mockers prevented an absolute denial of *all* use of wine, except by the Nazarites; for the most rigid abstainer from intoxicating wine might freely have used innocent, uninebriating *gleukos*. (*c*) The conception that Peter and the early disciples used intoxicating liquor as a beverage, is in opposition to the ancient tradition which assigns to Peter and the Lord's brethren a strong sympathy with the regimen of the Nazarites and Rechabites. Eusebius quotes Hegesippus as testifying that St James, the Lord's brother, and author of the General Epistle, 'did not drink wine or sicera' (*oinon kai sikera ouk epien*). Traces of this influence are very perceptible in Peter's First Epistle, i. 13; iv. 3, 7; v. 8; and in the Second Epistle, i. 6. [See Notes on those texts.]

Chapter XI. Verse 28.

And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

This Claudius (who succeeded Caligula) reigned as Emperor of Rome A.D. 41—54. He was grossly intemperate. Suetonius says of him that he scarcely ever left the table till he had thoroughly crammed himself and drunk to intoxication, and would then immediately fall asleep lying upon his back, with his mouth open.

Chapter XVII. Verse 29.

We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

'Art' (*technee*) and 'device' (*enthumeesis*). This is an apostolic distinction which the modern advocates of drinking frequently strive to ignore. 'All things are from God's *power*, therefore all things are God's *creatures*'! It is a kind of logic that proves far too much, and will lead to very immoral conclusions. Common sense tells us that idols, instruments of torture, lascivious statues, immoral books, and alcoholic drinks, cannot exist save by derived and Divine *power*, but conscience equally tells us that as their qualities are the result of their *form*, and their form the result of '*man's* art and device,' man is responsible for their *existence* as well as their *use;* and it is virtual blasphemy to attempt to vindicate either their 'manufacture' or their 'use' by calling them God's 'creatures.' It is not less an abuse of language and common sense to confound 'matter' with 'form,' 'power' with 'use,' and the products of '*natural* growth' (as sugar) or of 'creation' (as iron or gold) with the products of *art*, resulting from the fermentation of the one, or the melting and moulding of the other. [See Note on chap. xix. 23—28.]

Chapter XVIII. Verse 18.

And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

A vow] *Eucheen.* Some regard this as a Nazarite vow; others as a civil vow, not unusual among Jews and Gentiles. As to the question, who had taken this vow? some commentators refer it to Aquila, owing to the peculiar order of the words 'Priscilla and Aquila,' but Paul is generally considered to be indicated by the historian Luke.

Chapter XIX. Verses 23—28.

23 And the same time there arose no small stir about that way,
24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;
25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.
26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:
27 So that

not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. 28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

Demetrius and his fellow-craftsmen, who made 'silver shrines'—*i. e.* small models of the celebrated temple of Ephesus,—were zealously stirred up against Paul and his Christian doctrine when the prospect of diminished gain was present to their minds. Demetrius admits as much (ver. 25); and though we smile at the devotional gloss which he bestows (ver. 27) on the worldly motive that sways his words and actions, we know that his cant is paralleled in our own day by the mawkish pretences of patriotism, and appeals to Divine bounty and Scripture texts, advanced by the manufacturers and retailers of intoxicating liquor. Were they candid, they would say with Demetrius (ver. 25), 'By this craft we have our wealth,' and leave it there. It may be true that as the Ephesian silversmiths believed in Diana, so British brewers believe in the virtues of strong drink; but it is not true that they would engage in the ministry of Bacchus except for the profits of the occupation.

Chapter XXI. Verses 23, 24, 26.

23 Do therefore this that we say to thee: We have four men which have a vow on them; 24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. . . . 26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

That this *euchee* was a Nazarite 'vow' is the opinion of most expositors. Wetstein has quoted passages from the Rabbins to show that it was customary for the wealthier Jews to assist their more indigent brethren who had taken this vow, by bearing the expense of the sacrifice with which the vow ended; and those who did this became, for the time being, partners in the vow. That Paul should have acted on the suggestion of the other apostles was in harmony with his great principle to make himself the servant of all in order that the Gospel might have free course and be glorified. To his large, generous heart, how petty would have seemed the common objections against the practice and promise of total abstinence, because of their supposed 'binding' character! To be bound by a sense of duty is honourable in all, and in the service of humanity the enlisted soldier is a volunteer of the noblest order and the highest distinction.

Chapter XXIV. Verse 16.

And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

The word translated 'exercise' is *askō*, 'to work up'—'to perform with care,'—and hence was used to denote the bodily exercise or training of athletes, and, in a figurative sense, the regulation and direction of the mind. From the noun *askeetees* came our 'ascetic,' which, by ignorant writers and careless speakers, is applied indiscriminately as a term of reproach against persons who lead a wiser and more careful life than themselves. The early Christian writers applied the term, in a pious sense, to those who gave themselves up to spiritual exercises and engagements. St Cyril, of Jerusalem, calls the prophetess Anna, named in Luke ii. 36, 37, 'a most religious ascetic' (*askeetria eulabestatee*). Dr Eadie, giving this reference in his 'Ecclesiastical Cyclopædia,' adds, "In the primitive ages such as pretended to this title were men of active life, living in society, and differing from the rest of mankind only in their exact adherence to the rules of virtue and forbearance inculcated in the Gospel." A false asceticism undoubtedly sprung up early, which has been confounded, by shallow readers, with the still earlier practice. The charge of asceticism (in a bad sense) levelled against the Temperance system, is wholly unfounded, and simply proves the ignorance or prejudice of the accusers. The abstainer from intoxicating liquors does not imitate the false ascetic, who cuts himself off from all physical and social enjoyment; on the contrary, by his abstinence he seeks *so* to exercise himself, in a virtuous and rational self-control, that his possession of all truly good things may be enlarged, and his enjoyment of them intensified and prolonged.*

Chapter XXIV. Verse 25.

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

Of temperance] *Enkrateias*, 'of self-restraint.' Wiclif has 'chastite,' which is followed by the Rheims version, but Tyndale and the other old versions have 'temperaunce.' *Enkrateia*, from *enkrateuomai*, 'to have self-command,' denotes the government of the appetites and passions. Xenophon's definition of the *enkratees* is very happy ('Memorabilia,' iv. 8),—*Enkratees de hōste meedepote proaireisthai to heedion anti tou beltionos*, 'but he is temperate who on no occasion prefers what is merely pleasant to what is better.'† The English word 'temperance' is derived

* Dr J. S. Howson, in his 'Lectures on the Character of St Paul,' remarks (p. 131):—"The formation of a Christian character without self-discipline is impossible. No doubt the highest form of virtue is spontaneous habit. Yet who will dare to say that his good habits are built up? Happy is he who has a comfortable assurance that his bad habits are tottering to their fall. Never was Christianity, in any of its phases of which we have yet had experience, really efficient without the presence of an ascetic element." And in a foot-note he adds, "There seems to me ground for very serious regret that the word 'asceticism' has not retained with us, as it has in Germany, its old signification of practical Christian self-discipline. In arguing once on this subject with a clergyman (a thoughtful and well-educated man), I found that his opinion was largely influenced by his impression that *ascetic* was derived from *acetum* (vinegar)."

† This definition is expanded by Milton in his 'Comus,' where the lady exclaims,—

'That which is not good is not delicious
To a well-governed and wise appetite.'

The temperance which rejects what may be pleasant to the appetite, but not good, brings with it, in due time, an aversion to what was once loved. This reform of the appetite beginning with its restraint, is the crown of physical temperance; self-denial is consummated and absorbed in self-gratification. Temperance and asceticism have a superficial resemblance which has deceived many, but the difference is *radical;* for while asceticism seeks the emaciation of the physical nature, temperance aims at its most vigorous development, which can only be realized by the observance of physical laws, including the rejection of all deleterious drinks.

directly from the Latin *temperantia*, the root of which, as of *temp-us*, *temp-lum*, is found in the Greek *temō*, *temnō*, *tempō*, 'to cut off.' Hence *temperantia* (temperance), as a virtue, is the cutting off that which ought not to be retained,—self-restraint *from*, not *in*, the use of whatever is pernicious, useless, or dangerous. This etymology is an adequate vindication of the application of the word 'temperance' to the practice of abstinence from all intoxicating liquors, as being a cutting-off of those articles of diet that are best put away, and as the swiftest, simplest, and *only effectual* method of cutting off the intemperance that devastates the land. Prior to the Temperance reform, owing to the growth of drinking, the term 'intemperance' had acquired a *special* reference to the lavish use of intoxicating liquors; and the Abstinence principle (first applied to ardent spirits, and afterwards extended to *all* alcoholic liquors), being the direct opposite and antagonist of this intemperance—as well as its sole cure and sure preventive,—was justly entitled to the Temperance name. The Latin *moderatio* (from *moderor*, 'to measure,' 'qualify,' 'temper,' 'rule') has much the same moral signification as *temperantia*, for true moderation is such a measurement and tempering of appetite by judgment and conscience, as involves the non-use of what is useless or hurtful, as well as the avoidance of all injurious use of whatever is intrinsically good and useful.

Felix, a man addicted to licentious indulgence, was at this time living in adultery with Drusilla; he was also an unjust governor, and careless of all retribution, except such as might emanate from the reigning Cæsar. When he invited Paul to preach concerning the 'faith in Christ,' that bold and sagacious minister did not dwell, as Felix had perhaps expected, on questions of theology, but seized the opportunity to bring Christian truth into direct contact with his heart. The apostle 'reasoned of righteousness, temperance, and judgment to come'; and with such power that the conscience of the sensual worldling was touched, and he trembled as he heard. We learn from this,—

1. That preaching should be practical—and always may be so—even when dealing with doctrinal subjects. From truths granted or assumed, appeals—not declamatory, but pungent and searching—should be constructed, that the conscience, enlightened and aroused, may do its salutary work.

2. That temperance, as a part of practical preaching, is *not* out of place in the pulpit, and does not render preaching chargeable with a neglect of the gospel of God's grace. So, also, as abstinence from intoxicating liquors enters into temperance in its broadest sense, its advocacy comes within the legitimate range of pulpit reasoning and Christian exhortation. Circumstances will indicate when specific practical duties may be most suitably enforced,—for we should study to avoid giving offence, even when the whole truth is fearlessly published. The hearer must be convinced that it is not himself, but his *sins* or *errors* that are assailed, else the gateway of all moral influence—candid attention—will be fast closed. Tact and good temper are never thrown away in conciliating those whose conversion is desired.

Chapter XXV. Verse 10.

Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

The Cæsar here referred to, also styled Augustus (chap. xxvi. 21, 25), was the successor of Claudius, the infamous Nero, who reigned as Roman emperor A. D. 54—69. In the early part of his career he was accustomed to visit taverns in disguise, and then ramble about the city as a marauder. Finding this 'sport' too dangerous, he abandoned it, but his revels lasted, we are told by Suetonius, from mid-day to mid night. Before him Paul appeared, and describes him as 'the lion' (2 Tim. iv. 17); and well did he deserve the name, both because of his savage qualities, and because he was accustomed, dressed up as a wild beast, to act in a vile and abominable manner towards men and women tied to stakes in the arena.

THE EPISTLE OF

ST PAUL TO THE ROMANS.

Chapter VI. Verses 12, 13.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

The apostle, without giving any countenance to the dogma that identified moral evil with matter, earnestly enjoined a control of the bodily members necessary to hinder them from becoming the 'servants of sin.' This control, if it is to be effectual, demands the exclusion of whatever tends to convert those members into 'instruments of unrighteousness'; but who can name such an agency at all comparable to intoxicating drink? Comparatively small quantities of these liquors will often exert a distinctly vitiating influence, and their slightest sensible effect is unfavourable to the perfect control of the animal by the spiritual nature. The ordinary social use of alcoholics, as all experience attests, stimulates every irregular and depraved desire. Christian prudence cannot but approve the rejection of such incentives to vice; and if any one should say that they have not proved so to himself, he is bound to consider whether he may not have suffered *some* loss without a perception of it; whether he is justified in *risking* the many mischiefs that intoxicating liquors are capable of inflicting; and whether he acts advisedly and kindly at least in sanctioning the use of articles by which so many persons around him *are* tempted, betrayed, and undone.

Chapter XIII. Verses 1, 3.

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. . . . 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

Most explicitly is it here affirmed that Civil Government is in its essence a Divine institution, and entrusted by God with powers of prohibition and punishment that

ought not to lie in abeyance where preventible evil is concerned. True, Nero was a monster; yet the fact that even he was the legal head of the Roman empire did not weaken the apostolic argument; and in whatever degree representative government is superior to arbitrary rule and tyranny, the moral authority of human law becomes the more binding and exalted. But where any government *permits and sanctions pursuits that deprave, impoverish, and destroy its subjects by wholesale*, it is neglecting its proper function, and frustrating those great ends of *social security and progress* for which government, and society itself, exist. In the patronage extended by the British Government to the traffic in strong drink, this social anomaly and contradiction is seen upon a scale of colossal magnitude; and the enormous revenues (upwards of twenty millions of pounds annually) raised from the manufacture and sale of alcoholic liquors make it the more needful that this illegitimate connection should be exposed. *The very least* that should be done under such circumstances is, that legally-defined districts should be enabled to determine whether a business so anti-social in its results should be licensed and tolerated. A local veto-power of this kind would permit districts to protest against the national policy, while it would protect them against the consequences of a legislation so caustically described by the poet Cowper:—

> "Pass where we may, through city or through town,
> Village, or hamlet, of this merry land,
> Though lean and beggared, every twentieth pace
> Conducts the unguarded nose to such a whiff
> Of stale debauch, as makes temperance reel.
>
> . . . . . .
>
> Drink and be drunk, then! 'tis your country bids;—
> Gloriously drunk—obey the important call!
> Her cause demands the assistance of your throats;
> Ye all can swallow, and she asks no more."

Chapter XIII. Verse 10.

Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

Love, embodied in the Christian, will effectually prevent him 'working ill to his neighbour,' whether by carrying on occupations that seduce and deprave, or by extending his sanction to dangerous and evil customs. On the contrary, 'love is the fulfilling of the law,'—viz. of that second department of the law which comprehends all a man's relations to his fellow-creatures. As love is an ever-active, ever-operative principle, if it does not work evil, it works out the welfare of all within its own reach; and it does this not least by removing from their path all that can delude and betray. To this love the Temperance cause appeals for aid in the war against the causes of intemperance, whether residing objectively in the properties of strong drink, and in its general circulation and public sale, or subjectively in the fallacies and false tastes excited by its consumption as a beverage. Love cannot behold without grief the ravages of intoxicating liquors; and when enlightened as to the true nature of such drinks, it must prompt to efforts for their exclusion from the home, the place of public concourse, and the Church of Christ. Love will ever *do*, as well as desire, what is best for the cure and prevention of intemperance.

Chapter XIII. Verse 13.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

HONESTLY] *Euscheemonōs*, 'becomingly' (from *eu*, 'well,' and *scheema*, 'deportment' or 'condition'), = in a manner well-suited to moral obligation and Christian character.

NOT IN RIOTING] *Mee kōmois*, 'not in revelries.' Wiclif has 'not in superflue feestis.' Tyndale and Cranmer have 'not in eatynge;' the Geneva V., 'not in glotonie;' the Rheims V., 'not in banketings.' Comus, the god of revelry, is represented as a young man wearing a garland, and with a torch falling from his hand, or burning his side, as he lies in a drunken sleep. The *kōmos* was either a festival in his honour, or a private feast, when the revellers were accustomed to sally out after supper, attired as bacchanals, and behaving themselves as such.

AND DRUNKENNESS] *Kai methais*, 'and in intemperances'—all intemperate indulgences of the appetite, whether in food or drink, whether attended by intoxication or not. A great error is committed by those who regard 'drunkenness,' in the scriptural sense, as synonymous with mad or helpless intoxication. Philosophy likewise teaches that the sin of drinking is not in the mere physical degree of disturbance, but in the *motive*—in the relation of the mind of the drinker to the law of God. Another apostle taught that he who breaks one law breaks all, so far as God is concerned; and it is a mere commonplace that the law of honesty is equally violated in stealing a penny as in stealing a pound. *Drinking for pleasure, in defiance of need and fitness, is the essence of the vice of drunkenness.*

CHAPTER XIV. VERSE 13.

Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

A STUMBLINGBLOCK] *Proskomma*, 'a stumbling' = a cause of stumbling. Codex B omits this word, and Codex C, instead of *proskomma*, reads *proskosma*. Wiclif has 'hirtynge.'

OR AN OCCASION TO FALL] *Ee skandalon*, 'or snare' [see Note on Matt. v. 30]. The meaning of the passage is, that Christians are not hastily to pass judgments upon one another, and are to be exceedingly careful not to do aught that may cause a brother to fall or be ensnared. Whether this command has any application to the drinking customs of our country must depend upon the reply to the question—whether these customs do prove a stumblingblock and snare to Christian brethren. If they do—and he must be strangely ignorant who should deny it,—any sanction of the customs must be at variance with the apostolic precept. Nor is it any excuse to say, 'Such customs are not causes of evil to *me*,' for it is not for his own sake, but for his brother's, that the Christian is here enjoined to be disconnected from stumblingblocks and snares. The danger to others is to be as carefully avoided by him as if it were danger to *himself*. In this, as in all respects, he is to do to others as he would wish them to do to him, were their circumstances mutually reversed. If he is to be willing to 'lay down his life for the brethren,' the *least* he can do for them is not to bring them, by act of his, into temptation and transgression; yet, to carry out this negative principle of Christian fraternity, there must be thoughtfulness and intelligence; for evil, wrought by ignorance and inconsideration, is not wrought without sin to the unintentional doer. If he who

will not 'know to do good' is not innocent, still less is he blameless who does *evil* because he will not '*learn* to do well.'

CHAPTER XIV. VERSE 14.

I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

The apostle is not discussing the question whether some things are unfit for food. He is proceeding on the supposition that this fitness exists, and then affirms that there is nothing *koinon*, 'unclean,' of itself: in other words, that *ceremonial* uncleanness, however defined, is not identical with *moral* uncleanness; consequently, that no moral guilt is contracted by the use of food. Yet he allows that if even food is regarded as unclean by any one, it becomes *to him* unclean in such a sense that he would contract guilt by using it, seeing that he would be doing what he believed was an unclean action.

CHAPTER XIV. VERSE 15.

But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

The argument of the apostle may be thus paraphrased:—"No food (properly so called) is unclean, but if on account of food (*broma*)—that is, any particular kind or preparation of food (in the A. V. 'thy' is aptly supplied)—thy brother is grieved—feels distressed or aggrieved by it as unclean,—now walkest thou not charitably, if thou puttest it in his way and temptest him to eat it. Do not with thy food destroy him for whom Christ died. If he transgresses his conscience, and so falls away through your example, you will be chargeable with his loss, though you never intended it." How affecting is the apostle's appeal!—"Let not your meat be his destruction to whom the Lord has given His body as spiritual meat and His blood as spiritual drink. If Christ *died* for him, you ought to *abstain*—in his presence at least—from the meat which to him is unclean."

CHAPTER XIV. VERSES 16, 17.

16 Let not then your good be evil spoken of: 17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

You, continues the apostle, may partake of such food with a good conscience, but if your act is liable to be evil spoken of (*blaspheemeisthō*, 'blasphemed'), and is an act not positively *required* by Christian duty, leave it undone. Your personal benefit is small, the injury to the cause of Christ may be great. "The kingdom of God is not meat and drink (*brōsis kai posis*); but righteousness, and peace, and joy in the Holy Ghost." Neither directly nor indirectly ought 'what shall we eat?' to be balanced in the scale with what concerns the advancement of the Divine kingdom upon earth.

CHAPTER XIV. VERSES 18—20.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men. 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another. 20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

Instead of *en toutois*, 'in these things,' all the chief MSS. read *en toutō*, 'in this.' He who in this manner serves Christ—by making questions of food subordinate to spiritual things—is acceptable (*euarestos*)—well-pleasing to God, and 'approved of men' (*dokimos tois anthrōpois*),—approves himself to men as being what he professes, *i.e.* spiritually and not carnally minded. Let us then follow (*diōkōmen*)—pursue—'the things of peace,' the things that promote brotherly peace, 'and the things of edification for one another'—things by which Christians build one another up in the strength and completeness of the Christian life. The idea of a 'building' suggests the reiterated appeal,—do not on any account destroy (*kataluō*, dissolve, or cast down) the work of God—the living workmanship of God's Spirit—in the person of a Christian brother. The apostle then returns to the thought expressed in ver. 14, asserting the undeniable truth, that though a thing is pure (*katharon*) in itself, it becomes evil (*kakon*) to the conscience of the man who regards it as such, and yet joins himself to it; so that good food is converted into a stumbling (*proskomma*)—a cause of sin—to him who eats it while he considers it unclean.

CHAPTER XIV. VERSE 21.

It is good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

The apostle had been alluding to the case of a Christian who considered meat offered to idols as having become polluted; and he had been showing that by inadvertently tempting him to eat such food, his fellow-Christians were eating uncharitably, and imperilling his salvation. He now proceeds to state *the general principle* underlying this case, and all others of the same class. It is good (*kalon*)—morally beautiful or excellent, calculated to call forth the admiration of all good beings—not to eat flesh (*krea*), nor to drink wine (*oinon*), nor "to do *anything* by means of which thy brother stumbles, or offends, or is made weak"; that is, by which his conscience is impaired, as would be the case if its dictates were disobeyed.

No text has been more frequently and successfully quoted than this, on behalf of total abstinence from intoxicating liquors; yet many objections to such an application of it have been taken from opposite quarters.

Opponents have objected (1) that the apostle's reference was to a particular case, and not to the question of abstaining from flesh or wine, as such, under *all* circumstances. True, but the principle is broad enough to include all circumstances and occasions, where the main point is involved—the stumbling and sin of a brother. The question is not what particular case St Paul had in his eye, but whether the principle he enunciates is applicable to the use of intoxicating liquors

as a beverage. If such use by Christians *be* a cause of transgression, the evident and essential element of moral comparison is established.

But it is objected (2) that the apostle limits his reference to the case where a person offends his own conscience, and so contracts guilt by doing what he believes to be wrong; whereas those who are led into evil by strong drink are persons generally who use it without moral hesitation or constraint. This plea, if granted, does not cover the numerous cases (*a*) where abstainers are induced to take strong drink, contrary to their sense of right, by the example (and even *persuasion*) of others; and (*b*) where many, who are doubtful whether it is right to use such liquors, are moved to take them in compliance with surrounding usage, sustained by men with a reputation for religion. Customs are almost omnipotent in their influence over innumerable minds, and not least over those whose sensitive systems are most endangered by strong-drink, who, in many cases, would gladly abstain, if not discouraged by the opposite conduct of persons to whom they look up. But the plea will not hold at all in the sense of the objector, for the argument of the apostle is not based on the *manner* of the offence, but on its *existence;* and his conclusion is not limited to the avoidance of sin in one particular way, but extends to its avoidance altogether. The great end is not realized save by abstinence from *everything* that causes another to stumble, to do evil, and to become weak. Reduced to its elementary form, the principle is nothing short of this,—*Abstain from what will produce or provoke sin in others.*

It is objected (3) that the apostle restricts his reference to Christian brethren, and does not affirm the duty of abstaining from what is a cause of sin to men in general. Even with this restriction, the duty of general Christian abstinence, for the sake of fellow-Christians who are in danger of being seduced from their integrity by strong drink, is clearly deducible from this passage; but who can doubt that the *spirit* of the passage, the *essence* of the principle, is as applicable to Christian behaviour in respect to men in general as it is to believers in particular? The special case before him necessarily restricted the apostle's application of the principle to Christians who had a conscience against eating food offered to idols; but who that knows how he laboured 'to become all things to *all men*, that he might save some,' can doubt that he would have applied the same principle to the preservation of all men from vice and misery, especially from such diffusive and ever-deepening vice and misery as spring from indulgence in alcoholic liquors? Indeed, this more extensive application is made by the apostle himself in 1 Cor. x. 32. See Note.

It is proper to notice an objection entertained by some Temperance advocates to the common use of this passage as an argument for abstinence. "St Paul," they say, "is confessedly pleading with the Christians of Rome, that they should resign what was good in itself for the sake of the conscientious, though unfounded, scruples of some of their own body; and to make a corresponding appeal to British Christians for abstinence from intoxicating liquors is to admit, what is contrary to fact, that these drinks are, like those meats, good in themselves, and that abstinence is expedient *only* on account of the prejudices of abstainers, or because of the weakness of those who cannot use them without going to excess. Neither the advocacy nor practice of abstinence that rests on such a shifting basis of expediency can itself be firm; while positive error is encouraged by allowing men to imagine that they are *sacrificing* a valuable article of diet when they are induced,

often reluctantly, to abstain out of regard to the welfare of others." There is sufficient plausibility in this statement to make it desirable that the Pauline argument from Christian benevolence should never be employed, except with *a distinct intimation* that it is advanced without prejudice to the solid argument for abstinence, grounded on science and experience. Still, within its own limits, the Pauline plea seems quite legitimate, and very forcible. It is so in relation to the *Christian objector* to total abstinence, who denies the validity of other arguments in its favour, since it meets him on grounds from which *he* cannot retreat. It virtually says to him, "Well, if you decline to examine the evidence of physiology, if you refuse to admit all the other arguments on behalf of abstinence, you *must* admit that the temporal and spiritual benefit of others is good and sufficient reason why articles of even real utility should be cheerfully resigned; for otherwise the example of the Saviour is a visionary *ideal*, and all talk of *self-denial* nothing better than hypocritical 'profession,' or self-deception." In dealing with Christian opponents, then, the Pauline principle is a valuable *argumentum ad hominem;* and where the heart appealed to is imbued with a genuine Christian benevolence, such an appeal, if intelligently apprehended, can hardly fail to be successful.

Chapter XIV. Verses 22, 23.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. 23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

The apostle is here addressing himself to one who asserts that he has 'faith' in the lawfulness of eating what has been or may have been associated with idolatrous rites; and he advises, 'Have this faith to thyself before God,' for he is happy who does not condemn himself—*i. e.* is not condemned by his conscience—in the thing that he allows; but, on the contrary, he who 'doubts'—he who exercises casuistry (*ho diakrinomenos*), fearing evil in what he eats—is 'damned'—*i. e.* is condemned * (*katakekritai*)—in eating, because he has no 'faith'—or conviction—that what he is doing is right; 'for whatsoever is not of faith is sin,'—sin to the doer, because it is not done with a good conscience. The apostle does not say that whatever conscience approves is right (for conscience may be perverted or misinformed), but that what conscience does *not* approve cannot be right *to the doer*. False notions of 'Christian liberty' have induced a wide-spread, growing, and most pernicious fallacy on this subject. The claims of *Truth* are subordinated to the claims of the individual conscience, with all its whims, defects, and narrowness! People refer constantly to their 'opinions,' as if they did not rest under the ultimate obligation of referring their opinions to the *facts* and *principles* which are the only possible evidence of their being true. Even philosophers like Grote go so far as to make Truth into the varying perception of the *percipient* persons who 'trow' it, as if there were one truth for me and another for my neighbour! The Universe, however, with its stern laws, vindicates the objective truth by punishing every individual transgressor. *It* never accommodates itself to the 'opinions' of man-

* This word will show the plain reader how very different, because wider, is the ancient use of it compared with the modern. It is like the word 'drunken' in this respect.

kind. Certainly, as St Paul argues, a man must follow his *own* sense of right, but no man has more enforced the solemn obligation of seeking the true Light, lest the fancy of the Individual should be the *ignis fatuus* of self-deception and of willing defect. The bearing of this principle upon the use of intoxicating liquors is manifest; for the *light* now shed on the nature and effects of such beverages must increase the number of persons who cannot use them without misgiving; and all such persons should be impressed with the declaration that they cannot be other than 'brought into judgment' if, while in this state of moral indecision, they partake of inebriating drinks.*

Chapter XV. Verses 1—3.

1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let every one of us please *his* neighbour for *his* good to edification. 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

Most beautiful and Christ-like is the exhortation of ver. 1. Those who cannot partake of any particular kind of food with a good conscience are to abstain, and those who might conscientiously partake are not to do so if their example will be a snare to others, for the strong (*dunatoi*, 'the able') ought to bear the infirmities (*ta astheneemata*, 'the weaknesses') of the weak (*tōn adunatōn*, 'of the unable'), and not to please themselves. How emphatically does this principle condemn those who boast that they take intoxicating drink 'because they *like* it'!—'because they have a *right* to do what they please'! The true Christian's highest pleasure consists in what is most acceptable to Christ and most useful to man; so 'let every one of us please his neighbour for his good (*eis to agathon*, for the neighbour's benefit) to edification'—to the building up of the Christian character and of the Christian brotherhood as a Living Temple, all glorious with the beauty of holiness and lovingkindness. 'For even Christ pleased not Himself.' As a man He had appetencies which might have been innocently gratified, considered in themselves, but they were not indulged—they were inflexibly and cheerfully restrained,—in order that the work of human redemption might be triumphantly carried out. How singular and suspicious, that while every day professed Christians are earnestly pleading the example of our Lord for drinking what they like, we never hear of their insisting upon His example of perfect self-denial! Yet the Lord Jesus is the sublimest and most perfect example of self-denial the world has seen; He pleased not Himself sensuously, because He pleased His Father and Himself spiritually; and in exact proportion as His professed followers are like Him, they will not consult with flesh or fashion, with palate or custom, as to what should be done or left undone. If this standard were honestly applied to the question of using intoxicating liquors, and if no more strong drink were to be henceforward consumed merely to please the *lower*-self, who can doubt that the habitual use of it would rapidly disappear from the Christian world?

* 'What is a person to do, if he is in as much doubt whether it is lawful to abstain as he is whether it is lawful to drink?' Two answers may be given,—(1) that a question as to the *lawfulness* of abstinence can hardly arise, except on the score of health, and then the best information must be sought; and (2) that in a case of balanced doubts, the deciding motive may always be found by estimating the kind of influence most likely to be exerted, by either course, upon domestic, social, and religious life.

THE FIRST EPISTLE OF

ST PAUL TO THE CORINTHIANS.

Chapter V. Verses 6—8.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

V. 6. A LITTLE LEAVEN] *Mikra zumee. Zumee*, 'ferment,' answers to the Hebrew *seor*. Wiclif has 'witen ye not that a litil sourdouy apeirith al the gobet?' (corrupteth all the lump).

V. 7. AS YE ARE UNLEAVENED] *Kathōs este azumoi*, 'as ye are unfermented' = uncorrupted. Tyndale's version gives 'swete breed'; so Cranmer's and the Geneva versions.

FOR EVEN CHRIST OUR PASSOVER IS SACRIFICED FOR US] The words *huper heemōn*, 'for us,' are absent from all the ancient MSS.

V. 8. BUT WITH THE UNLEAVENED BREAD OF SINCERITY AND TRUTH] *All' en azumois eilikrineias kai aleetheias*, 'but with the unfermented (things) of sincerity and truth.'

This passage may be appropriately compared with Luke xiii. 21, where the penetrative and diffusive influence of leaven is used as an emblem of heavenly truth in its rapidity of operation;—here, ver. 6, the same qualities are ascribed to spiritual error. But ver. 7,—'Purge out therefore the old leaven,' etc.—answers to the Saviour's warnings, and is founded on the well-known nature of ferment as the product and producer of corruption. [See Notes on Matt. xvi. 6, 12, and Luke xii. 1.] Contact with evil is to be avoided, 'for a little leaven leavens the whole lump,' if allowed to work unchecked;—probably a proverbial saying, like to the other,—'Evil communications corrupt good manners.' But as this evil had begun to work in the Corinthian Christians, they were to 'purge it out,' that they might resemble an unleavened lump. Christ our passover (*pascha* = paschal-lamb) is sacrificed; and as the ancient sacrifice was to be eaten with unfermented cakes and bitter herbs, so must the great spiritual feast, in which the Lamb of God is set forth as the food of the soul, be observed, not with malice and wickedness—the leaven of the heart,—but with simplicity and truthfulness, the unperverted elements of a genuine Christian disposition.

CHAPTER V. VERSE 11.

But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

OR A DRUNKARD] *Ee methusos*, 'or one who fills himself with drink' = a hard drinker = a drunkard, but not necessarily a drunkard of the English type. The habitual bibber was not to be regarded as a 'brother,' though he might wish to pass as such; nor was he to be associated with in the festivities of the church. Such persons were sure to be, as Jude afterwards describes, 'spots in their feasts of charity,' and ought to be shunned, lest the contagion of their example should breed a moral pest.

CHAPTER VI. VERSES 9—11.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

V. 10. NOR DRUNKARDS] *Oute methusoi*, 'nor inordinate drinkers.' An excessive addiction to liquors—even such as would not readily, or at all, intoxicate—was a vice of the apostolic age, and one that abounded in Corinth, the most profligate city of Greece.

In dissolute Corinth the gospel had become the power of God to the salvation of some who had been steeped in every form of sensuality and impurity. This text has been adduced to show that the Gospel, without the intervention of Temperance societies, is equal to the reclamation of the intemperate. But it is never wise to set historical allusions against *present and patent facts;* and no fact is more completely attested than this,—that for every drunkard reclaimed by the ordinary religious ministrations, direct Temperance efforts have reclaimed hundreds. Not the gospel, however, but the routine of religious instruction has been at fault, and mainly, because (1) the religious teachers have not gone to seek out the intemperate who would not come to receive instruction; and because (2) they have not pressed upon the intemperate the gospel principle of separation from the *causes* of their besetment. *Corinthian* drunkards, coming under the influence of the Gospel, would be necessarily drawn away from their former companions and associations, and be introduced into a new society, of which the watchword was, 'Let us go on unto perfection.' Where intemperance had been the result of an appetite for alcohol, the Corinthian convert would not be safe unless he put 'the mocker' away from him altogether. The principle of abstinence from intoxicants, by whomsoever applied, is one recognised by the Gospel as the *sine qua non* of safety for the drunkard; and without it there can be no reasonable hope that the appetite for strong drink will be overcome, or the Divine life effectually nourished and matured in the once intemperate man.

Chapter VI. Verse 12.

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

All things are lawful unto me] *Panta moi exestin*, 'all (things) to me are possible'; *i. e.* 'I am *able* to do (the kind of actions referred to) without scruple as to their *moral propriety*.' These 'all things' related to the use of meats which some persons regarded as being ceremonially unclean. A provincial divine has wrested this text from its moral association in order to prove the logical universal, that '*all physical things* are lawful, and to be received with thanksgiving'; and to establish the special inference, '*Therefore* alcohol is lawful, and must not be denounced as a bad article'! A moment's reflection would have exhibited the absurdity of construing in a logical and absolute sense the simple and natural words of Paul, which have not the slightest allusion to the *physiological* qualities of food or drink. No one can believe that St Paul was discussing a question of regimen or health, and asserting his physical invulnerability to the action of poisons (which are included in 'all things'); * or, supposing him to have possessed a miraculous exemption from the operation of divinely appointed physical laws, that his professed disciples have inherited the privilege! St Paul was arguing the *moral quality* of certain actions, and the *duty* of a given course of life, as his next words demonstrate; and to quote '*all* (actions) are lawful for me,' in a universal sense, is not only to 'wrest the Scripture to our own hurt,' but to make the apostle contradict and abolish his own argument for the greater *suitability* and *excellence* of the conduct which he is explicitly enforcing upon the Corinthian church, and therefore implicitly upon the entire Christian world.

But all things are not expedient] *All' ou panta sumpherei*, 'but all things do not hold (or fit) together,' = do not edify or adapt themselves to profit—*i. e.* all things are not *suitable*.

But I will not be brought under the power of any] *All' ouk egō exousiastheesomai hupo tinos*, 'but I will not allow myself to be mastered by anything,'—*i. e.* I will not suffer anything, however enticing, to induce me to act contrary to my conviction of what is best, or contrary to the interests committed to my trust.

Chapter VI. Verses 19, 20.

19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

The solemn and glorious fact here declared should cause every Christian to exercise the utmost care in rejecting whatever may, directly or indirectly, pollute the 'temple of the Holy Spirit'; for even the body, by its union with the soul, is con-

* See Note on chap. ix. 25, for the Vulgate use of *omnibus*, 'all things.' If the runners in the Grecian games abstained from '*all* things' absolutely, then starvation was a preparation for strength!

sidered a fit dwelling-place of God. Nor is such a fact altogether beyond our comprehension, since the reciprocal relation of body and mind is too constant and intimate not to impress us with the importance of guarding the purity of the latter, by excluding from its material tenement whatever may becloud or deprave it. Whatever stimulates animal appetite, and abates the vigour of the intellectual and moral nature, is not suitable for the Christian's use, because not fitting to his high calling, and his consecration as 'a temple of the Holy Ghost.' How can he wisely, or even complacently, consume the wine and strong drink which the Aaronic priests were forbidden to use, and introduce into the temple of the Holy Spirit that which the Spirit himself has branded as a 'mocker' and 'seducer'? However limited in quantity, the use can serve no sanctifying purpose, and may gradually create for alcoholic liquors (as it has done in innumerable instances) a taste morbid in its physical character, and pestiferous to every attribute of the rational and spiritual being.

Chapter VIII. Verses 4—13.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. 7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. 8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. 9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. 10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11 And through thy knowledge shall the weak brother perish, for whom Christ died? 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. 13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

In these paragraphs the apostle deals with a question on which he had evidently been consulted. The question consisted of two parts,—Was it right to eat of food that had been devoted to idols? Was it right to set an example of eating it to those who believed that to eat was to contract defilement? The first part of the question the apostle answers in the affirmative, the second in the negative. The use of the terms 'lawful' and 'expedient' by the English translators has very much confused St Paul's reasoning to the common mind, and conveyed a wholly fallacious notion of lawfulness as distinct from expediency,—the utter absurdity that what is not *expedient* to be done may still be *lawfully* done! Such a construction runs counter to the apostle's clear intention to distinguish between certain

acts so far as they regard the *doer*, and so far as they regard *others*. He asserts, what is quite plain, that there are many acts which, so far as they relate to the *doer*, are not intrinsically wrong, or in any way injurious, and therefore are permissible; but which may exert an injurious influence upon *others*, and therefore are *not* permissible under the Christian law of love. To infer that these actions *are* 'lawful,' though 'inexpedient,' nullifies all that the apostle teaches; for if 'inexpedient,' *i. e.* unprofitable and unsuitable in a Christian sense, they cease to be lawful to Christian men. *Irr*espective of circumstances they would be innocent, but circumstantially they *are* attended with harm, and therefore must not be done. The words used by the apostle to express this difference are *exesti*, 'what is permissible' in a *self*-regarding sense; *ou sumpherei*, 'what is not advantageous' in respect to *others*. His conclusion on the particular question submitted to him was, that a Christian might eat food offered to idols without committing sin in the simple act; but that it was not to be eaten when calculated to lead fellow-Christians to violate their consciences by eating it. This would be to convert personal liberty into a stumblingblock to the weak ones (*asthenousin*)—*i. e.* those who had not strength of mind to discern that an idol was nothing. But to cast such a stumblingblock in a brother's way was to sin against him, and hence to sin against Christ!—*so completely was the apostle incapable of recognising the lawfulness of acts unprofitable and injurious to his brethren in the Lord.* His conclusion (ver. 13) is the inevitable issue of all that he has affirmed:—"Wherefore, if meat (*brōma*, food) make my brother to offend (*skandalizei*, ensnares him), I will eat no flesh (*krea*) while the world standeth (*eis ton aiōna*, during the age, the whole Christian dispensation), lest I make my brother to offend (*hina mee ton adelphon mou skandalisō*, so that I should not cause my brother to be ensnared)." [For the apostolic argument, in its application to the Temperance reform, see Notes on chap. x. 22—30; Rom. xiv. 13—23; xv. 1—3.]

Chapter IX. Verse 7.

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

A VINEYARD] *Ampelōna*, 'a vineyard.' The inquiry of the apostle is a partial quotation from Deut. xx. 6. As to 'eating of the fruit' of the vineyard, see Note on 2 Kings xviii. 31.

Chapter IX. Verse 19.

For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

If the apostle could honestly say this of himself, how confidently may we suppose that he would, were he living among us, eagerly avail himself of the Temperance reform as a means of 'gaining' the *multitudes* of our people who are the slaves of strong drink, and who need to be delivered from that bondage before they can pass onward to the land of everlasting promise! He who daily made himself the servant—rather, 'slave'—of all ('I have enslaved myself to all,' *pasin emauton edoulōsa*), that he might win over some to the benign service of his Master, would

not have thought it a hard trial of appetite or patience to renounce the fiery and heady beverages of Britain, that the drink-possessed ones, restored to their right mind, might sit in grateful devotion at the Saviour's feet.

Chapter IX. Verse 25.

And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

Wiclif has 'absteyneth hym fro alle thingis,' in which he is followed by Tyndale, Cranmer, and the Geneva version. The Rheims V. has 'refraineth himself from all things.' The Vulgate has *omnis autem qui in agora contendit, ab omnibus se abstinet*, 'but every one who strives in the agora holds himself back from all things' —*i. e. all* things *hurtful.*

And every man that striveth for the mastery] *Pas de ho agōnizomenos*, 'and every one who is a combatant,' the allusion being to the competitors in the Isthmian games celebrated at Corinth.

Is temperate in all things] *Panta enkrateuetai*, 'in all things (or wholly) controls himself.' Dr Whitby, in his Notes, renders this clause, 'observing a strict abstinence.' 'Extreme temperance, and even abstinence, was required,' says Dr Bloomfield. Dr A. Clarke, "This was a regimen for both *quantity* and *quality*, and they carefully abstained from all things that might render them less able for the combat; whence the apostle says they were 'temperate in all things.'" The commentators give abundant illustrative references to various ancient authors, but two must here suffice. Epictetus (A.D. 100), in his *Encheiridion*, chap. 35, remarks, "Do you wish to gain a prize in the Olympic games? Consider the requisite preparations and the consequences. You must observe a strict regimen, must live on food which you dislike; you must abstain from all delicacies; must exercise yourself at the necessary and prescribed times both in heat and in cold; you must not drink what is cold, nor wine as was your custom (*mee oinon hōs etuchen*); in a word, you must put yourself under the directions of a pugilist as you would under those of a physician, and afterwards enter the lists." Horace, in his *Ars Poetica*, has the well-known lines,—

> "*Qui studet optatam cursu contingere metam,*
> *Multa tulit fecitque puer; sudavit et alsit;*
> *Abstinuit Venere et Baccho.*"

Translated by Dr Francis as follows:—

> "The youth who hopes the Olympic prize to gain,
> All arts must try, and every toil sustain;
> The extremes of heat and cold must often prove,
> And shun the weakening joys of *wine* and love."

Horace's terse expression is, 'He *abstains* from Venus and Bacchus,' using the names of the heathen deities to personify the indulgences they were supposed to patronize. The training practised by modern runners, pugilists, etc., conforms in many points to the ancient customs, not least in the disuse or extremely sparing use of the weakest fermented liquors.* The training school is free from the popular fallacy which confounds strong liquor with strengthening drink.

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* "The *best* trainers *entirely* prohibit the use of beer, wine, and spirits during the training necessary for the prize-fighter."—Buckmaster's 'Elements of Physiology,' p. 161 (London, 1866).

1. It is singular that precisely the verse in the Bible which lends whatever sanction it involves to abstinence from intoxicating liquors, is the one that ignorant readers most commonly allege in favour of using them; and this abuse of Scripture is usually associated with the further error of turning a simple *reference* to a well-known fact into an apostolic *command*, as if the passage had read, 'Ye shall be temperate in all things'! It is to be regretted that the A. V. should, in this instance, have needlessly departed from the more explicit rendering of all the older versions, thereby sanctioning a popular fallacy pregnant with evil to the world, and fostering the pleasing delusion that the use of intoxicating liquor is indispensable to the exercise of the virtue of temperance!

2. The apostle has often been described as a strong opponent of the asceticism taught in Colosse and other parts of Asia Minor (Col. ii. 20—23); and if we accept this view, so much the more impressive becomes the comparison here instituted between the candidate in the Grecian games and the Christian convert. St Paul affirms that the physical athletes 'do it'—*i. e.* are 'temperate in all things'—in order 'to obtain a corruptible crown'—a perishing wreath of leaves; but that 'we,' the Christian candidates, do it for 'an incorruptible crown'—a glorious wreath 'that fadeth not away.' Applying this principle of self-restraint to himself, how affecting are his admonitory words!—"*I* therefore *so* run, not uncertainly (*adeelōs*, irresolutely); so fight I, not as one that beateth the air: but I keep under my body (*all' hupōpiazō mou to sōma*, 'but I press my body under': the *hupōpiazo* is said to have been a technical phrase for striking under the eye = punishing severely), and bring it into subjection (*doulagōgō*, lead it as a slave), lest having preached to others I myself should be a castaway (*adokimos genōmai*, should become a 'disapproved' one—*i. e.* a rejected candidate)."

3. It is not a just principle of interpretation to carry mere illustrations into every detail. We must not, in this case, insist upon a literal correspondence of the regimen required. The essential points are these:—(1) The Christian (like the Grecian competitor) is called upon to exercise appropriate physical discipline—not to consult bodily ease, but bodily service. (2) This must be done in order that fleshly appetites may be subjected to the dictates of reason and of the spiritual nature; because (3) on the fact of this subjection depends the successful termination of the Christian's course, be he private member, public pastor, or even apostle! If, then, intoxicating liquors are *not* profitable to the body—as the illustration of the apostle supposes, and as experience proves; if, moreover, they *are* a provocative to the sensual affections, and expose even the most careful user to some peril which might be shunned, how can abstinence from them be *wisely* excluded from the conditions under which the Christian race is to be run, and the Christian victory achieved?

Chapter X. Verses 1—4.

1 Moreover, brethren, I would not that ye should be ignorant, how
that all our fathers were under the cloud, and all passed through the
sea; 2 And were all baptized unto Moses in the cloud and in the
sea; 3 And did all eat the same spiritual meat; 4 And did all drink
the same spiritual drink: for they drank of that spiritual Rock that
followed them: and that Rock was Christ.

The historical event on which the apostle founds this sublime spiritual allegory is described in Exod. xvii. 1—7, and Numb. xx. 1—13. So inestimable was the

boon conferred by the stream which burst from the rock of Horeb, that it might well typify the blessings of Christ's redemption. The apostle's statement that the Rock *followed* them—that is, the water from the Rock—completes the similitude, so far as it relates to the continual affluence of Christ's grace throughout our mortal pilgrimage.

Chapter X. Verse 7.

Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

[See Note on Exod. xxxii. 6, under Additional Notes, p. 249.]

Chapter X. Verses 12—14.

12 Wherefore let him that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*. 14 Wherefore, my dearly beloved, flee from idolatry.

It is not enough to think or know we are 'standing'; continual care must be observed, or a fall may follow; and such heedfulness is never more properly displayed than by the avoidance of that which has caused priest and prophet, the wise and the good alike, to stumble and err. *Only* where this watchfulness exists can any 'temptation' or trial from without, that God permits, become endurable, resistible, and therefore promotive of spiritual advancement. Instead of this consideration engendering vain confidence (as when persons boast of their security *in* the use of strong drink), it is a reason for *fleeing* all idolatry, and all incentives to it, whether it be the idolatry of 'dumb idols,' or of 'fleshly lusts that war against the soul.'

Chapter X. Verses 22—30.

22 Do we provoke the Lord to jealousy? are we stronger than he? 23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. 24 Let no man seek his own, but every man another's *wealth*. 25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake: 26 For the earth *is* the Lord's, and the fulness thereof. 27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof: 29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience? 30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

V. 29. CONSCIENCE, I SAY, NOT THINE OWN, BUT OF THE OTHER] That is, not *only* of thine own, but *also* of thy brother. We must respect the moral sense of our neighbour as well as our own sense of right; and especially must we forego acting upon a negative conviction where it would be likely to induce a *discord* between opinion and practice in another. Through obedience to his own conviction the Christian will learn to reverence the conscientious dictates of others, for his own sensibility to the claims of duty will become the measure of his respect for his neighbours. It must be recollected, however, that no apology for *pleasure* and *self-gratification* can ever be elevated into the sphere of 'conscience'; it is but an elaborate self-deception for a slaveholder or a drinker to plead a 'conscientious conviction' in favour of slavery and sensuality. F. D. Huntington, D.D., well observes that "the consent to a general statement of a principle is one thing, while a courageous loyalty to its *personal* requirements is another. There may be a wide gap between the storehouse where we keep a supply of respectable abstract notions, loosely laid away for quotation—something between the earnestness of conviction and the inconvenient disrepute of scepticism,—on the one hand, and the living embodiment of these notions in a self-denying practice on the other. It is easy enough to agree that we ought not to weaken and damage and degrade other men's consciences; but to give up the gratification, the amusement, the pleasant and *otherwise* harmless habit which will certainly damage and mislead them, is not always very easy. Besides, there are some questions of right, how far, in particular cases, this ought to be done. These questions may really complete the matter to honest minds, or they may only furnish a subterfuge for cowardly and evasive natures to escape a disagreeable sacrifice, without at the same time losing all self-respect by abandoning the general principle. The New Testament takes pains to provide directions for a settlement of both these classes of difficulties. Whether it will be of any use to appeal to that source of instruction will depend on another point—viz., whether we have determined to make the spirit and word of the New Testament, when we have found them out, the law of our lives, let them cut in upon whatever comfort or indulgence, let them rebuke, and chasten, and humiliate, and tax our fortitude, as they may. . . . The Christian faith is eminently a *social* principle. . . . If it declares, in one breath, that 'every man shall bear his own burden,' in the next it says, 'Bear ye one another's burdens.' It predicts an infinite misery for them that tempt, betray, misguide, deprave one another,—for them that form companies, clubs, societies, to make each other frivolous, profligate, dissolute. It treats with terrible severity any one that presumes to reply, when called to reckon for such outrages, 'Am I my brother's keeper?'—virtually rejoining, 'Yes, you are; all men are each other's keepers, educators, helpers or hinderers, saviours or seducers.' It requires all to give, not only food, clothes, and money, but the ministry of encouraging words, patient endurance, honest living, aspiring thoughts. So, negatively, it forbids theft and killing; and if we study the whole religion through and through, we shall see that this means the robbery of any particle of virtue, honour, temperance, truth, the killing of the spiritual and immortal part, quite as much as the theft of a garment, or the murder of the body it covers. In fact, all the pages of our Book of Faith are marked with these earnest counsels and expostulations about caring for other souls. It is always adjuring us to work for, to suffer for, and to that end to love, *other people*. Such is the compass of its charity. Whether it commands or forbids, its intent is the

same. *Prohibitions* and *injunctions* run into each other, and are only the two sides of one bright truth, the positive and the negative being only measurements in opposite directions of the universal law of *affection* and *service*. The lives of the apostles were, throughout, consecrated, abstemious, self-sacrificing labours for the souls of their fellow-men. . . . The silent decree within will reaffirm the living oracles of the evangelists. Together they will pronounce him to be the only truly conscientious man who is ever applying the discriminations of his sense of right to new regions, new connections, new questions of conduct, and will pronounce that it must be a very limited conscience indeed which only inquires, of a course of action, how it will affect the individual performing it."—('Christian Believing and Living,' Sermon xxii.)

Chapter X. Verses 31—33.

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: 33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

Chapter XI. Verse 1.

Be ye followers of me, even as I also *am* of Christ.

The 'glory of God' should be the great end of all rational action, eating and drinking among the rest; that is to say, all that is done by the creature should have a tendency to *show forth*, and to *carry out*, the beneficent design of the Creator; for the glory of God is His *goodness*—that 'goodness' which comprehends all that is just and true and gracious in the essential harmony of the Divine Attributes. Unless, then, the use of intoxicating liquors, and the traffic in them, can be proved to conform to this supreme rule of all right action, they are put under the ban of the highest law; nor is it enough for any one person to conclude that *his* use of strong drink is compatible with the Divine glory. The tendencies of actions, *as developed in general experience*, are 'fruits' by which we are to judge them; and strangely constituted must he be who can perceive any connection between the drinking habits of this country and the glory of God, save a connection of opposition and defiance. One important method of doing what is possible for the glory of God is explained, chap. x. 32, "Give none offence (*aproskopoi ginesthe*, be causes of stumbling), neither to the Jews, nor to the Gentiles, nor to the church of God"—a triumphant repudiation and refutation of the pretence that Paul limits his principle (not to eat or drink what is an occasion of stumbling) to the case of Christian brethren.* [See Note on Rom. xiv. 21.] In ver. 34 the apostle

* The history of European intercourse with uncivilized tribes, like the North American Indians and New Zealanders, and with peculiarly civilized nations, such as Hindoos and Chinese, is replete with rank and noisome offences against the apostolic rule of practice—a rule as obligatory on nations as on individuals. Every British Christian must blush for his country when he reads what was said by the venerable Bishop Selwyn at a public meeting in England (1867):—"The people of the New Zealand race stood out for many years against the temptations to intoxication. In the statistical statement published in the town of Wellington, many years after the settlement was formed, after describing a number of convictions for various offences, including the offence of drunkenness, there was a foot-note added to the effect that intoxication was almost unknown among the native people. I cannot say it is so now. But if the native people of New Zealand have given way to the sin of intoxication, from whom would God require an account of their sin? It *was not a sin of native growth;* it was an imported, an exotic sin. They stood against it for a time, but as their faith failed, *they gave way to the temptations forced upon them by their English brethren.*"

declares that in carrying out this principle he would not merely resign any abstract liberty he might claim, but would sacrifice even his own profit, seeking not his own advantage (*to emautou sumpheron*), but that of 'the many,' so that they might be saved. Then follows the grand practical application, injudiciously severed from chap. x., and made the commencement of chap. xi. = 'Be ye followers (*mimeetai*, imitators) of me, as also I am of Christ.' The apostle could advise the Corinthians to look to the profit of *all*, not only because he had himself done it, but because it had been done by one greater than Paul, even by their Lord and his Lord, who had exemplified to the uttermost the spirit of self-denial for the benefit of man and the glory of God.

Chapter XI. Verses 20—22, 33, 34.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper. 21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. 22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not. . . . 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

V. 20. Into one place] *Epi to auto*, 'to the same (place)' = the place of public assembly, and, as the reference implies, upon the first day of the week.

This is not to eat the Lord's supper] *Ouk esti Kuriakon deipnon phagein*, 'it is not to eat the supper pertaining-to-the-Lord.' *Kuriakon* (from *kurios*, 'lord') is here used to define the character of our *deipnon*, as distinct from an ordinary meal, and as consecrated to the memory of our Lord and Saviour Jesus Christ. The word occurs in only one other place in the New Testament, and with the same application (Rev. i. 10, 'I was in the Spirit on the Lord's day'—*en tee kuriakee heemera*, 'in the day of the Lord,' *i. e.* the day consecrated to the memory of His resurrection, as the *Kuriakon deipnon* was consecrated to the memory of His last supper). *Deipnon*, 'supper,' among the Orientals, was the principal meal of the day, answering to the English 'dinner'; and, like it, was generally taken either at noon or in the afternoon, but among the more fashionable classes in the evening of the day. St Paul, in anticipation of the complaint he is about to make, states that, though the professed object of the Corinthians' assembling was the celebration of the Lord's supper, the abuses connected with that sacred feast had made it something wholly different in a spiritual sense.

V. 21. For in eating every one taketh before other his own supper] *Hekastos gar to idion deipnon prolambanei en tō phagein*, 'for in eating (*en tō phagein* = in the act of eating) each one takes-before-another (*i. e.* snatches up) his own supper-provision.' Codex A reads *proslambanei*, 'take to himself'; Codex D has *epi tō phagein*, 'at the (time of) eating.' *Deipnon*, 'supper,' is figuratively used for the materials composing it. As described by Xenophon ('Memorabilia,' iii. 14) and other authors, meetings called *eranoi* (club-feasts) were common among the Greeks, when each person brought his own food; and as these meetings were

designed to express and promote a friendly sentiment, the poorer members would often have their scanty supplies increased out of the abundance of the richer. Sometimes these *eranoi* took the form of benefit clubs, and the meetings would then resemble those of our friendly societies on club nights,—save that tippling 'for the good of the house' was unknown. Later on, these social church gatherings were known as *agapai* (Latin, *agapæ*), 'love-feasts,' and were too frequently the occasion of great abuses.* In the early Corinthian church the social *eranos* had become mixed up with the Christian eucharist, and in such a way as to call for apostolic reprehension and correction. Instead of the members waiting till all had arrived, and till the meal was devotionally commenced, those who arrived first spread their provisions and began to eat them up, and in an eager, selfish manner, as if afraid they might be called upon to part with any for the accommodation of the less sumptuously provided. Thus good order and decency were disregarded, while the solemnity of the occasion and the spirit of brotherly affection were completely outraged. Nor was this all. To disorder, irreverence, and illiberality, was joined, on the part of some at least, an excessive indulgence in the *food* that ought to have been generally shared with others.

AND ONE IS HUNGRY, AND ANOTHER IS DRUNKEN] *Kai hos men peina, hos de methuei*, 'and one, indeed, is hungry, but another is over-filled' = gorged. The wealthier members having consumed their provisions, those who came in afterwards, or had but little at first, remained *hungry*, while the others were *surcharged*. This explanation *has been adopted by the whole body of expositors, ancient and modern.* Webster and Wilkinson, however, in their 'New Testament with Notes,' suggest that *peina* is here used in the sense of ravenous over food,—*i. e.* gluttonous,—the meaning then being, 'one, indeed, is voracious (over the meat), and another goes to excess (over the drink).' As supporting this notion, they quote ver. 34, *ei de tis peina*, 'and if any man hunger, let him eat at home,' where the hunger is evidently not the hunger of poverty, but eagerness for food. This conjecture is ingenious, and the argument plausible; and it is no valid reply that the whole host of theologians must have been in error if these critics are right. That the whole body of critics should have been mistaken on such a point of translation is, no doubt, very improbable, yet not impossible. We feel, however, compelled to dissent from these novel interpreters, for several reasons. (1) They adduce no passage, from any other author, where *peina* bears the peculiar sense of 'hungry indulgence in food,' as distinguished from *methuei*, 'indulgence in drink.' Had such a distinction been intended by St Paul, he could hardly have failed to use some other and less ambiguous word, such as *empipleemi*, answering to the Hebrew *sahva*. (2) The construction of the sentence clearly implies a distinction of persons between 'the one' who was *peina*, and 'the other' who was *methuei*,—yet, on Messrs Webster and Wilkinson's hypothesis, one and the same person would, in many cases, have been both; for those who ate their food to excess, would hardly be the parties likely to use the drink they had brought, with less eagerness and immoderation. (3) The *tis peina*, 'one who is hungry,'—referred to in ver. 34—who is told to eat at home, is not necessarily the same man as he who is said to be 'hungry' in ver. 20. The *tis peina* of ver. 34 might fitly refer (and, as it seems to

* St Jude (A.D. 66), referring to the 'men who had crept in unawares,' describes them (ver. 12) as 'spots in your feasts of charity'—*en tais agapais humôn spilades;* and St Peter (2 Ep. ii. 13) plainly alludes to the same licentious intruders.

us, does refer) to the one who, being hungry at first, had snatched up his food and greedily devoured it; whereas the *hos peina* of ver. 20 was plainly one who remained 'hungry' after the meal was finished. There seems, therefore, no sufficient reason for departing from the ordinary understanding of this phrase, which already yields an excellent and harmonious sense, in favour of an interpretation neither demanded by the context, nor justified by the usage of language elsewhere.

Assuming, then, that the correct translation of *hos peina* is, 'one is hungry,' what is the exact sense of *methuei*, translated 'drunken'? The answer is invested with special interest, because the passage has often been alleged in support of the use of intoxicating wine at the Lord's Supper in the present day. "'Such wine," it is said, "was used by the Corinthians without apostolic correction, and may, therefore, be used by us." But (1) if the Corinthians deviated from the original custom, their conduct is no precedent for us, and the generally supposed result of that departure is more of a *warning* than an example. (2) Nor can it be concluded that the apostle *must* have condemned their deviation from the primitive pattern, for he says nothing concerning their use of fermented bread, which was probably the kind used at their ordinary *eranoi*, and certainly was *not* the kind used at the institution of the Lord's Supper. (3) Nor is it to be hastily inferred that the same kind of bread and wine was used, both at the *eranos*, or common meal, and at the celebration of the Supper; and it was concerning *the first*, and not the second, that the phrase *hos de methuei*, 'and another is drunken,' is used by the apostle.

Returning, however, to the question as to the sense borne by *methuei* in this place, we remark,—

1. The exposition which imputes 'drunkenness' (in our sense) to the Corinthian Christians at their social meal, implies that many of the members were guilty of the awful sin of celebrating the Lord's Supper (which followed that meal) while in an inebriated condition,—an imputation highly improbable in itself, and tacitly contradicted by the language of the apostle, who does not proceed to condemn (as we should suppose he would have condemned) in strong language, so foul an insult to the eucharist, while he simply inquires (ver. 21) whether they had not houses to eat and to drink in; and (ver. 34) bids them satisfy their hunger at home, in order to avoid both the indecorum that had been exhibited, and the condemnation to which it had exposed them.

2. *Methuei* being used as antithetical to *peina*, 'hungry,' requires to be understood in the generic sense of 'satiated,' and not in the restricted and emphatic sense of 'intoxicated.' That St Paul should have thus employed it is in harmony with the fact that he was familiar with the LXX. translation of the Old Testament, where such a use of the word repeatedly occurs. * Such a double use of the word has its exact parallel in the Scottish dialect. Walter Scott quotes the proverb, 'It's

* We subjoin seven testimonies from a large number before us:—
Gen. xliii. 34, And Joseph's brethren 'were merry with him' (*emethustheesan met' auton*).
Psa. xxii. 7, 'And thy cup runneth over'—is full to the brim (*methuskon*).
Psa. xxxvi. 8, 'They shall be abundantly satisfied (*methustheesontai*) with the fatness of Thy house.'
Psa. lxv. 10, 'Saturate (*methuson*) her furrows.'
Jer. xxxi. 14, 'I will satiate (*methusō*) the soul of my priests with fatness.'
Cant. v. 1, 'Drink and be satiated' (*piete kai methustheete*).
Prov. v. 19, 'Let her breasts *satisfy* thee' (*methusketōsan*). Version of Aquila, A.D. 160.
A large collection of such texts, illustrating the usage of *methuō*, will be found in the 'Works of Dr Lees,' vol. ii., showing its application to food, to milk, to water, to blood, and to oil, as well as to wine.

hard to stand between a *fou* man and a *fasting*'—where 'fou' means *full*, though it would be easy to cite many examples of 'fou' having the secondary sense of 'drunken.' The 'over-filled' man forms the precise contrast to the 'hungry' one, while a schoolboy can perceive that no proper contrast is offered by the statement that one was 'hungry' and another 'drunken.'

3. The great majority of expositors join in ascribing to the apostle's words a charge of selfish repletion, but not of intoxication. Clement of Alexandria renders *methuei* as 'full' (*Pæd.* ii.). Chrysostom views it as comprehending both eating and drinking, and as more emphatically contrasting the state of the poorer with that of the richer classes at the feast. Bengel sententiously puts the case, *Alter plus justo habet sibi, alter minus*, 'one has for himself more than is his due, another less.' Dr Hammond, in his paraphrase, explains *methuei*, 'feeds to the full.' Dr Gill's note runs thus—"He that came late had nothing to eat, and so was hungry; while he that was first, either ate and drank to excess, or at least very plentifully, so that he was very cheerful, and more disposed to carnal mirth, than in a serious and solemn manner to partake of the Lord's Supper." Dr Lightfoot is of opinion "that by him that was drunken is meant the Jew that ate the Paschal Supper, of which he ate and drank freely; and by him that was hungry, the Gentile who was so, not out of poverty and necessity, but because he refused and avoided eating of the ante-supper, as savouring of Judaism, and so here was a schism and a division among them." Dr Macknight renders *methuei*, 'is plentifully fed.' Archbishop Newcome, in his 'Revised Translation' (1796), says:—"And the poor man scarcely satisfied his *hunger*, while the rich *indulged to excess*. The word *methuei* does not necessarily import drunkenness." Dr A. Clarke, in his Commentary, states, "Some ate to excess, others had scarcely enough to suffice nature. *Methuei*, was filled to the full; this is the sense of the word in many places of Scripture." Dr Bloomfield, in his Notes, remarks, "The sense is literally, 'he is well soaked with drink,' a sense of *methuei* also occurring in John ii. 10. See Note on this passage.* That drunkenness, however, is not here meant is plain from what is said in the next words, 'Have ye not all houses to eat and to drink (not get drunk) in?'" Dr Halley, in his work on the Sacraments, gives this excellent reversed interpretation:—'While the rich *feasted*, others, and especially the poor, were *hungry*' (i. p. 46). Meyer, followed by Alford, inclines to give to *methuei* the darkest shade of which it is susceptible. Dean Stanley more cautiously says, "The use of this word in John ii. 10 shows that it *need not* be always taken of intoxication, but this is its natural meaning in most passages," and he refers to passages of the N. T., in some of which the unforced meaning is simply that of excessive indulgence of the appetite.

* That Note is as follows:—"*Methuein*, from *methu* (probably derived from the Northern *med* or *meth*) signifies 'to moisten'; *methusthai*, 'to be moistened with liquor,' and, in a figurative sense, like the Latin *madere vino*, 'to be filled with wine.' In classical use it generally, but not always,† implies intoxication; in the Hellenistic, however, as Josephus, Philo, and the Lxx., it, like the Hebrew *shakar* in Gen. xliii. 34, seldom denotes more than *to drink freely and to hilarity*, which is, probably, the sense here."

† Homer, for example, in the Iliad, xvii. 390, says of the hides of oxen, *methuousan àloiphee*, 'were soaked in grease.' When Anacreon, in his forty-seventh Ode, says, *hopôs methuôn choerusô*, he does not mean that he will dance when 'intoxicated,' but when *satiated* with the cups of wine he has ordered to be brought. Hippocrates (*De Ratione Victus*, lib. iii.) expressly uses the word not for excess—'drink freely (*methustheenai*)—but not beyond measure (HYPERBOLEEN).' The earliest form of this word *meth* is to be found in *methuer*, the ancient Coptic title of the *Mother* Goddess, so named, as Plutarch says (in his 'Isis et Osiris'), "because *methu* signifies 'full,' and *er*, 'cause,' for matter is *full* of the (Divine) order (*tou kosmou*)."

The apostle's complaint against a portion, and apparently not a small portion, of the Corinthian church may be thus paraphrased in modern language:—"When you assemble in your accustomed place of meeting on the Lord's day, you do so avowedly to partake of the Lord's Supper, but in reality you do *not* celebrate it in a manner deserving the name. For those who arrive first, having produced their provisions, begin to eat as at a common meal; so eagerly and selfishly that, while one member of the church remains *hungry* and unsatisfied, and has his poverty exposed, another is *filled* to absolute satiety. Now have you not houses in which eating and drinking can be carried on? Why convert the house of worship, dedicated to 'brotherly love,' into a place of selfish and sensual feasting? Can it be that you despise the church of God, and wish to put to shame your less affluent brethren, who have not your means of satisfying their physical appetites? What shall I say to you? Shall I commend you for such conduct? I do not commend you." [Having described the institution of the Lord's Supper in order to impress the Corinthians with the solemnity proper to its observance, he returns to their ill-behaviour, ver. 33, 34.] "Let it therefore, my brethren, be your practice in future, when you come together to partake of the Lord's Supper, to wait for one another before you enter upon the sacred service. If any one is hungry, let him eat to satisfy his appetite in his own house, either before or after this Christian communion, so that he will not be tempted to withhold his surplus from the common stock, and be involved in a common condemnation; and as to *the rest* of your irregularities"—whether including the use of the common elements of the love-feast, instead of the proper and carefully prepared bread and wine of the passover,—"those I will set in order on my personal arrival amongst you."

We learn from this passage,—

1. That the Christians had unwisely mixed up a social meal (yet eaten unsocially by not a few) with the proper celebration of the Lord's Supper; but whether this *eranos* had actually been substituted for a distinct celebration of the Supper, or had marred its devout observance by introducing into it a spirit of irreverence and discontent, cannot now be decided.

2. That this association of common eating and drinking with religious worship was *disapproved in general* by the apostle, on account both of the abuses incident to it, and of the want of accordance between it and the design of spiritual communion—elements of defect not at all to be lessened by the introduction of intoxicating agents.

3. That this association was peremptorily forbidden, so that the offices of the Lord's day and Lord's house might be suitably discharged, including, as they then did, a weekly celebration of the Lord's Supper.

The Corinthians, we may hope and conclude, rendered obedience to the apostle's directions; but ecclesiastical history makes it evident that the abuses censured in this epistle long continued in other places. It became customary, however, to celebrate the *agapæ* (love-feasts) *after* the Lord's Supper, and in course of time they became separated from the Lord's day worship altogether.

Chapter XI. Verses 23—26.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: 24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in

remembrance of me. 25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

V. 23. I DELIVERED TO YOU] *Paredōka humin.*

IN WHICH HE WAS BETRAYED] *Hee paredidoto.* This striking difference of meaning within one verse in a double use of the same word *paradidōmi*, is a lesson to those who insist that a word like *yayin* or *oinos* could bear but a single signification—'fermented juice of the grape'! It is also useful as showing that too much stress is not to be laid on an identity of meaning between *peina* in ver. 21 and *peina* in ver. 34. Hence the invaluable rule of taking the context into consideration is sure to misguide rather than to instruct, if a cast-iron identity of sense between similar words (or of the same words in different relations) is obstinately assumed.

V. 24. TAKE, EAT] *Labete, phagete.* These words are absent from all the most ancient MSS.

V. 25. THIS CUP] *Touto to poteerion*, 'this the cup'=this cup which I now give to you.'

THIS DO YE AS OFTEN AS YE DRINK IT] *Touto poieite hosakis an pineete*, 'this do ye as often as ye may drink it.' Codex A stops at *poieite*, 'do ye.' Dean Stanley remarks, "'Not only at the original feast, but at *all* your feasts.' These words are emphatically introduced, as the thought conveyed in them is carried on to the next verse, in order to indicate the continuance and identity of the original meal with its subsequent celebration. 'Not only on that one occasion, but on all public occasions.'* There may also be the further object of showing that in the original institution the intention was that they should commemorate the Lord's death, not only on stated occasions, *but at all their meals*, whenever they ate bread and drank wine."—(Notes on Ep. Cor., vol. ii. 243.) Yet it seems somewhat strained and superfluous to apply the *hosakis*, 'as often,' to any other occasions than the social assemblies, when believers came together to call upon the name of their Lord, and celebrate His sacrificial love; and it is, moreover, not consistent with the Pauline distinction of eating *at home* and eating in the *church*.† If we accept the exegesis

* This institution, in fact, is a Divine and human *pledge* conjointly: when the faithful disciple truly observes it, he receives renewals of grace from its Author, to whose service he pledges himself afresh; while, on the human side, he *shows forth* the great truth of sacrifice to the world. People who loosely talk against pledges should 'think upon *these* things.'—EDS.

† While Dean Stanley suggests the common use of the symbols of salvation, a clerical friend of the Temperance cause argues, that since grape-juice was consecrated as the symbol of atonement, it has become unlawful for common use, as was the blood of animals under the old dispensation. But it is obvious (from Gen. ix. 4) that the use of blood was forbidden in ancient times simply because of its being the ultimate seat of animal life, a reason not applicable to grape-juice: also that the prohibition extended to the use of blood in the flesh as much as to extracted blood, whereas only grape-juice expressed, and not grapes themselves with their contained wine, are supposed to be now forbidden. Neither does analogy require that because blood, as a symbol of atonement, was forbidden to the Jews, therefore grape-juice, which is simply an emblem of Christ's blood—itself the true and specific symbol of His atonement,—should be equally interdicted. Again, the eucharistic bread, equally with the wine, is a representation of the mysteries of redemption, and should, for the same reason as the fruit of the vine, be excluded as ordinary food. That the Saviour's own words do not clearly forbid all common use of 'the fruit of the vine,' and that they were not so understood by the eleven, or by St Paul, is manifest from the novelty of the theory, and from the absence of any single reference to it in the apostolic epistles. It is evident, on the contrary, from the Circular Letter of the Council at Jerusalem, and from numerous passages in the Pauline Epistles, that such a construction of our Lord's words never occurred to those to whom the Holy Spirit was given, expressly that He should lead them into 'all the truth' necessary to the preaching of the gospel and the observance of its laws.

thrown out by Dean Stanley, but not absolutely approved by him, it would involve a distinct recognition of the Saviour's self-sacrifice whenever and wherever bread and wine are socially partaken of by believers. It does not, however, appear to us that more can be fairly deduced from the recited injunction than the duty of using the bread and the cup in devout and grateful remembrance of the Lord 'as often' as they are introduced into the assemblies of His people.

Chapter XV. Verse 32.

If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

This sensual sentiment had long passed into a proverb. [See Note on Isa. xxii. 13.] The classical writers offer illustrations too numerous to quote. Anacreon, in his Fourth Ode 'To Himself,' has "Stretched on tender myrtles and upon lotus herbage, I wish to drink to my friends. And let Cupid, having bound his vest above his neck with papyrus, serve me with sweet drink (*methu*). For like a chariot's wheel life runs, being rolled along; and we, our bones dissolved, shall lie reduced to a little dust," etc. So in the Fourteenth Ode, 'On being devoid of Envy,' he exclaims, "To-day concerns me; but who knows to-morrow? Whilst, therefore, it is fair weather, both drink and throw dice, and pour out libations of Bacchus; lest, if disease should come along, it should say, It is not for thee to drink"! The same sentiment is expressed in Odes 24, 25, 35, 39, and 40. Herodotus (book ii. chap. 78) says it was customary among the Egyptians of his day to produce at all their feasts a wooden effigy of a dead person in a coffin, which was shown to all the guests, each of whom was addressed in these words,—'Looking upon this, both drink and enjoy thyself; for thou shalt be such as this is when thou art dead!'

Chapter XV. Verse 33.

Be not deceived: evil communications corrupt good manners.

The words 'evil communications corrupt good manners' are found in one of Menander's dramas, but it may have passed into a proverb in the Apostle's days, and have been cited by him as such. The statement itself is confirmed by daily experience, and evinces the wisdom of reducing our necessary contact with evil within the narrowest possible limits, that the personal and social corruption they are calculated to produce may be restrained. That *drinking fashions* and *tippling resorts* are vehicles of such corruption, in its most contagious and injurious forms, cannot be doubted by those who have carefully inquired into their influence on domestic and public life. Hence the demand for earnest and persistent effort to place the one under the stigma of a moral public opinion, and the other under the ban of civil law.

Chapter XV. Verse 34.

Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

AWAKE TO RIGHTEOUSNESS] *Ekneepsate, dikaiōs*, 'be sober again, righteously.' The present imperative is employed to mark that the change should be immediate. *Ek*, prefixed to *neepsate*, indicates a return to sobriety, *neepsis*, from an opposite condition. In the LXX. the phrase is used in the sense of awakening out of a drunken sleep,—in reference to Noah, Nabal, and the drunkards of Israel. [See Notes on Gen. ix. 24; 1 Sam. xxv. 37; Joel 1. 5.] Commentators differ on the question whether the word here has a literal or figurative application,—whether the apostle calls upon the Corinthians to become literally 'sober,' or whether he compares their spiritual state to one of intoxicating stupor, and invokes them to shake themselves free of it. [As to *neepho*, see Note on 1 Thess. v. 7.] The exact force of the adverb *dikaiōs* is also disputed. Some take it in the modal sense of 'fully,' 'perfectly,' 'effectually' = 'become sober again, *thoroughly*.' Others prefer the moral sense of 'justly' or 'righteously' = 'become sober again, *as it is right*.' Others agree with the A. V., in giving to *ekneepsate dikaiōs* a causal connection and righteous result = 'become sober again, and so enter on a *righteous* career.' Conybeare and Howson, in their 'Life and Letters of St Paul,' paraphrase the verse thus :—"Change your drunken revellings into the sobriety of righteousness, and live no more in sin." However it may be read, it must be understood as antagonistic to every degree of *sensualizing* influence.

THE SECOND EPISTLE OF

ST PAUL TO THE CORINTHIANS.

Chapter V. Verse 16.

Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

By knowing Christ 'after the flesh' (*kata sarkos*) the apostle alludes to the external events of the Saviour's life separated from their spiritual significance. With such a knowledge of Christ he declares he would not be satisfied, since it was wholly devoid of that *transforming* and *assimilating* power which belongs to a spiritual discernment of Christ, and that alone. May not this passage be justly applied to those who think they find a sanction to their use of intoxicating drinks in the example of the Redeemer? If, as they suppose—and suppose without any warrant from the Gospel history,—the Lord made and used inebriating wine, their plea is at best grounded in a knowledge of Him *after the flesh*,—such a knowledge, in fact, as they would never dream of putting to a similar use by conforming to His style of dress, manner of travelling, and outward life in general. On the contrary, to know Him 'after the spirit' is to understand, appreciate, and imitate Him in the spiritual principles by which He was actuated. If we have not His spirit, 'we are none of His,' and the paramount question for every Christian to consider and answer for himself is, whether a resemblance to that spirit, so loving and self-denying, is not exhibited in abstinence from alcoholic beverages, rather than in their most limited but self-indulgent use? Beyond all dispute, if abstinence is vastly more conducive to the good of society than drinking, a perception of this truth will lead those who know 'Christ after the spirit' to abstain with all readiness and cheerfulness. If any man say that he honestly *believes* drinking to be, on the whole, more useful to society and to the cause of religion than abstinence would be, it is not for us to judge our brother, but we may affectionately urge him not to rest in such a condition without a full, careful, and unbiassed examination of all the *evidence* within his reach.

Chapter VII. Verse 1.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Great was the anxiety of the apostle that his children in Christ should keep themselves unspotted from the world, and that they and he should purify themselves from "every defilement (*pantos molusmou*—in 1 Cor. viii. 7 the verb is rendered in A. V. 'defiled') of flesh and spirit, perfecting holiness (*epitelountes agiōsuneen* —completing the work of holiness in all its parts) in the fear of God." Such a desire after exemption from all stain of sin would, if universal and deep-seated, go far to secure its own realization, for it would instinctively lead to the avoidance of all things that expose the Christian to the dreaded contamination. It is remarkable that the defilement is spoken of as pertaining to 'flesh and spirit'; and whether the allusion is to the flesh and spirit as the sources of the defilement, or as the recipients of it, the caution conveyed ought to make believers shun intoxicating liquor, because that is adapted, more than any other external agency, to stimulate those lusts of the flesh and impurities of the spirit that bring the soul into deadly peril. Most true it is, that so long as the Christian is in the world, he will be exposed, more or less, to its evil; but this consideration, instead of diminishing, ought to increase his aversion to alcoholic beverages, as a wholly superfluous and artificially superinduced element of danger, and (as experience proves) of destruction, to innumerable souls.

THE EPISTLE OF

ST PAUL TO THE GALATIANS.

Chapter V. Verses 13, 14.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

Instead of *alla dia tees agapees*, 'but by love,' Codex D has *alla tee agapeetou Pneumatos*, 'but in (or by) the beloved Spirit.' And after the words *ho gar pas nomos*, 'for the whole law,' the same Codex reads *in humōn*, 'in you.'

Christians are called 'unto liberty' (*ep' eleutheria*),—liberty from the condemnation and power of sin, and liberty from the yoke of ceremonial observances; but this liberty is conditioned by the proviso that it is *not* to be used 'for an occasion to the flesh' (*eis aphormeen tee sarki*). It is a liberty that is to be made no excuse for indulging and pampering fleshly appetites; but using love as its instrumental and efficient power, it is to be exercised and manifested in acts of service by Christians to one another. For the whole moral law, as it relates to our human duties, is summed up in the precept to love our neighbour as ourself. To what extent, even among professing Christians, the use of alcoholic liquors is made 'an occasion of the flesh,' we need not conjecture; but it may be affirmed with confidence, that a general resolution by Christians to prefer the good of others to the gratification of a merely sensuous taste, would result in an avoidance of strong drink more extended, and a discouragement of drinking customs more effectual, than Christendom has ever yet beheld. Those who plead that they 'are at liberty to drink,' cannot vindicate such a liberty on any Christian principle till they have shown that it is not claimed for mere self-indulgence, and is consistent with the utmost usefulness in the sphere assigned them by a gracious Providence.

Chapter V. Verses 19—21.

19 Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the

which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

V. 21. DRUNKENNESS] *Methai*, 'intemperances'—copious indulgences in drinks, some of which would have the power of inebriating, though intoxication is not the *essence*, but only the *extreme* of the vice condemned by the apostle. The essential of the vice is, that men *drink for pleasure*, regardless of the law of God or the claims of man.

REVELLINGS] *Kōmoi*, 'revelries'—the acts of disorder and profligacy attendant on the *methai* previously named. Concerning the corruption of morals engendered by this conduct, and the degree in which it abounded, both Pliny and Philo, contemporaries of St Paul, have left pictures of the gross sensuality of that age. Pliny writes (book xiv. c. 28), "If any one will take the trouble duly to consider the matter, he will find that upon no one operation is the industry of man kept more constantly on the alert than upon the making of wine, as if nature had not given us water as a beverage,—the one, in fact, of which all other animals make use. We, on the other hand, even go so far as to make our very beasts of burden drink wine!—so vast are our efforts, so vast our labours, and so boundless the cost which we thus lavish upon a liquid which deprives man of his reason, and drives him to frenzy and to the commission of a thousand crimes. So great, however, are its attractions, that a great part of mankind are of opinion that there is nothing else in life worth living for. Nay, what is even more than this, that we may be enabled to swallow all the more, we have adopted the plan of diminishing its strength by pressing it through filters of cloth, and have devised numerous inventions whereby to create an artificial thirst. To promote drinking we find that even poisonous mixtures have been invented, and some even are known to take a dose of hemlock before they begin to drink, that they may have the fear of death before them to make them take their wine.* Others, again, take powdered pumice for the same purpose; and various other mixtures, which I should feel quite ashamed any further to enlarge upon. We see the more prudent among those who are given to this habit, have themselves parboiled in hot baths, from whence they are carried away half dead. Others, again, cannot wait till they have got to the banqueting couch—no, not so much as till they have got their shirt on,—but, all naked and panting as they are, the instant they leave the bath they seize hold of large vessels filled with wine, to show off, as it were, their mighty powers, and so gulp down the whole of the contents, only to vomit them up again the very next moment. This they will repeat, too, a second, and even a third time. And then, too, what vessels are employed for holding wine!—carved all over with the representations of adulterous intrigues, as if, in fact, drunkenness itself was not sufficiently capable of teaching us lessons of lustfulness."

Philo, in his treatise on 'Drunkenness,' refers to "the contrivances displayed in the examination of different kinds of wine to produce some, the effects of which shall speedily go off, and which shall not produce headache; but, on the contrary, shall be devoid of any tendency to heat the blood, and shall be very fragrant, admitting either a copious or a scanty admixture with water, according as the object is to have a strong and powerful draught or a gentle and imperceptible one." And describing those who are 'insatiably fond of wine,' he states, "After

* Wine was believed to be the only antidote to the poison of hemlock.

they have drunk they are still thirsty, and they begin drinking at first out of small cups; then, as they proceed, they tell their servants to bring them wine in larger goblets; and when they are pretty full and getting riotous, being no longer able to restrain themselves, they take bowls and goblets of all the largest sizes that they can get, and drink the wine unmixed in huge draughts, until they are either overcome by deep sleep, or till what they have poured into themselves is vomited out again through repletion."

It may not be easy to decide whether the apostle had any motive in bringing up the rear of all the sins enumerated with 'drunkenness' and 'revellings'; but it is incontrovertible that to them may be traced, as to a fountain, many of the other evils, or at least their *prevalence*. Very solemn is the declaration that, equally with these transgressions and crimes, will drunkenness and revelling exclude their subjects from the kingdom of God. How can it be otherwise?—for what more than they grieves the Holy Spirit, and effectually excludes the possible existence of that state of mind and heart which can alone render heaven a place of enjoyment to the human soul?

Chapter V. Verses 22—24.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts.

V. 23. Temperance] *Enkrateia*, 'self-restraint.' Conybeare and Howson render by 'self-denial.' This fruit of the Spirit—the one last named—stands in opposition to the associated vices named in ver. 21. [See Note on Acts xxiv. 25.] Against such virtues and graces there is no law, for they are the evidences of that spiritual decalogue which Christ writes upon all hearts that He makes His own. Those who are Christ's—who belong to Him by a regenerating influence—'have crucified the flesh with its affections and lusts'; they no longer do what is pleasing to the flesh because it is so, but what is pleasing to Christ, who loved them and gave Himself for them.

Chapter VI. Verses 7, 8.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

As the seed, so the produce; as the sowing, so the reaping. The correspondence is invariably preserved. So in the fable, when dragons' teeth were sown, armed men sprang up. As *true Science*, therefore, consists in tracing effects to their causes, so *true Wisdom* lies in avoiding the causes of evil, and seeking to substitute the causes of happiness and goodness. To foster the causes and expect different consequences is the extreme of irrationality, and must bring with it perpetual disappointment. Of such unreason, however, the world is guilty when it clings to strong drink and drinking fashions, and all the while hopes and expects that

intemperance will cease! On a visitation of cholera or typhus to a locality, the development of the seeds of the pestilence in any particular individual cannot be predicted, but there can be little uncertainty as to the fact that it *will* be developed amongst *some persons* most recipient of its influence. So the connection of drinking with drunkenness cannot be asserted of any particular person who begins to drink, but may be positively affirmed of some in any moderate aggregation of such beginners. The legitimate conclusion is—the rejection of strong drink, not the fatalistic, pseudo-philosophical dogma that drunkenness must necessarily exist. If a nation *will* create and cultivate a taste for alcoholic liquors—will foster it by fashion and feed it by licence,—the curse of intemperance must surely visit it, whatever is then done to avert it. The *nexus* cannot be broken, but the artificial appetite and habit may.

Chapter VI. Verse 9.

And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Well-doing is sowing good seed; such seed will spring up. The sower, if he do not faint, will reap the fruit; *therefore* let him not be weary in 'well doing.' 'Whatsoever ye sow, of *that*,' not of some *other kind*, 'ye will reap.' Good as certainly results from good as evil from evil. Convinced that we have what is good, let us then plentifully sow it, in confidence of a fruitful harvest in reserve. This promise will, as a rule, be fulfilled in a measure even upon earth; and what this world does not yield, 'the world to come' will unfailingly supplement and supply. The well-doing spoken of is not restricted to direct Christian teaching, and the Temperance Reform has produced some of the most striking illustrations of this great providential law which modern times have witnessed. Let all who desire the weal of humanity engage in this sphere of well-doing, and the land will be covered with the precious harvest of their labours.

Chapter VI. Verse 10.

As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

Opportunity] *Kairon*, 'season.' This is the condition of active usefulness. 'Let us do good,' *ergazōmetha to agathon*, 'let us work what is good' to all, primarily to those who are of the household of the faith. No principle of benevolent action can be wider than this—*every* opportunity, *every* kind of good, *every* class of person. If, therefore, abstinence affords an opportunity of service to our fellow-creatures, it is a means of 'working good,' not to be despised or neglected without a clear violation of this law of Christian conduct. To say, 'I don't *believe* abstinence would supply such a means of good' is no justification of indifference unless we have first given it a fair and careful trial.

THE EPISTLE OF

ST PAUL TO THE EPHESIANS.

Chapter V. Verse 18.

And be not drunk with wine, wherein is excess; but be filled with the Spirit.

And be not drunk with wine] *Kai mee methuskesthe oinō*, 'and be not surcharged with wine.' Drinking immense quantities of wine was common among the Greeks, and (strange as it may appear to modern bibbers) the intoxicating liquors used were largely diluted, with the express intention of making the potations both deep and prolonged. Public sentiment in Athens, in the time of Plato, did not go beyond condemning drunkenness—and not always *that*, for at the festivals of Dionysius (Bacchus) 'the giver of wine,' an abnegation of sobriety was almost universal!

In which] *En hō*, 'in which.' The subject of this 'which' may be the previous word 'wine,' *or* the whole of the preceding clause; that is, it may signify 'in which wine,' or 'in which state of vinous intemperance.' Bengel's note is emphatic,—*En hō, in quo vino scilicet quatenus immoderate hauritur*, 'in which wine, evidently, since it is immoderately swallowed.' Doddridge takes the same view, and regards this construction as a beautiful figure. Having before him the Lxx. rendering of Prov. xx. 1—*akolaston oinos*, 'wine is an incorrigible thing,'—the apostle might readily affirm that 'in' wine, *estin asōtia*, 'there is unsavableness.' Nor would such an affirmation be purely figurative, seeing that the alcoholic element is the active producer of that appetite and that sensuality which plunge multitudes into perdition.

Is excess] *Estin asōtia*, 'is unsavableness' = utter depravity and dissoluteness. The word *asōtia* is compounded of *a* and *sōtia*, and literally signifies the absence of salvation—a state of hopeless moral disintegration and ruin. Clement of Alexandria, in his 'Pædagogue,' b. ii., says:—"I admire those who desire no other beverage than water, the medicine of a wise temperance, avoiding *wine* as they would fire. It is desirable young men and maidens should forego the medicament altogether, for . . . *hence arise irregular desires* and *licentious* conduct; . . . the whole body is excited before its time *by the action of wine on the system. The body inflames the soul.* . . . Well, then, has the apostle said, 'Be not surcharged with wine, *in which is asōtia, a shameful licentiousness*.' He seems to signify the impossibility of salvation (*sōteeria*) to drunkards, for the word *asōteia*, in Greek, means

equally 'luxury,' and an incapacity for salvation."—(A. D. 200.) Similarly the French word *roué*, 'one broken on the wheel,' is also applied to an utter profligate. The English rendering 'excess' is very tame; and, being a mere repetition of the idea contained in 'drunk,' is a platitude unworthy of inspiration. More to the point is Wiclif's version, 'And nyle ye be drunken of wyne, in whiche is leecherie.' The Rheims V. has 'wherein is riotousnes.' The Latin Vulgate has *luxuria*, 'luxuriousness,' akin to the word which it supplies in Prov. xx. 1,—*luxuriosa res vinum est.* Beza has *luxus*, 'wantonness' or 'extravagance.' Calvin says, *In quo nomine intelligo lascivias omne genus et dissolutiones*, 'by which term I understand all kind of impurities and dissipations.' The epithet as an adverb occurs in the parable of the prodigal son (Luke xv. 13), where the words rendered in A. V. 'in riotous living' are *zōn asōtōs*, 'living ruinously.'

BUT BE FILLED WITH THE SPIRIT] *Alla pleerousthe en Pneumati*, 'but be ye filled in spirit,' or 'with the Spirit.' Either "be not filled-full of wine as to your body, as the heathen are, but be ye filled in your spirit with all holy influences"; or, "let your fulness be not that of wine, but of the Spirit which you have received by faith in Christ." The first interpretation is favoured by the absence of the article *tō* (the) before *Pneumati* (Spirit), but the other is generally adopted, and the signification is not different; for if, as all commentators agree, the *mee methuskesthe* of the first clause is in apposition with the *pleerousthe* of the second, the *oinos* of the one requires an expressed or implied agent to correspond, which can be no other than the Holy Spirit, given to those that believe. Dr Eadie, in his Commentary, rejects the opinion that the apostle alludes, as in 1 Cor. xi., to any abuse of the old love-feasts, or of the Lord's Supper; and he contrasts the vain attempt of men of the world to keep full of the wine whose fumes and stimulation are evanescent, with the Christian's full possession by the influences of the Spirit, which 'are not only powerful, but replete with satisfaction to the heart of man.' Conybeare and Howson give the following as the sense of the whole passage: "When you meet let your enjoyment consist not in fulness of wine, but fulness of the Spirit; let your songs be not the drinking-songs of heathen feasts, but psalms and hymns; and their accompaniment not the music of the lyre, but the melody of the heart; while you sing them to the praise not of Bacchus or Venus, but of the Lord Jesus Christ."

Obs. 1. The apostle's Divine philosophy at once goes to *causes*. He presents in this verse a practical antithesis between fulness of wine and fulness of the Divine Spirit; not an antithesis between one state of fulness and another—mere effects,—but an antithesis pointing to an *intrinsic contrariety of nature and operation* between the *sources* of such fulness—viz., inebriating wine and the Holy Spirit. This contrast will be better understood by quoting the preceding words, 'Wherefore be ye not unwise' (*aphrones*, without reason) = not forgetting how antagonistic to the full possession and exercise of your mind the use of wine comes to be, taken in quantities that some may not call excessive.

2. Whether the *asōtia* 'dissoluteness' be referred to wine as its germinal and active principle, or to 'drunkenness' as the state of body and mind which brings the profligacy into play, the fact of *connection* is affirmed, and is to be solemnly taken into account in all Christian enterprises and efforts of reformation. When intoxicating liquor exerts its specific effects it places the subject in *asōtia*, which is not merely a state *in* which he cannot be saved, but is synonymous with a condition

of moral corruption quite inimical to the reception of saving truth. Alcohol deranges the functions of the brain—the medium of mental action,—and tends to bring about organic disease, so that its influence on mind and morals is entirely different in character from the influence of such evil inclinations and habits as leave the brain in healthy *rapport* with the intellectual powers. Hence the renunciation of inebriating drinks is generally a pre-requisite for the acceptance of the Holy Spirit, and has been found a positive and direct means of preparation for spiritual impressions by thousands of once prodigal drunkards.

3. The objection, that since the apostle says, 'Be not *drunk* with wine,' he virtually sanctions a use of wine short of drunkenness, is one of those superficial inferences in which uneducated or prejudiced minds delight. It is surely possible in our day for a Christian missionary to condemn and forbid intemperance by opium, without approving of the use of that drug in any degree. If the words 'in which is dissoluteness' are joined to the word 'wine,' a powerful warning is given in respect to wine itself; and however the clauses may be construed, the passage in its entirety neither recommends intoxicating drink nor implies that its use, in the smallest measure, is either salutary or safe. The soul 'filled with the Spirit' is not supposed to crave after strong drink, but is more likely to resemble the wise man of whom Philo (Paul's contemporary) observes, that 'he will never voluntarily make use of unmixed wine, or of any drug of folly' (*akraton kai pan aphrosunees pharmakon hekōn oupote*). Expositors, not themselves abstainers, illustrate this text by a reference to Luke i. 14, where the promise that John should be 'filled with the Holy Spirit,' even from his birth, was connected with the heavenly prohibition, 'wine and strong drink he shall not drink.' Thus Olshausen, in his comment on this verse, writes, "Man feels the want of strengthening through spiritual influences from without; instead of seeking for these in the Holy Spirit, he in his blindness has recourse to the 'natural' spirit, that is, to wine and strong drinks. Therefore, according to the point of view of the Law, the Old Testament recommends abstinence from wine and strong drinks in order to preserve the soul free from all merely natural influences, and by that means to make it more susceptible of the operations of the Holy Spirit."

THE EPISTLE OF
ST PAUL TO THE PHILIPPIANS.

Chapter IV. Verse 5.

Let your moderation be known unto all men. The Lord *is* at hand.

Moderation] *Epieikes*, 'seemliness,' or 'gentleness.' The Vulgate has *modestia*, which the Rheims version converts into 'modestie.' Wiclif gives 'be youre pacience known to alle men'; Tyndale and Cranmer, 'softness'; the Geneva V. 'patient mynde.' Had the A. V. read 'moderation-of-mind,' the ignorant perversion of this text into an objection to the Temperance movement—as if the apostle were recommending 'moderation-in-liquors'—would have been avoided. The reference is either to that propriety and consistency of conduct which Christians should ever exhibit, or to that gentleness and equanimity of soul which should ever be manifested to all, even their persecutors; for 'the Lord is at hand,'—at hand to reward His people and judge their oppressors. So far as this text can have any bearing on the use of strong drinks, it would be impossible to show that Christian moderation of disposition—whether decorum or serenity—is ever increased by the use of the smallest quantity of the wine which is a mocker; while there is lamentable evidence of breaches of propriety and good temper provoked by its influence on professing Christians of every name. Cowper, who was a good Greek scholar, very well rebukes the prevalent perversion of this text in favour of sensuality:—

> 'The selfsame word that bids our lusts obey,
> Is misapplied to sanctify their sway.'

Chapter IV. Verse 8.

Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

This comprehensive principle is an answer to the objection that abstinence is not commanded in the Scriptures; since, if it be included under any of the

'whatsoevers' of this verse, it is as *really* affirmed and stamped with apostolic authority as if distinctly pointed out. Nowhere do the sacred writers profess to give an exhaustive enumeration of all varieties of virtuous conduct. In the application of this catholic course of Christian morals, all that is necessary is to ascertain whether any particular act or line of conduct comes under the rule laid down; if it does, the scriptural application of it comes out as clearly and conclusively as, in logic, the conclusion of a properly constructed syllogism issues from its premisses. This apostolic description aptly and singularly unites the two elements contained respectively in the definition of morality given by Socrates and Plato. The former defines virtue as that which is done with 'perception'—*i. e.* of truth and suitability; the latter, as an action in resistance of appetite, manifesting moral strength, or the control of the fleshly by the spiritual nature. "The Christian has had to deal with a thousand things against which no Divine [verbal] intimation could have been quoted, but the evil of which conscience [enlightened by fact] would have taught him. Men practically ignore their conscience in this matter."—(A. Purey-Cust, M.A.)

THE EPISTLE OF

ST PAUL TO THE COLOSSIANS.

Chapter II. Verse 16.

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*.

Or in drink] *Ee en posei*, 'or in drink.' Codex B has *kai en posei*, 'and in drink.'

The apostle is not alluding to a distinction of drinks as intrinsically wholesome or unwholesome, dangerous or safe, but to certain arbitrary and ceremonial fancies founded on Jewish ideas of 'clean' and 'unclean.' Some expositors suppose the existence at Colosse of a strong pseudo-ascetic party, such as afterwards developed into the Gnostic sect, which affirmed that *hulee*, 'matter,' was 'inherently evil'; and if this conjecture be correct, the caution of St Paul is intelligible, and in perfect harmony with the Temperance doctrine that whatever God provides for the food of man is 'very good.' The text, observe, has a dual reading,—for if I am not to judge my neighbour *in eating* or *drinking*, neither must my neighbour judge me in *abstaining* from meat or drink. If people would first consider what this text does *not* mean, they would more accurately comprehend what is its true scope and purport. For instance, it cannot be supposed that it forbids that exercise of reason concerning the *quality* and *consequences* of action which the apostle himself is enforcing. He *is* bringing a certain *wilful* self-regarding conduct before the church for judgment. He cannot, then, mean that the Christian is *not to judge* in such matters, for he is himself judging, and has elsewhere, on this very case, come to a conclusion which he puts as an interrogatory—'How then walk you *charitably*, if you do these things?' Still less can the apostle be understood to affirm that we are to exercise no discrimination as to the *qualities* of food or drink, for that would be equal to saying that the laws of physiology are abolished to the Christian! Nor can 'the liberty' so often pleaded for be sustained by this text as being 'the power to act, or not to act, according to one's own pleasure.' True 'liberty'—Christian 'liberty'—has no such test as 'pleasure' or wilfulness. It must be based upon 'the *ought*,' and be guided by the reasonable and the imperative —the imperative *because* the reasonable. The will must be the servant of the

reason, not the slave of the passions. In a Christian sense, we are only 'free to act rightly,' or, as it is poetically and proverbially expressed,—

'He is the freeman whom the *Truth* makes free.'

Obey conscience first, for it is God's proximate organ of truth; but, beyond and above all, seek the truth which gives authority to conscience and direction to the will. "Looking upon my neighbour's conviction, I say, If you esteem such a course *best* (not pleasantest) and *right* (not comfortable merely), you will do well to pursue it; but as for me, THE TRUTH seems the highest obligation, and therefore I follow it, whether it be pleasant or painful."

Chapter II. Verses 20—22.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men?

This passage has been foolishly quoted as condemnatory of the Temperance reform, as thus:—"The language of ver. 21 is at times *applied* to strong drink; but St Paul quotes it to condemn it; *ergo* he condemns the modern application"! Can anything be more puerile? By parity of *un*reason, if the words were applied to the common use of laudanum, St Paul would become, logically, ranged on the side of the opium-eater!

It is said that Temperance advocates, like the persons censured by St Paul, insist upon self-mortification and compliance with absurd ordinances of restraint; but,—

(1) No one can be more emphatic himself than St Paul (1 Cor. ix.) in exhorting Christians to self-mastery and subjugation of mere animal desire; and no one dealt more copiously than he in the spirit and language of prohibition; does he therefore come under his own rebuke?

(2) It is altogether contrary to truth to affirm that the abstinence principle is based on the theory of neglecting or emaciating the body; the opposite is the fact; abstinence is expressly founded on the *injurious* nature of alcohol.

Correctly construed, the passage is favourable to the Temperance reform, for the apostle repudiates ordinances springing from the *theory* of a moral or immoral quality in things themselves, irrespective of their *actual* effects,—putting superstitious fancies in the place of observed results; whereas the Temperance principle ascribes rightness and wrongness solely to responsible agents, and proscribes intoxicating drinks as unfit for use on the ground of a want of physical appropriateness, and their injurious influences upon the body, and only through it upon the mental and moral nature. Hence the apostle's argument is, that as material things are perishable, to identify religion with material observances is to degrade it, with all its immortal treasures;—an excellent reason, so far as it goes, against that blind attachment to intoxicating liquors which is the *only* religion that many persons acknowledge, while over many men, who profess better things, these drinks exert a witchery that Christianity fails to command. Truly, 'extremes meet'; and the superstitious rejection of good or neutral things is well matched by the senseless and sensual esteem in which bad and dangerous things are held.

Chapter II. Verse 23.

Which things have indeed a shew of wisdom.

This text has sometimes been oddly quoted against the practice of abstinence from alcoholic liquors, to which it has no relation whatever. An enlightened Temperance man does not abstain from wine, 'the mocker,' because he believes it is a good creature, which will strengthen the body, but because he knows it is a bad article, that will weaken and deprave it. It is a physiological truth, that to weaken the body is to weaken the brain, the organ of the mind, and thereby to increase the power of many morbid and depraved feelings. On the other hand, to keep the body pure, as commanded in the sequel (chap. iii. 4, 5), is the rational method of aiding the suppression of 'shameful appetites and unnatural desires.' Hence the propriety of not looking, with desire, upon 'the wine which is red,' 'lest thine eyes look upon strange women, and thine heart dictate perverse things.'

THE FIRST EPISTLE OF ST PAUL

TO THE THESSALONIANS.

CHAPTER V. VERSES 6—9.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

V. 6. LET US WATCH] *Greegorōmen*, 'let us be wakeful'; in apposition to the 'let us not sleep' of the preceding clause.

AND BE SOBER] *Kai neephōmen*, 'let us be abstinent.'

V. 7. AND THEY THAT BE DRUNKEN ARE DRUNKEN IN THE NIGHT] *Kai oi methuskomenoi nuktos methuousin*, 'and those that are making themselves drunk, drink deep in the night.' A partial reform had been effected since the days of Isaiah, when men rose up *early in the morning* to follow strong drink.

V. 8. BUT LET US, WHO ARE OF THE DAY, BE SOBER] *Heemeis de heemeras ontes neephōmen*, 'but let us who are of the day be abstinent.'

Day and night, light and darkness, have been immemorial symbols of truth and error, holiness and sin. In speaking of the coming of 'the day of Christ'—the day of revelation and destiny—the apostle reminds the Thessalonians (ver. 4) that they were not 'in darkness'—in a state of depravity,—so that that day should overtake them 'as a thief.' [Some MSS. read *hōs kleptas*, 'as thieves,' instead of *hōs kleptees*, 'as a thief.'] As children of the day, then, it was fitting that they should not sleep, as others did, who were children of the night—*i. e.* that they should not be in a state of insensibility and moral unpreparedness for the advent of the 'great day of the Lord'; rather that they should be ever 'wakeful' and 'sober,' free from all intoxicating influences and delusions. The use of the word *neephōmen* seems to have suggested to St Paul another descriptive metaphor—that of drinkers carousing, which in his age was wholly carried on in the night season, except by the outrageously intemperate. As those who sleep are insensible of what is passing and impending, so sinners are insensible of approaching judgment—this is one comparison. But also, as lovers of strong drink fill themselves in the night, so do sinners fill and intoxicate themselves with delusive pleasures—those of drink among

the rest,—in contrast to whom the Christian, 'who is of the day,' is both wakeful and abstinent, even as those who in the day time go about their business and keep themselves free from inebriating drinks in order that they may be able to discharge their duties aright. That the apostle wishes *neephōmen* to be taken literally as well as spiritually may be inferred from the well-known connection of sobriety with wakefulness, *both* of the senses and of the mind; as if he had said, 'The children of the day are to be wakeful; and in order that they may be wakeful, let them also be sober.' The influence of even small portions of alcoholic liquor in producing drowsiness is well known, and not a few persons who do not always abstain, yet abstain during the day in order that they may be the better qualified for the business of life. The military metaphor which the apostle proceeds to introduce—'putting on the breastplate of righteousness'—supports the view that he uses *neephō* in its primary sense, for the Roman soldier on duty was bound over to the most stringent sobriety, and no other drink but *posca*, an acidulous liquor, was supplied to him. Xenophon, in his *Cyropædia* (vii. 5), represents Cyrus the Great as addressing his chiefs, and reminding them that their soldiers were all wakeful and sober (*egreegoratas apantas kai neephontas*), while many of the Babylonians were asleep, and many of them drunken (*methuousi*). Plutarch says of Epaminondas, that on one occasion 'he went the round of the defences and walls, telling the men not to sleep nor to drink (*agrupnein kai neephein*), so that the others might have licence to sleep and to sot (*methuein*).' To the Christian soldier, physical sobriety is as needful as to the literal warrior when on service, nor can he wisely dispense with the one infallible security of that state—abstinence from all that can intoxicate.

Critical Remarks on 'Neepho,' etc.

1. Since this Greek word and its derivatives henceforth occur repeatedly in the Apostolic epistles, we will here cite the whole of those passages, with the renderings of the A. V., and then proceed to consider their meaning.

1 Cor. xv. 34. *Ekneepsate dikaiōs*, '*awake* to righteousness.'

1 Thess. v. 6. *Greegorōmen*, 'let us watch,' *kai neephōmen*, 'and be sober.'

1 Thess. v. 8. *Heemeis neephōmen*, 'let us be *sober*.'

1 Tim. iii. 2. (Of a bishop,) let him be *neephaleon*, 'vigilant,' *sōphrona*, 'sober.'

1 Tim. iii. 11. (Of deacons' wives,) let them be *neephaleous*, 'sober.'

2 Tim. ii. 26. *Ananeepsōsin*, 'they *may recover themselves*.'

2 Tim. iv. 5. *Su de neephe*, 'but *watch* thou,' *in pasi*, 'in all things.'

Titus ii. 2. (Of aged men,) *neephalious*, '*sober*.'

1 Pet. i. 13. *Neephontes*, 'be *sober*.'

1 Pet. iv. 7. *Sōphroneesate oun*, 'be ye therefore sober,' *kai neepsate*, 'and watch,' *eis tas proseuchas*, 'unto prayers.'

1 Pet. v. 8. *Neepsate*, 'be sober,' *greegoreesate*, 'be vigilant.'

In the Lxx. version of the Old Testament neither the verb *neepho* nor the adjective *neephalios* occurs, except in combination in the following places:—

Gen. ix. 24. And Noah *exeneepse*, 'became sober' = awoke, *apo tou oinou* (*autou*), 'from his wine.'

1 Sam. xxv. 37. Nabal *exeneepsen*, 'became sober' = awoke, *apo tou oinou*, 'from the wine.' The Hebrew reads, 'in the going out of the wine from Nabal.'

Joel i. 5. *Ekneepsate*, 'become sober' = awake.

Hab. ii. 1. *Ekneepson*, 'awake!' Hab. ii. 7. *Ekneepsousin*, 'shall awake.'

Ekneepsin occurs in Lament. ii. 8 and (in some MSS.) in iii. 48.

In Homer, neither *neephō* nor any of its derivatives or combinations occur, to our knowledge.

2. That the original signification of *neepho* implies abstinence from intoxicating liquors, may be safely inferred (1) from its etymon, or derivation, and from the definitions of lexicographers; (2) from its use by ancient authors; (3) from its use in connection with *ana* and *ek*, to denote the entire cessation of the vinous influence, and the restoration of the body to its normal and naturally abstinent condition; (4) from its figurative employment to denote perfect and natural watchfulness of mind, only possible when one abstains from *narcotics*.

(1) No derivation of *neephō* is given in the great works of Pollux, Suidas, Scapula, Stephanus, or in several of the principal modern lexicons. But Apollonius and Hesychius refer it to *neipho* = *niphō*, 'to snow,' which would give to *neepho* the sense of 'to be cold,' *i. e.* exempt from the heating or exciting influence of wine. Scheidius refers it to a supposed *nubō*, 'to cover' = *numphō*; whence *numphee*, 'a *veiled* maiden,' or a protected woman = a bride. Springing from such a root, *neephō* would imply 'to protect one's self' from danger by avoiding the intoxicating cup. Schleusner, however, who is followed by some other lexicographers, derives it from *nee*, 'not,' and *pino* (= *piō* or *poō*), 'to drink'; a derivation far preferable to those above named. F. Valpy, M.A., Cantab., has suggested another derivation, which comes to the same sense :—"Possibly from *nee* and *heepha* (perfect of *apto*, 'to set on fire'), 'not to inflame.'"—('Fundamental Words of the Greek Language,' 1826.) Passing from derivation to definition, Pollux, in his 'Onomasticon,' vi. 26, has, "For they say that *neephaliuein* is to sacrifice *neephalia*, which is to offer wineless sacrifices (*thusiais aoinois*); those of a different kind being described as *oinospondous* (connected with libations of wine)." Hesychius defines *neephalioi* as *neephontes*, *mee pepōkotes*, 'those who abstain, who have not been drinking.' He defines *neephalismenon* as *hudati ouk oinō heegnismenon*, 'consecrated with water, and not with wine.'

Suidas describes *neephalio thusiai* as 'sacrifices in which wine is not presented, but water mixed with honey.' In Stephanus's Thesaurus the *neephalios* is said to be *ho apechōn oinon*, 'he who abstains from wine'; and *neephalia xula* as 'pieces of wood which were burnt in wineless sacrifices.' Schleusner thus defines *neepho*:—*Sobrius sum, abstineo ab omni aut immoderato vini et omnis potus inebriantis usu*, 'I am sober, I abstain from all, or from an immoderate use of, wine and every inebriating drink.' Excluding the words *aut immoderato*, this definition would form a very appropriate Temperance declaration. Schrevelius (Dr Major's ed., 1844) gives *neepso*, 'to be sober, abstain, be vigilant.' Bretschneider defines *neepho*, '*sobrius sum, vino abstineo*' (I am sober, I abstain from wine); and *neephalios*, '*sobrius, vino abstinens*' (sober, abstaining from wine). In the Greek Dictionary of Byzantius, published at Athens in 1839, *neephalios* is defined *ho mee pinōn oinon, enkratees*, 'one who does not drink wine, an *encratite*.' *Neephalia* is defined as 'sacrificial oblations without wine.' And in the Greek-French Lexicon of the same author, *neephaliotees* is explained by *abstinence de vin, sobriété*, 'abstinence from wine, sobriety.' Liddell and Scott's Lexicon defines *neephō*, 'to be sober, to live soberly, *especially to drink no wine*'; Maltby's, '*sobrius sum*, to abstain from wine'; Dunbar's, 'to abstain from wine'; Donnegan's, 'to live abstemiously, to abstain from wine'; Robinson's New Testament Lexicon, 'to be sober, temperate, abstinent, especially in respect to wine.' Under 'abstemious,' Younge's English and Greek Lexicon gives '*neephōn*, without wine, *aoinos, neephalios*'; and under 'without wine,' both *aoinos* (wine-less) and *neephalios* are given as equivalents.

(2) The reader will now be prepared for illustrative citations from Greek and Jewish writers. Æschylus, in his 'Eumenides,' v. 108, refers to *choas t' aoinous, neephalia meiligmata*, 'wineless oblations, abstemious gratifications.' Paley, in his Notes on Æschylus, remarks, 'The reason, probably, was that wine infuriates, and leads to the commission of those very crimes which arouse the dread goddesses.' Sophocles, in his 'Œdipus at Colonos' (v. 101), describes Œdipus as stating to the Eumenides that he had come to them *neephōn, aoinois*, 'I abstemious, to you wineless,' where the force of *neephōn* cannot be mistaken. And because their sacrifices must be *neephalioi*, the chorus informs him that he must propitiate those awful powers by oblations of honey and water; adding (v. 481), *mee de prospherein methu*, 'be sure not to offer to them inebriating drink.' Aristophanes (Lysist. line 1228) introduces an Athenian lover of drink as saying, 'When we (Athenians) drink not (*neephontes*), we are not in a healthy state,' *i. e.* are good for nothing; a character and sentiment which have their parallels in many modern tap-rooms. Herodotus (book i. s. 133) states concerning the Persians, that they review, when free from drink (*neephousi*), what they have decided when in liquor; and, similarly, that what they have decided when not drinking (*neephontes*), they review when in their cups.

Plato, in his 'Philebus' (61), has the following striking passage:—"And now to us, as it were to butlers, stand two founts; the one of pleasure, and a person might guess it to be of honey; but that of the intellect, hard and healthful, he might guess to be sober and wineless (*neephontikeen kai aoinon*)." In his 'Laws' (b. vi. 733) he remarks, "It is easy to understand that a city ought not to be mixed like a cup in which the maddened wine (*mainomenos oinos*) effervesces when poured forth; but like one that, being subject to the abstemious other deity (*hupo tou neephontos heterou theou*), produces a good and moderate drink, after a beautiful commingling." He here represents Bacchus as combined with another deity, which he calls *neephōn theos*, an abstemious god; and Longinus remarks that this 'other deity' is nothing else than Water, which it was the custom to mix with wine. In his 'Banquet,' Plato represents Alcibiades as reproaching the guests, "You seem to me to be not-drinking (*neephein* = to be teetotalizing): this must not be allowed; but you must drink, for so you have agreed, and I will elect myself the chairman of the banquet until you have drunk enough." In his Epistles (vii. 330) Plato refers to the lover of wisdom as making use of that food for the day which may "make him specially quick to learn and of good memory, and able to reason in himself by being an abstainer (*neephonta*)." Burgess' translation renders *neephonta* here, 'abstaining from wine.'

Plutarch (*Conviv. Quest.* iv. 2) states that the Greeks offer sacrifices which are abstemious (*neephalia*), and with oblations of honey, in distinction from others where the honey is accompanied with wine.* Elsewhere (*De San. Præcep.*) he remarks that "we often present to Bacchus himself abstemious oblations (*neephalia*), being very properly not habituated always to seek unmixed wine." In his 'Life of Romulus' he mentions a goddess called Rumalia, the protectress of children, to whom sober sacrifices (*neephalia*) were made, and on whose altars libations of milk were poured out. More interesting, however, than all the rest, and more apt and conclusive, is the use of *neephō* and its derivatives by two of St Paul's Jewish contemporaries—Josephus and Philo. Josephus employs the word

* "Among the Greeks," says Athenæus, "those who sacrifice to the Sun make their libations of honey, *as they never bring wine to the altars of the gods*, saying it is proper that the god who keeps the whole universe in order, regulating everything, and always going round and superintending the whole, should in no manner be connected with drunkenness" (lib xv. c. 48).

three times—once figuratively (*Wars*, b. ii. c. 12, s. 1), and twice literally, in reference to the priests (*Antiq.* b. iii. c. 12, s. 2):—(*a*) "They are in all respects pure and abstinent (*neephalioi*), being forbidden to drink wine while they wear the priestly robe"—*i. e.* when officially on duty, doing God's work. (*b*) So (*Wars*, b. v. c. 5, s. 1), in referring to the temple, when restored by Herod, he states that the priests who were permitted to go up into the inner temple (*naos*) were without bodily blemish, and were clothed in linen, and "especially were abstainers from unmixed wine (*apo akratou neephontes*), so that they might not at all transgress in their ministerial service."

Philo is equally explicit in his treatise on 'Drunkenness' (sect. 32). "The truly wise man," he says, "aims to offer abstemious sacrifices, steadfastly setting himself, in the firmness of his mind, against wine and every cause of folly (*neephalia thuein, oinou kai pantos tou leerein aitou bebaioteeti dianoian*)." In sect. 37 he refers to the regenerate soul as denying "that it has made use of wine and strong drink, boasting that it abstains (*neephein*) continually and during the whole of its life." He goes on further to speak of such a soul as "surcharged with unmixed sobriety (*neepseōs akratou emphoreetheuta*), and both being in itself, and poured out as, an undivided libation to God."

(3) The texts cited from the LXX. establish the abstinent meaning of *neepho* in combination with *ek*.

(4) There are numerous passages in the classical authors where *neepho* and its derivatives are used in contrast with a state of drunkenness; some of these are cited in a note;* but they are chiefly valuable as showing that when an antithesis to heavy drinking was desired, it was found in the word already in use to designate the absence of intoxicating fluids. A further use of *neepho* occurs in ancient authors as indicating the cool, self-possessed state of a person who has not been drinking;† and such a figurative usage is obviously dependent for all its propriety and force upon the primary and radical signification of the word as separation from wine.

3. The foregoing excursus will cast light upon the apostolic use of *neepho* and *neephalios*. It cannot be supposed that St Paul and St Peter employed these specific terms without a knowledge of their primary sense; and it devolves upon the wine-drinker to show, if he is able, that as used by the sacred writers these terms mean something short of abstinence from intoxicating liquors.

Dean Alford takes up the position, as a last resort, that, in the apostles' days, the proper etymological sense of the words *neephō* and *neephalios* had become obsolete! But it is demonstrated above that this statement is very far from the truth. The exact contrary is the case. Professor Jowett, and literary history itself, have been cited to prove that, from the times of Daniel and Pythagoras to that of the Essenes and Therapeutæ, the *practice* and *opinion* expressed by the word had become more pervading and popular, and more closely associated with conceptions

* Theognis, in his Maxims (l. 478), has 'I am neither quite sober (*neephō*) nor yet very drunk' (*lieen methuō*). In l. 482 he alludes to scandalous words which to the sober (*neephosi*) are disgraceful; and in l. 627 he affirms it 'disgraceful for the tippler (*methuonta*) to be among sober men (*neephosin*), and for the sober man to be among tipplers.' Plutarch quotes the proverb that what is in the heart of the sober man (*neephontos*) is on the tongue of the tippler (*methuontos*). Plato, in his 'Laws' (books i. ii.), discusses the question whether drinking-parties might not be regulated to advantage if put under the control of wise and sober men. Carystius is cited by Athenæus for a saying of Philip of Macedon,—'Let us drink; it's enough for Antipatrus to be sober' (*neephein*). In the Anthology an epigram is preserved to the effect that while Okindunos, among all the tipplers, wished to be sober (*neephein*), he was the only one who seemed to the others to be drunk.

† Epicharmus's epigram is famous, *naphe kai memnas' apistein*, 'be cool, and don't believe too fast.' Longinus describes a writer who exercises great restraint in the midst of much ardour—*en bakcheumasi neephein*. Nero, when urging himself to suicide, exclaimed, *Neephein dei er tois toioutois*, 'it behoves thee to be self-possessed in these critical circumstances.'

of moral purity and religious duty. The extraordinary philological position of the Dean, therefore, is, that as the *fact* and *faith* expressed by the words became more definite and distinct to the mind, the *phrases* grew more lax and vague in their signification! In other words, it is gravely contended, that when known Greek abstainers used the very words which 'no doubt primarily referred' to abstinence, those words failed to *express* the fact! 'The force of *prejudice* can no farther go.'

Long after the apostles' days, excellent Greek writers used the word in the primary and proper sense of abstinence. For example, Porphyry (De Abst. i. 27) has *to de neephaleon men kai aoinon to poton*, 'but to be sober, and drink no wine.' The Latin paraphrast translates, 'But sobriety will be needful to one who has to keep much awake, *potus sine vino*, a drink without wine.' Even Dean Alford does not deny the facts, for he concedes that 'the words *neephōn*, *neephaleos*, etc., primarily refer, *no doubt*, to abstinence from wine.'*

Were it even granted that they bear in the New Testament the sense of strict sobriety and perfect self-possession, the apostolic meaning would be, 'Be as sober and self-possessed as those who do not touch wine'—a distinguished compliment to total abstinence. It will then remain for those who profess to be doers of the word in its spirit as well as letter, to explain how they can be said to take heed to such counsel, if they regularly consume alcoholic liquors of a potency entirely unknown in apostolic times. The practice of the modern abstainer does not exceed the legitimate import of these ancient words. He is a *neephalist*, whoever else is not, and is, in consequence, fully prepared to realize all the moral advantages with which the habit of abstinence has been associated, in all ages and climes. As a Christian, he has good reason to expect that his neephalism will increase his ability to appropriate all the blessings of the Christian dispensation, while he works out his salvation with fear and trembling, but without any vinous hindrance to the effectual co-operation of the Holy Spirit of God.

Chapter V. Verse 21.

Prove all things; hold fast that which is good.

Prove all things] *Panta dokimazete*, 'make proof of all things.'

Here is a warning against prejudiced and hasty rejection of what is novel or opposed to previous sentiment and practice. All things should be proved—candidly, fairly, freely; and the method of proof must be adapted to the thing under examination. If experimental proof be possible, to rest content with theoretical reasoning is exceedingly unwise: hence the importance of giving total abstinence a trial rather than arguing about it, and nothing more, as so many do. The principle reduced to practice becomes its own most powerful advocate, whenever its practice is adopted in good faith and for a sufficiently long term. The trial should also be judicious,—not associated, for example, with other changes of diet which may prove injurious, and bring discredit on the disuse of intoxicating drinks. Had abstinence been impartially tried, and held fast when found to be good, it would long ere this have superseded those drinking habits and usages by which

* The Dean, in the same controversial letter, says, 'Dr Lees is bound to prove that abstinence means *total* abstinence'! Now the abstainer is no more bound to prove that *neephō* means a little drinking than that *neestis*, 'fasting,' means 'a little eating' (Matt. xv. 32).

the most enlightened nations of the world are at once corrupted, scourged, and enslaved.

Chapter V. Verse 22.

Abstain from all appearance of evil.

The Greek reads, *apo pantos eidous poneerou apechesthe*, 'from every aspect of evil hold yourselves aloof.'

This precept is commonly quoted as if by 'appearance' (*eidos*) were meant the semblance of evil as well as the reality,—the sense being 'abstain from everything that not only is evil, but that looks like evil.' Dean Alford has strongly condemned this construction; but Webster and Wilkinson, in their Greek edition of the Testament, remark, "*Eidos* in New Test. has its primary signification, 'that which is an object of sight,' 'visible,' 'appearance,'—'keep aloof from everything that has an evil appearance,' that looks like evil, 'from all suspicious things' (Tyndale). The primary object of the injunction probably is to restrain any unseemly or suspicious exhibitions at the public services of the church, in doctrine and precept, and in the mode of delivering both; and hence, of course, in their practice generally, they are to avoid everything that might bring a reproach upon the name of Christ."

It may be allowed that the apostle is not referring to apparent evil *as opposed* to actual evil, yet he evidently means more than evil generically considered, else he might have omitted *eidos* altogether. He conceives of evil as having many forms or aspects,—some gross and repellent, others subtle and seductive; and he enjoins upon Christians that they should hold off from evil, *whatever* guise it may assume. Satan may clothe himself as an angel of light, but he is none the less to be shunned as the prince of darkness. Owing to the tendency of men to mistake evil for good, the exhortation is never out of season "to prove all things, hold fast the good, and to hold aloof from every form of evil, however little of evil that form may directly express." Possibly some things that look like evil are not so, and therefore should not be avoided; yet it is safest to exercise extreme caution in avoiding what seems evil, rather than rashly to assume that evil is really absent where it is apparently present. In morals this adage is pertinent,—'Where there's smoke there's fire.' Of *persons* we should judge charitably and hope the best, but of habits we cannot be too suspicious and circumspect. It is an unquestionable Christian duty to avoid not only every form of evil, but even whatever is a cause of evil to ourselves or others, wherever its avoidance is consistent with the claims and purposes of life. Scientific experiment proves that alcoholic liquor is evil as a beverage, and universal experience shows that, as a cause of evil—physical, moral, and religious, domestic, social, and national,—it is altogether unequalled by any other instrument of mischief ever known to man. It is an article all the more to be dreaded because, while generally impressing mankind with confidence in its virtue, in its potency as a *formative* element of evil it can be compared to nothing short of the mysterious and terrible agency ascribed to 'the powers of the air' and 'spiritual wickednesses in high places.' Is it possible, then, to keep aloof from it too remotely and too persistently?

THE FIRST EPISTLE OF
ST PAUL TO TIMOTHY.

Chapter III. Verses 2, 3.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous.

V. 2. Vigilant] *Neephaleon*, 'abstinent'; Wiclif and Tyndale have 'sober'; the Vulgate has *sobrium*. There can be no reason to give to *neephaleon* here a figurative sense; and if such a sense were supposed, it would be more suitably expressed by 'self-collected' than by 'vigilant.' Codices Aleph, A, and D read *neephalion* (*i* instead of *e*), a mere orthographic difference.

Sober] *Sōphrona*, 'of sound mind' = sober-minded. The order of terms is instructive. The Christian overseer is to be *neephaleon*, 'abstinent'—strictly sober in body, in order that he may be sober in mind. Wiclif has 'prudent'; Tyndale 'discrete'; the Vulgate has *prudentem*.

V. 3. Not given to wine] *Mee paroinon*, 'not near wine' = a banqueter. The composition of this word is *para*, 'near,' and *oinos*, 'wine'; and the ancient *paroinos* was a man accustomed to attend drinking-parties, and, as a consequence, to become intimately associated with strong drink. As the Christian bishop (= overseer) had been previously enjoined to be *neephalion*, it is probable that the apostle intended by this word *paroinos* not so much the absence of personal insobriety, as absence from convivial entertainments where drinking was systematically practised, frequently terminating in quarrels and blows. The Christian minister must not only be himself sober, but he must withhold his presence and sanction from places and associations dangerous to the sobriety of himself and others.

Section 54 of the 'Law Book of the Ante-Nicene Church' has the following canon:—"If any one of the clergy be taken (even) eating in a tavern, let him be suspended, unless he is *forced* to bait at an inn upon the road."

[See Note on parallel passage, Titus i. 7, 8.]

Chapter III. Verse 8.

Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

NOT GIVEN TO MUCH WINE] *Mee oinō pollō prosechontas*, 'not addicted to much wine.' The previous Note on ver. 7 will show that the apparent distinction in the counsel to bishops 'not given to wine,' and to deacons 'not given to *much* wine,' has no foundation in the terms of the original.

The inference that some use of intoxicating liquor is sanctioned by this interdiction of 'much wine' will be found, on examination, premature and illusive.

1. Excessive drinking, even of uninebriating drinks, was a vice prevalent in the days of St Paul, and corresponded to gluttony, also common,—the excessive use of food, but not of an intoxicating kind. Prizes were often offered with the object, not of producing inebriation, but of testing the powers of incontinent imbibition to the utmost. Not a few of the early officers of Christian churches were, probably, selected from men who had been notorious for such practices (called *methusoi*, 'topers,' by St Paul in writing to the Corinthians, 1st Epistle, vi. 10, 'and such *were* some of you,' ver. 11); and the apostle here reminds them that such conduct is inconsistent with their 'high calling' as faithful servants of the Lord Jesus. He is directing his exhortation against a common vice, and is not pronouncing any opinion upon the *nature* of intoxicating liquors.

2. To argue that by forbidding 'much wine' St Paul approves some use of wine of *any* and *every* sort, is to adopt a mode of interpretation exceedingly dangerous, and wholly inconsistent with common usage. (1) It is highly dangerous; for once lay it down that what is not forbidden is approved, and the Bible becomes a book of the wildest licence: 'Thou shalt do no murder' becomes a permission to do anything *short* of murder; and 'Let not the sun go down upon thy wrath' is a reason for indulging in anger of any kind from sunrise to sunset! (2) It is inconsistent with usage. When the apostle Peter says that the enemies of Christ wondered that believers did not go to 'the same excess of riot' as themselves, he did not mean that Christians were guilty of any minor excess. The next clause in this verse illustrates the same point,—*mee aischrokerdeis*, 'not greedy-of-filthy-lucre,' or 'not meanly-avaricious,' says the apostle, but without any intention of justifying avarice or trade craftiness in the *smallest* degree. So in the present day a Christian may condemn some excess, without implying that a less indulgence would be commendable; nay, times without number, teetotalers have blamed men for going 'so much' to the public-house, without signifying any approval of *occasional* visits. Besides, it is morally impossible that St Paul could have intended to approve of *some* use of *all* sorts of wine then made and used. Many wines were drugged; did he recommend *these?* In his day, also, even sober heathens disapproved of the use of fermented wine unless considerably diluted with water,—was the Christian moralist less indifferent than pagans to sobriety? Various wines, too, were so nauseous to a modern taste, that no apostolic patronage, however explicit, would have induced English wine-drinkers to swallow them.

3. If it is asked *why* St Paul did not directly forbid all use of wine?—both a special and a general answer may be returned. (1) The particular answer is, that the term *oinos* (wine) included a great variety of drinks made from the juice of the grape; and as many of these were free from an intoxicating quality, and others were so weakened by water as to be practically non-inebriating unless voraciously consumed, a universal proscription would have ignored important distinctions that were well known to exist. (2) The general answer is, that, for wisest ends, the apostle refrained from condemning by name much which the development of Christian light and the operation of Christian love would hereafter show to be

inconsistent with the principles of the Christian system; and which, therefore, would be renounced by true and enlightened disciples. Slave-holding, arbitrary government, bigamy and polygamy, lots and gambling, were *not* prohibited. Numerous objectionable customs of ancient times were not forbidden, *in express terms*. The apostles, it is clear, trusted to the effectual working of that Spirit of truth and grace which dwelt in the Church, for the gradual elevation of human character, and the progressive extinction of institutions and habits that were in any degree discordant with the Divine principles of the Gospel. To obey the Father in all things; to be like the Son in purity; to love as brethren; to do good, at all sacrifices, as we have opportunity; to suffer, rather than inflict, wrong; to resist unavoidable temptation, and shun what we can; to make earth spiritually one with heaven,—these were *first principles* which, conscientiously lived out, would cover and comprehend all circumstances, and, in the long run, banish evil from the world. Detailed and specific prohibitions, as under the Jewish theocracy, are not of the genius of Christianity; at any rate, we know they were not given; and what is most needed now, is an honest wish to apply the unchangeable canons of Christian morality to every case of conscience as it arises, making such use of the Old Testament as may enable us to perceive more clearly what is most practically advantageous to us in this glorious endeavour. Actuated by this spirit, the question will be—not whether intoxicating wine is prohibited by name in the New Testament, but whether Scripture and Experience afford us such a knowledge of its nature and results as, on Christian principles, binds us to renounce and discountenance its use?

Chapter III. Verse 11.

Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

Sober] *Neephalious*, 'abstinent.' The A. V. here renders by 'sober' the same word rendered 'vigilant' in ver. 2. Among the Romans the use of intoxicating wine (anciently called *temetum*) was rigorously forbidden to all women, who, on this account, were termed *abstemiæ* (from *abs*, 'from,' and *temetum*, 'wine'). The first inhabitants of the seven-hilled City attached more importance to female sobriety than is done by some professedly Christian nations. In Rome the primitive temperance and chastity were, in lapse of time, superseded by luxurious indulgence and intemperance,—so that it was not without cause that in the apostle's days women were enjoined to practise the strictest sobriety. Not satisfied with the use of *passum*, a sweet raisin-wine, which had been anciently permitted, fashionable ladies had come to rival men in drinking-orgies; and Juvenal draws a disgusting picture of the zest with which they made even innocent *must* to pander to their debauched and morbid tastes. In Austria to this day, the ancient law of female abstinence has been fostered, with the happiest result: so that, in the whole kingdom, probably, there are not to be found as many female drunkards as exist in an English town.

Chapter IV. Verses 3—5.

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them

which believe and know the truth. 4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: 5 For it is sanctified by the word of God and prayer.

The 'meats' (*brōmata*) referred to by the apostle, include the fruits of the earth, and whatever is fit to be eaten; but to quote this text, as some have done, in opposition to the Temperance cause, is a lamentable perversion of Divine truth. (1) Intoxicating liquors are not 'meats,' the amount of nourishment in them being infinitesimally small.* (2) In their manufacture a great destruction of good food inevitably occurs. (3) By their consumption, the means of procuring suitable and sufficient food are denied to tens of thousands of families in our country alone. (4) Abstinence from them would at once stimulate the demand and supply of food to an extent hitherto unknown.

Every 'creature of God' (*ktisma*, created thing) 'is good' in the place where He has placed it, and for the purpose for which He has designed it; nor is anything He has fitted for food to be refused—cast away—churlishly or superstitiously; but to be accepted with thanksgiving, being sanctified to the user by the Word of God and by prayer. The fundamental idea of this passage is, that the *brōma* or *ktisma* is innocuous, safe, and adapted to the human organism by the Creator. In regard to intoxicating drink, this idea is not only not realized, but is essentially reversed. There is an expressive proverb that drinkers well know, but are very apt to forget—"God sends us *food*, and the devil sends us *cooks*." This evinces that the common mind quite understands the difference between God's work and brewers' work—between nature and art—between that which demonstrates the Divine wisdom, and that which simply proves human perversity and depravity. Who would tolerate the language made explicit, which, by an abuse of the words of this passage, makes God not only a 'Creator,' but a *brewer* and a *gin-spinner?* Stripped of its varnished pretence of piety, this is virtually what the objector contends for, when he foolishly asserts that "alcohol is a creature, and *therefore* to be received with thanksgiving." The analyses and experiments of science prove, beyond all reasonable doubt, that alcohol is not 'meat' or food; and not less so that Nature, in her laboratory, abstains from producing this special article and seductive poison. "Nature," said Count Chaptal, the great French chemist, half a century ago, "never forms spirituous liquors; she rots the grape upon the branch, but it is *art* which converts the juice into [alcoholic] wine." Professor Turner, in his 'Chemistry,' also affirms the non-natural character of alcohol. "It does *not* exist *ready formed in plants*, but is a product of the vinous fermentation"—a process which must be initiated, superintended, and, at a certain state, arrested by art. The term 'sanctified' shows that the apostle is here writing against those who attached a ceremonial uncleanness to certain meats, or against

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* In an Analytical Report on Wines, published in the *Lancet* of October 26, 1867, it is said, "In every 1,000 grain measures of the clarets and burgundies tested, the mean amount of albuminous matter present was only 1⅓ grain, while in 1,000 grains by weight of raw beef there are no less than 207 grains of such matter; that is, the quantities being equal, beefsteak is 156 times more nutritious than wine. These figures clearly demonstrate the fact that the nutritive properties of the wines referred to are exceedingly small, and the same statement applies equally to the Hungarian and Greek wines analyzed; and, doubtless also, though not quite to the same extent, to the heavier and richer wines, the ports and sherries." We find even so interested a witness as the great wine-importing firm of Gilbey admitting in their annual circular, dated October, 1867, that the fermentation of grape-juice "throws off much of the body and richness of the fruit, so much so, indeed, that it must be admitted the similarity of the juice of the grape before and after fermentation is scarcely discernible"!

the early Gnostics, who ascribed all moral evil to material things. In opposition to both theories, Paul teaches that nothing which is intrinsically adapted for food is 'unclean' or 'evil,' and that it becomes, on the contrary, 'sanctified,' set apart to a sacred use, if its reception is accompanied by devotion and praise. In this teaching everything is in beautiful accordance with the Temperance principle, but entirely out of harmony with the drinking system in all its parts; for alcohol is not a food, is not a creature of God (in the sense here intended), its acceptance has never been Divinely commanded, and its tendency to disturb and to destroy the temple of man's body is not diminished by any thankfulness with which it is mistakenly received.

Chapter V. Verse 22.

Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

That we may not partake of other men's sins, we must not place in their path, but remove from it, all occasions of transgression. An acquaintance with human nature and social life will not leave us ignorant upon this point; and who does not know that the great bulk of the sins and crimes and sorrows of our nation originate in the use of intoxicating liquors, and the temptations to that use everywhere diffused by fashion and law? In the vigilant and earnest effort to keep ourselves 'pure,' we must give a personal application to the knowledge we acquire of human infirmities, and the *sources* of human error and failure. Self-confidence must be repressed, and every impulse towards self-security, where others have fallen. How often has the Christian professor exclaimed, in regard to intemperance, 'Is thy servant a dog that he should do this thing?'—nay, yet he *has* done it, and done it *because* 'wine is a mocker and strong drink is raging.' Personal purity cannot, prudently, dispense with any available guard; and it is an office of Divine grace to indicate what these precautions are, and to incite to their employment. Hence a knowledge of the deceitful influence of strong drink and the havoc it has wrought should suffice for its exclusion, by way of negative protection to that pureness of heart and life which is above all price. Especially in regard to sexual impurity is the avoidance of alcoholic drink a defence that cannot be too highly esteemed. Gross licentiousness could hardly be publicly visible were its alliance with the fiery spirit of the vat dissolved.

Chapter V. Verse 23.

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

Drink no longer water] *Meeketi hudropótei*, 'no longer drink water' = no longer be 'a drinker of water as thy only beverage.' 'To drink water,' and 'to be a water drinker,' had a special signification among the Greeks, as among ourselves, in the sense of not using inebriating drinks.

But use a little wine] *All' oinō oligō chrō*, 'but make use of a little wine,' probably, as suggested by some commentators, wine mixed with water—the only way in which sober pagans took even fermented liquors; at a time, too, when such

liquors could not be 'fortified' with ardent spirit, as is now done with nearly all the wines consumed in this country.

FOR THY STOMACH'S SAKE AND THINE OFTEN INFIRMITIES] *Dia ton stomachon sou kai tas puknas sou astheneias*, 'on account of thy stomach and thy frequent weaknesses.' Codices Aleph, A, and D, omit the latter *sou*, 'thine.' Wiclif's version runs,—"Nyle thou yit drynke water, but use a littel wyne for the stomak and for the ofte fallynge in firmytees.' Tyndale has 'thyne often diseases,' which is followed by Cranmer's and the Geneva version.

The reader will peruse with interest the thoughts of some eminent divines upon this much abused text :—

CHRYSOSTOM.—"Why did not Paul restore strength to his stomach? Not because he could not—for he whose garment had raised the dead was clearly able to do this too,—but because he had a design of importance in withholding such aid. What, then, was his purpose? That even now, if we see great and virtuous men afflicted with infirmities, we may not be offended; for this was a profitable visitation. If, indeed, to Paul a messenger of Satan was sent, that he should not be exalted above measure, much more might it be so with Timothy, since the miracles he wrought were enough to make him arrogant. For this reason he is kept subjected to the rules of *medicine*, that he may be humbled and others may not be offended, but may learn that they who performed such excellent actions were men of the same nature as themselves. In other respects also Timothy seems to have been exposed to disease, as implied by that expression, 'thine often infirmities,' as well of other parts as of the stomach. He does not, however, allow him to indulge freely in wine, but as much as was for health and not for luxury."

CALVIN.—"What is said amounts to this: that Timothy should accustom himself to drink a little wine for the sake of preserving his health; for he does not absolutely forbid him to drink water, but to use it as his ordinary beverage; and that is the meaning of the Greek *hydropótein*. But why does he not simply advise him to drink wine? for when he adds 'a little' he appears to guard against intemperance, which there was no reason to dread in Timothy. I reply, this was rather expressed in order to meet the slanders of wicked men, who would otherwise have been ready to mock at his advice, on this or some such pretext :—'What sort of philosophy is this which encourages to drink wine? Is that the road by which we rise to heaven?' In order to meet jeers of this kind he declares that he provides only for a case of necessity, and at the same time he recommends moderation. How few are there at the present day who need to be forbidden the use of water; or rather, how many are there that need to be exhorted to drink wine soberly! It is also evident how necessary it is for us, even when we are desirous to act rightly, to ask from the Lord the spirit of prudence, that He may teach us moderation."

DR GILL.—"Some by 'a little wine,' understand not the quantity but the quality of the wine; a thin small, weak wine, or wine mixed with water; and so the Ethiopic version renders the words, "drink no more simple water (or water only), but mix a little wine." Not as though there was any danger of Timothy's running into an excess of drinking, but for the sake of others, lest they should choose such a direction to indulge themselves in an excessive way; and chiefly to prevent the scoffs of profane persons, who otherwise would have insinuated that the apostle indulged in intemperance and excess; whereas this advice to the use of wine was

not for pleasure and for the satisfying of the flesh, but for health,—'for thy stomach's sake,' to help digestion, and to remove the disorders which might attend it. The Ethiopic version renders it, 'for the pain of thy liver and for thy perpetual disease'; which last might be a pain in his head, arising from the disorder of his stomach. The last clause we render, 'and thine often infirmities,' or weaknesses of body, occasioned by hard studies, frequent ministrations, and indefatigable pains and labours endured in spreading the gospel of Christ."

Dr Hammond, in his learned 'Annotations' (1653).—"*Use a little wine.* This may be safely done by thee without incurring that danger of pollution, ver. 22. Without this way of setting it, it will not be conceivable how that which immediately follows, ver. 23, should come in, 'Drink no longer water.' Yet this I say, not to interdict *thee* the *medicinal* use of wine."

Dr Wordsworth, Canon of Westminster (Introduction and Notes to Greek New Testament).—"'Be no longer an *hydropotees*, 'a water drinker,' showing that hitherto Timothy had been such. Thus St Paul bears testimony, and (as this epistle was read in the church) a *public* testimony, to the temperance of the bishop of Ephesus. Observe the prudent caution of the apostle's language. He does not say *meeketi hudōr pine* (no longer drink water), but *meeketi hudropotei* (be no longer a water-drinker); nor does he say, *oinon pine* (*drink* wine), but *oinō oligō chrō* (use a little wine); nor does he say *dia teen gasteera* (on account of thy belly), but *dia ton stomachon sou* (on account of thy stomach)."

Obs. 1. The commentators have not got the true key to the passage, and hence their conjectures and variations. 'Wine is a mocker' to the judgment as well as to the hope. The apparent abruptness in the introduction of this verse has induced in some expositors a suspicion of its genuineness, and has led others (as Calvin and Doddridge) to suggest that it may have formed at first a private marginal remark, and been transferred by some transcriber to its present place. The difficulty of allocation may be removed by supposing that when the apostle had written the words, 'Keep thyself pure,' he remembered that, for this object, Timothy had conformed to the Nazarites' rule of abstinence, and calling to mind Timothy's state of ill-health, he added, 'Drink no longer water,' etc. the connection of thought being of this kind:—"Keep thyself pure—do so by all means, but let not thy laudable anxiety for this end hinder thee using *such wine*, in small quantities, as will diminish thy stomachic and frequent disorders."

2. The advice of St Paul is to be regarded as an expression of his paternal kindness, and not as a peremptory and dictatorial mandate. St Paul did not so much *order* his beloved son in the gospel to drink wine as give him permission to do so, using a persuasiveness without which he doubtless knew Timothy would not swerve from his rule of life. Timothy was between thirty and forty years of age, and had probably adhered to this regimen from his earliest youth. Nor is it fanciful to suppose that the habit had been formed beneath the eye, and aided by the precept and example of his mother Lois and his grandmother Eunice. Under their training he had 'known the Scriptures from a child'; and those passages which describe the seductive influence of wine and strong drink had not been overlooked by the youthful student and his maternal instructors.

3. The apostle does not ground his advice upon those objections to abstinence so common with opponents of the Temperance Reform. He says not a word about asceticism, about rejecting the bounties of Providence, about the duty of encouraging temptation, or the intrinsic virtue of 'moderation,' etc.; nor does he

reflect on the motives of Timothy's abstinence, or insinuate that it was unfitted for him in health or for men in general; but his language seems, on the contrary, specially intended to guard against any encouragement to a *common use* of vinous liquors—against, in fact, the very treatment it has received from the advocates of tippling.

4. Nothing is plainer about this advice than that it was meant *for Timothy alone*, and for reasons personal to him—*his* stomach affection and frequent maladies. St Paul did not set up for physician-general to the Christian world in all ages, nor did he prescribe wine as a panacea for all the diseases that flesh is heir to. If the advice was given 'by commandment,' and not as an individual opinion, all its value was derived from particular *knowledge* of the case. Of such knowledge, however, modern drinkers are entirely destitute. They can only *guess* at the nature of the disease, and *wish* for the special remedy to be such wine as they like. But he who, for himself or others, prescribes a generic remedy for a generic disease—or, in plain English, makes an unknown complaint and an unknown remedy recorded in antiquity, the ground of a modern prescription for a specific ailment, is rather a fool than a physician.

5. The advice itself would be received with filial respect by Timothy, and acted upon with an enlightened spirit. (1) He would use 'a little wine,' and as seldom as needs be; not for gratification, but for medicinal service. (2) He would have regard to the end, and not conclude that a medicine once prescribed was to be continued after it had answered its designed effect. (3) As *oinos* was the word used, he would feel at liberty to take *oinos* (wine) of any species that was most salutary, preferring, we may be sure, those kinds that were least exciting, and that ministered least to sensualism and public vice. It is by no means certain that he would even use an *intoxicating* sort of wine at all, for Pliny's account of wines (book xiv.) shows that some sorts in good repute were not fermented; and of *adunamon* ('without strength'), one of the artificial *vina* (wines), he expressly declares that it was given to invalids when the ordinary wines were deemed likely to be injurious. In book xxiii. chap. 26 he frankly remarks, that "to treat of the medicinal properties of each particular kind of wine would be labour without end, and quite inexhaustible; and the more so as the opinions of medical men are so entirely at variance upon the subject." Athenæus also speaks of the 'mild Chian' and the 'sweet Bibline.' He says, "The sweet wine (*glukus*), which among the Sicilians is called Pollian, may be the same as the *biblinos oinos*" (lib. i. chap. 56). Of the sweet Lesbian he says, "Let him take *glukus*, either mixed with water or warmed, especially that called *protropos*, as being very good for the stomach" (lib. ii. chap. 24).

6. The bearing of this text upon the Temperance Reform can now be distinctly perceived:—(1) It does not condemn or discountenance abstinence from intoxicating liquor as a rule of life in health, or for the sake of health, much less where it is practised from motives of benevolence and piety. (2) It does not sanction the use of intoxicating liquor by men in general, or by any class or individual in particular. It marks an exception to a rule; and since that exception had respect to a lifelong abstainer, it is applicable to abstainers and very indirectly at all to others. As to habitual wine-drinkers, the law of parallelism would indicate that when *they* are ill, they should try abstinence from the liquor which at least has not preserved them from disease. If wine is good as a medicine, then, like other medicine, it must prove most beneficial to those who are least accustomed to it when in health. (3) As Timothy had abstained from wines of all kind, fermented and unfermented, boiled and unboiled, diluted and neat, he may have complied with the apostolic

prescription without consuming a drop of alcoholic liquor. Even *if* he partook of some weak alcoholic wine, and derived benefit, no general conclusion in favour of using alcohol even in disease—much less in health—could be philosophically deduced; and recent investigations have shown a great decrease in mortality where alcoholic liquors have been discarded from the treatment of the very diseases supposed to be best affected by their administration. Allowing—what is beyond proof—that St Paul advised an abstainer to use a little *alcoholic* liquor as a medicine, the records of sophistry can hardly produce a match to the monstrous conclusion—"*Therefore*, alcoholic liquors of all sorts are fit to be habitually taken, by persons of all conditions, whether they are well or whether they are ill"!!

Chapter VI. Verse 10.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

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1. This passage has been strangely cited in opposition to the statement that strong drink is the source of much of the evil which afflicts and demoralizes Society. But no text of Scripture can disprove a fact open to universal observation; and it is doing dishonour to the Bible to bring it into even apparent collision with the experience of mankind.

2. There is a further misapplication of this verse in quoting it as if 'money' were referred to as the root of all evil, and not the *love*-of-money, which is expressed by one word in the original—*philarguria*. Hence there is no true parallel between money—which is the passive object of undue desire and abuse—and strong drink, the physical action of which on the nerves and brain begets that craving and appetite for itself which is at once a taint to the body and a tyranny to the soul.

3. It may be strongly doubted whether the apostle intended to assert what the A. V. ascribes to him—that love of money (the *amor sceleratus habendi* of Ovid) is really the root of *all* evil. (Dr Hammond paraphrases—'what a deal of mischief.') Covetousness is certainly not the root of all moral evil, nor is all, or a major part of, human misery attributable to it. St Paul's words are—*rhiza gar pantōn tōn kakōn*, 'for covetousness is *a* root of all the evils'—*i. e.* of all the evils just mentioned in the previous verse,—but not *the* exclusive root of even these; a much more moderate proposition, and one confirmed by universal observation.

4. Not the least glaring *illustration* of the accursed love of mammon is painfully exhibited by the colossal and retail traders in alcohol. Except for this *philarguria*, that traffic would not exist. The retailers 'go into' the 'public house' trade to make a profit; many expect (to their disappointment) to gain a fortune; and the same inducement is the mainspring of the wholesale manufacturers and dealers. They may not intend to do harm, but though they see the infinite mischief inflicted, they continue to trade in the waters of death. The effect upon themselves and their families is frequently deplorable. John Wesley said of the drink-dealers of his time, "All who sell spirituous liquors in the common way to any that will buy, are poisoners-general. They murder His subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep; and what is their gain?

Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them. Blood, blood is there; the foundation, the floor, the walls, the roof are stained with blood. And canst thou hope, O thou man of blood! though thou art clothed in scarlet and fine linen, and farest sumptuously every day—canst thou hope to deliver down the fields of blood to the third generation? Not so; for there is a God in heaven; therefore, thy name shall be rooted out, like as those whom thou hast destroyed, body and soul; thy memorial shall perish with thee." (*Works*, vol. vi. 129).

THE

EPISTLE OF ST PAUL TO TITUS.

Chapter I. Verses 7, 8.

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate.

V. 7. Not given to wine] *Mee paroinon*, 'not near wine' = not a banqueter. [See Note on 1 Tim. iii. 3.]

V. 8. Sober] *Sōphrona*, 'sober-minded.'

Temperate] *Enkratee*, 'temperate' = self-restraining (as to the appetites) = abstinent. This word seems to answer to *neephaleon* in 1 Tim. iii. 3. [See Note on 1 Cor. ix. 25.]

Chapter II. Verse 2.

That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

Sober] *Neephalious*, 'abstinent.' [See Note on 1 Thess. v. 6.]

Temperate] *Sōphronas*, 'sober-minded.'

These variations of translation in the English version are much to be regretted, since they hide the nice and just distinctions of the original, which point at once to a more comprehensive and more specific form of temperance than the world is willing to practice. These are, (1) the general virtue of temperance as *self-restraint;* (2) that moderation of the soul called 'patience,' or 'gentleness'; (3) that subjective virtue called *sound-mindedness*, compounded of right seeing and right willing; (4) the personal and specific practice of *abstinence* from things evil; and, therefore (5), the *discountenancing* of drinking-fashions and feasts. To confound all these under the vague and modern meaning of 'temperance,' is as absurd in criticism as it is injurious in morals.

Chapter II. Verses 3—6.

3 The aged women likewise that *they be* in behaviour as becometh, holiness, not false accusers, not given to much wine, teachers of good

things ; 4 That they may teach the young women to be sober, to love their husbands, to love their children, 5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 6 Young men likewise exhort to be sober minded.

V. 3. NOT GIVEN TO MUCH WINE] *Mee oinō pollō dedoulōmenas*, 'not addicted to much wine.' W. H. Rule, D.D., in his 'Brief Inquiry,' admits—"*Grape-juice* was chiefly known in antiquity as the casual drink of the peasantry; *when carefully preserved*, as the choice beverage of epicures. The Roman ladies were so fond of it that they would first fill their stomachs with it, then throw it off by emetics, and repeat the draught" (*Wetstein* in Acts ii. 13). We have referred to Lucian for ourselves, and find the following illustration :—"I came, by Jove, as those who drink *gleukos*, swelling out their stomach, require an emetic" (*Philops.* 39). [See Note on 1 Tim. iii. 8.]

V. 4. THAT THEY MAY TEACH THE YOUNG WOMEN TO BE SOBER] *Hina sōphronizōsi tas neas*, 'in order that they may cause the young women to be sober-minded.'

V. 5. TO BE DISCREET] *Sōphronas*, 'sober-minded.'

V. 6. TO BE SOBER MINDED] *Sōphronein*, 'to be sober-minded.'

CHAPTER II. VERSES 11, 12.

11 For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

SOBERLY] *Sōphronōs*, 'sobermindedly.'

The apostle most appropriately and expressively connects the denial or suppression of worldly lusts with the design of living 'sober-mindedly, righteously, and devoutly in the present age.' The connection of intoxicating liquor with such worldly lusts and the absence of sober-mindedness, rectitude, and piety, is too prevalent and flagrant to be denied. The grace of God—the Divine favour embodied in the Divine precepts, and impressing their holy dictates on the heart—is beautifully said to be 'teaching us' the denial of those lusts. Yet 'teaching' is too weak a rendering of *paideuousa*, which signifies 'training' or 'disciplining.' The office of Divine grace is not to sanction unsafe indulgence, and *then* prevent the natural consequences, but to train the soul to the avoidance of all illicit desires and fleshly tastes, and, in short, of whatever is found in practice to interfere with the highest development of the Christian life. Though drunkenness never be exhibited, yet an appetite for alcohol may exist, pernicious to both body and soul.

THE EPISTLE OF

ST PAUL TO PHILEMON.

VERSES 12, 16.

Whom I have sent again . . . receive . . . . Not now as a servant [slave].

In the United States, a few years ago, this text was a favourite argument for the toleration of slavery; and the criticism employed might be exactly paralleled by the arguments of English divines in favour of strong drink. The claim for gratitude and obedience made by God upon His people—and allowed in their triumphant songs—was for *deliverance from slavery*—deliverance from the house of bondage; and the mission of our Lord was announced as that of opening the prison-doors that the oppressed might go free. Is it credible that the Christian apostle could mean to *approve* the institution of slavery? Is it a correct inference that, because, in the then state of the world, when the people had no political power to wield,—when it would have been sheer madness to attempt to disturb the social framework of political despotism,—*therefore* Paul held that people, under constituted governments of their own, ought not to abate an infamous and inhuman system? He was preaching another Gospel, which, however, held seminally in its principle the doom of all slaveries; and even then, in the exhortation to Onesimus to exercise patience, Paul does not forget to teach Philemon that, in the light of Christianity, fraternity and fetters are incompatible.

THE GENERAL

EPISTLE TO THE HEBREWS.

Chapter XIII. Verse 16.

But to do good and to communicate forget not: for with such sacrifices God is well pleased.

God is well-pleased with well-doing and almsgiving because He is Himself ever doing good and communicating blessings to His creatures; and in imitation of Him we should not forget to present Him with such sacrifices,—the most grateful and becoming that can be offered. We may conclude from this passage, that wise efforts—such as the Temperance Reform really is, for the *prevention* of poverty and suffering,—are well-pleasing to the Most High; for they seek the welfare of body, mind, and spirit, and they never fail to realize their ends whenever they are permitted to operate. In the offering of *such* sacrifices, all Christian churches and Christian professors would be most consistently engaged; and if so employed, how immensely would the well-being of the human family be promoted!

THE

GENERAL EPISTLE OF ST JAMES.

Chapter I. Verses 13—15.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Obs. 1. As God cannot tempt men to evil, we may be fully assured that He cannot approve the use of that which is intrinsically an insidious temptation to evil, involving the ruin of millions of our species. Dr Thomas Reid, Professor of Moral Philosophy, nearly a century ago, pointed out the true *causation* of the drinker's lust and the drunkard's appetite:—"Besides the appetites which Nature hath given us, for useful and necessary purposes, we may create appetites which Nature never gave. The frequent use of things which stimulate the nervous system produces *a languor* when their effect is gone off, and a *desire* to repeat them. By this means *a desire of a certain object is created*, accompanied by an uneasy sensation. Both are removed for a time by [the use of] the object desired; but they return after a certain interval. Such are the appetites which some men acquire for the use of tobacco, for opiates, and for intoxicating liquors" (*Works*, Hamilton's Ed., p. 553). God creates no deceitful meats or drinks.

2. As subjective temptation lies in human lust (*i. e.* illicit or ill-regulated desire of any degree), it becomes our plain and positive duty to avoid whatever stimulates this lust; but who can name a stimulus to the chief vices of mankind comparable to intoxicating drink?

3. The craving for drink is most prolific in bringing forth sin, and of sin the issue is death, physical and moral, temporal and eternal. Strong drink is a deceitful but ceaseless destroyer; and as every lust of the flesh finds in it its appropriate fuel and fire, its aggregate influence on human seduction and ruin baffles alike calculation and conception.

Chapter III. Verse 8.

But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

An unruly evil] *Akatascheton kakon*, an 'uncoercible evil.' Codexes Aleph, A, and B reads *akatastaton kakon*, 'a disorderly (or seditious) evil.'

It has been argued that "as the tongue is not to be cut out or unused, although it is so strongly denounced, *therefore* wine, though styled 'a mocker,' is not to be renounced." The reply is twofold:—

1. That St James uses the word 'tongue' figuratively, and as the mere organ of that evil disposition which he describes as 'a deadly poison.' A child can perceive that the *tongue*—the physical instrument—is not meant, and that were it cut out the evil disposition would remain, and find expression another way. But when it is said 'wine is a mocker,' the figure does not lie in the '*wine*' but in the word 'mocker,' the force of the figure consisting in the fact that wine itself, actually and directly, exerts an effect upon the drinker entitling it to the name of 'mocker'; so that by the removal of the wine the whole of this effect must cease, and so much of sin and misery be spared. If instead of 'wine' we should say 'the cup is a mocker,' we should have a figure corresponding to the one in this text, as 'cup' would stand in the same relation to 'wine' which 'tongue' holds to the 'evil heart,' whose venom it gives forth. Hence,—

2. This text, rightly understood, carries with it a conclusion directly opposite to that of the objector; for as the 'poison' complained of is not to be tolerated or tampered with, so neither is the wine whose quality is described in analogous terms. Get rid of the real *moral* agent—the bad disposition—and the tongue will become pure; so get rid of the real *physical* agent—the wine—and the cup that contains it will be harmless.

Chapter IV. Verse 17.

Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

The original word translated 'good' is *kalon*, 'beautiful' = excellent; and to him who knows what is suitable to be done, and does it not, the omission is counted as sin. (1) No positive act of evil is required—simply the neglect of what is good. The first and worst neglect of Men is the neglect of the Truth; and it is now, as in the days of the Redeemer, the great condemnation, that though truth has come into the world, men *love darkness* rather than light. The first duty of man is truth-*seeking*, the second truth-*doing*. (2) No positive command is required, Divine or social; it is enough that the act would have been excellent or useful to render the neglect sin to the neglecter. (3) Knowledge is, of course, presupposed, for he who does not know what is *kalon*, cannot consciously do it; but men are *responsible* for the possession of this knowledge, especially where it is easily attainable. St Paul had said that "whatever is not of faith," *i. e.* is not done from a sense of right, "is sin"; and St James here presents the counterpart truth, that it is also sin to know what is morally loveable and not to do it. This principle effectually disposes of the objectors who refuse to recognize the duty of abstinence, unless an explicit and universal command can be shown for it! Others fondly think that so long as they do not 'admit' the duty of abstinence, it is no duty to them!—as if idle 'opinions' could overrule the law of God! St James affirms a doctrine quite different from this. According to him, a perception of the excellence of abstinence—its suitableness and utility—constitutes a rule of duty which cannot be neglected without sin. Much care and charity is called for in *applying* this rule to others, but *non*-abstainers cannot be too candid and faithful in applying it to themselves. Nor will the plea of want of knowledge avail for the past, unless the ignorance has been unavoidable, without prejudice, and honest.

THE FIRST

GENERAL EPISTLE OF ST PETER.

Chapter I. Verses 13.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

Be sober] *Nephontes*, 'being abstinent.' Codex B reads *nephontes*. The ancient tradition which identifies St Peter with the Nazarites, gives peculiar force to this use of *nephontes;* as also does the figure employed—that of racers who brace themselves up to their task, and who, exercising a complete control over their appetites, hope on as they run, looking for the prize. In full accordance with this view are the injunctions against 'former lusts' (ver. 14); to the practice of holiness and fear (ver. 15—17); the figure of 'a holy priesthood offering up spiritual sacrifices' (chap. ii. 5); 'a royal priesthood' (ver. 9); and the warning against 'fleshly lusts which war against the soul,' (ver. 11). Why should Christians, as a race of priests, be found less careful than were the priests of Levi, who were forbidden to use wine and strong drink when in attendance in the temple, lest they should transgress and displease God? If fleshly lusts are to be avoided, what else but common wisdom is it to renounce their most subtle and dangerous excitement? [On the opposition of the *nephonist* soul to strong drink, see the quotation from Philo, in Note on 1 Thess. v. 6].

Chapter II. Verses 13, 14.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

If a parenthesis be placed before 'whether' and after 'by him,' or even a comma after 'him,' a good sense will be realized, and the contradiction of the doctrine, that as to *some* ordinances ('idolatry,' to wit) we must 'obey God rather than men, will disappear. The word translated 'ordinance' is literally 'creature' (*ktisis*); but the context shows the absurdity of understanding it without limitation. Tested by the rule of this text (that the institution Christians must contentedly accept, is

one that *represses evil-doing* and *encourages* those citizens that *do-well*), the licensed liquor traffic must be condemned as a mistake on the part of Government, which frustrates the very end and aim of righteous law. The purpose of all social arrangements should be, as Mr. Gladstone has hinted, to make it hard to do wrong and easy to do right.

Chapter II. Verse 21.

For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps.

Example] *Hupogrammos*, 'a word-or-writing copy' = pattern for imitation. This of course implies 'in like circumstances.' In John xiii. 15, we have *hupodeigma*, 'a *sample* set *under*' one's eyes for imitation or for warning, as the nature of the case or the context may determine.

No passage has been more abused than this, when employed to justify the gratification of our lusts. Men need no solemn exhortations to induce them to do what is *pleasant* to the sensuous nature, but only to that which will mortify their pride or curb their appetites; and in such connection, and for such ends, were these Divine injunctions given. 'Christ *also suffered* for us, leaving us an example,'—suffered patiently, piously, ungrudgingly, for you, that *you* might do the same for *others*. We are to think, feel, and walk as He did; observing His principles of self-denial, even where our circumstances may not be the same. "But," as Professor John Brown, D.D., pithily remarks, "His circumstances and ours are often very different; so that an action which was right in Him might be wrong in us. Knowing the hearts of men, for example, he spoke to hypocrites in a way that it would be *presumptuous* in us to speak to any man. . . . We should err if we were to draw the conclusion that *we* ought to have as little to do with politics as Jesus Christ had; for *our* place, as citizens of a free commonwealth, is very different from His, who had no political standing at all in the existing forms of rule, whether Jewish or Roman."—('Expository Discourses,' x.) Our Lord had a higher mission than seeking mere political reform by a hopeless local agitation, for instance, against the corruptions and outrages of the slave-system then prevalent. In this respect He was no 'example' to Englishmen and Americans, who, having by Providence been invested with political influence and privileges, have righteously combined and organized their power for the total overthrow of the 'sum of all villanies,' thereby paving the way for the possible practice of Christ's law of universal brotherhood.

Chapter IV. Verses 1—5.

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; 2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. 3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you:* 5 Who shall give account to him that is ready to judge the quick and the dead.

V. 3. EXCESS OF WINE] *Oinophlugiais*, 'vinous excesses.' Codex B reads *oinophlugiois*, and Codex Aleph (first hand) has *oinophrugiois*, probably a copyist's error.

REVELLINGS] *Kōmois*, 'debaucheries,' the rioting and immoralities consequent on indulgence in wine.

BANQUETINGS] *Potois*, 'drinkings' = drinking-matches, social tippling. Perhaps no better English equivalent could be suggested than 'wine-parties,'—a name given to certain social gatherings very frequent among the undergraduates of our national universities.

V. 4. THE SAME EXCESS OF RIOT] *Teen auteen tees asōtias anachusin*, 'the same outpouring (redundancy) of dissoluteness.' *Asōtia*, translated 'excess' in Ephes. v. 18, is here rendered 'riot.' *Anachusis* signifies the act of emptying out, as of a river pouring itself into the sea.

1. The apostle, in the above passage, draws a dark picture of the times, but the testimony of contemporary writers corroborates its truth. The profligacy of the Gentile world was boundless, and associated in all its exercises with the intoxicating liquors then in use. [See the testimony of Pliny and Philo in the Note on Gal. v. 19—21.]

2. That separation from all drinking associations which Christianity rendered imperative, would go far to secure a state of sobriety little short of that now connected with the Temperance movement; and the spirit of this passage favours the use of all expedients by which the blot of intemperance may be expunged or—better still—averted. The surprise of the heathen that Christians did not exhibit 'the same' profusion of ruinous depravity as themselves, is not to be regarded as an admission that any profligacy was practised by true Christians, or permitted by their religion. Because excess in vice was interdicted, no inference in favour of any indulgence in what was evil or dangerous could be properly drawn by them or by us. The flagon may be denounced as a curse without an implicit approval of the glass as being good or safe.

CHAPTER IV. VERSE 7.

But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

BE YE THEREFORE SOBER] *Sōphroneesate oun*, 'be ye sober-minded, therefore.'

AND WATCH UNTO PRAYER] *Kai neepsate eis tas proseuchas*, 'and be abstinent in order to the prayers.' Codices Aleph, A, and B omit the *tas*, 'the,' before *proseuchas*, 'prayers.' That *neepsate* is here to be taken to refer to physical sobriety, is probable from its association with *sōphronizō*, denoting mental sobriety, and from the natural antithesis of such a state to the vices depicted in ver. 3. Bishop Jebb considers 'watching unto prayer' as = 'vigilantly guarding against whatever is unfriendly to devotion'; and the term selected (drink not), upon the

face of it, suggests that 'strong drink' is specially unfriendly, by destroying watchfulness. "The language," says Dr John Brown, "is peculiar. First, what is meant by watching? In the original signification it refers to a physical state of the body and mind rather than to a moral state of the mind. It is descriptive of that state in which all the faculties are awake and active." This, of course, is the fit state for watching. Hence Sir B. Brodie, in his 'Psychological Inquiries,' lays it down as a law that night-nurses should *abstain* from the narcotic alcohol. And it hardly needs argument to show that what antagonizes physical alertness, and dims the physical eyes, is altogether incompatible with the spiritual sensibility and moral watchfulness, the conditions of enlightened, true, and acceptable prayer. Wine, 'that tends to drowsiness in the brain,' cannot promote vigilance and piety in the soul. If *neephō* is thought to be used frequently in the sense of 'to be calm, cool, self-collected,' there is an implied reference to the state of body and mind consequent on abstinence from exciting drinks. The passage may be paraphrased, "The end of all things draws near; therefore, be sober in mind and abstemious in life, in order that you may be the better able to engage in the exercises of devotion suitable to so solemn a crisis." [As to *neepho*, see Note on 1 Thess. v. 6—8.]

Chapter V. Verse 8.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

Be sober] *Neepsate*, 'be abstinent.' The English translators here render by 'be sober' the word they had rendered (chap. iv. 7) 'watch.'

Be vigilant] *Greegoreesate*, 'be wakeful.' This corresponds to the language of St Paul (1 Thess. v. 6), 'let us watch (*greegorōmen*) and be sober (*neephōmen*)'; and though the order is different, the sense is the same. St Paul mentions mental wakefulness, and then abstemiousness as the physical condition of it; St Peter first names the physical condition, and then the mental result.

For your adversary] *Antidikos*, 'accuser,' a legal term originally applied to the plaintiff in a suit.

The devil] *Diabolos*, 'devil,' the tempter and calumniator of the good.

Seeking whom he may devour] *Zeetōn tina katapiee*, 'seeking whom he may swallow (drink) down.' The contrast between *neepsate* (from *nee pino*, 'not to drink') and *katapiee* (from *katapino*, 'to drink down') has not escaped the observation of Dr Adam Clarke, who thus comments:—"It is not every one that he can swallow down. Those who are sober and vigilant are proof against him; these he may not swallow down. Those who are drunk with the cares of this world, and are unwatchful, these he may swallow down. There is a beauty in this verse, and striking apposition between the first and last words, which I think have not been noticed;—Be sober, *neepsate*, from *nee*, not, and *piein*, to drink—do not swallow down—and the word *katapiee*, from *kata*, down, and *piein*, to drink. If you swallow strong drink down, the devil will swallow you down. Hear this, ye drunkards, topers, tipplers, or by whatsoever name ye are known in society, or among your fellow-sinners, strong drink is not only your way to the devil, but the devil's way into you. Ye are such as the devil particularly may swallow down."

Professor John Brown, D.D., in his 'Discourses on the First Epistle of St Peter,' confirms this interpretation of *nepsate*:—"Its proper signification is 'to be abstinent,' etc. The word may be understood either literally or figuratively. If literally, we are here taught that temperance is necessary, in order to our resisting the devil. And, certainly, nothing *can* be more obviously true. *The natural tendency of intoxicating drinks is to diminish the power of conscience and reason, and to increase the power of the lower principles of our nature*, animal appetite and irascible feeling. It increases the strength of what needs to be restrained, and weakens the strength of what is fitted and intended to restrain. While this is *undoubtedly true*, and highly important, [yet] as the corresponding [rather, consequential] term, 'be vigilant,' is plainly to be understood in a figurative sense, we apprehend the expression before us must also be interpreted figuratively; an interpretation which substantially *includes the literal meaning*, while it includes much more" (iii. p. 356). This is certainly an oversight on the part of the Professor, since there is no canon of criticism to compel all words in a sentence to be understood collectively in a literal, or collectively in a metaphorical sense; and it is here quite plain that *physical* intoxication does induce *moral* narcotism. Indeed, it is not clear what 'figurative' temperance *can* mean in this connection.

THE SECOND

GENERAL EPISTLE OF ST PETER.

CHAPTER I. VERSE 6.

And to knowledge temperance; and to temperance patience; and to patience godliness.

TEMPERANCE] *Enkrateian*, 'self-restraint' (*i. e.* as to the appetites). The Vulgate has *abstinentia*, which is also followed by Wiclif, 'abstynence.' Tyndale has 'temperancy.' As to *enkrateia*, see Notes on Acts xxiv. 25, 1 Cor. ix. 25, and Gal. v. 25.

The whole paragraph (ver. 5—8) is a beautiful figure drawn from the ancient choral dance. The question whether the order of the graces here enumerated is accidental, has been generally answered in the negative, though there is some difference of opinion as to the purpose of the apostle in the arrangement as it stands. Some have sought the key in the tendency of one grace to induce the next in succession—the tendency of true 'faith' to produce 'virtue,' *i. e.* moral courage, of virtue to induce 'knowledge,' and of knowledge to beget 'temperance,' etc.; while others, with perhaps more insight, have sought the clue of connection in the necessity of so conjoining one grace with another, that a certain tendency to excess may be arrested; as if the apostle had said, "In order that faith may not indispose to active effort, add to it moral vigour; and lest acts of daring absorb you, add to them knowledge; and lest knowledge render you careless of a pure morality, exercise self-restraint over bodily desires; and lest physical continence make you too self-regarding, add to it patience"—the subjective and objective being so united as to prevent an undue preponderance of either. The importance attached to 'temperance' in the great code of Christian ethics cannot be denied; and experience has proved that the spirit of temperance cannot be more wisely exemplified than in promoting abstinence from intoxicating drinks. Knowledge, when sufficiently comprehensive, prompts to this course; and temperance, so exhibited, is followed by practical benefits, which knowledge in itself cannot impart, and is a guard against evils from which knowledge in the abstract cannot protect. Many are the warning examples of men who have vainly trusted in 'knowledge' and intellect to save them from the insidious and ensnaring influence of strong drink.

THE BOOK OF

THE REVELATION OF ST JOHN.

CHAPTER II. VERSE 14.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

The sin of Balaam consisted in his accursed love of filthy lucre, which led him to suggest to Balak certain means of tempting Israel to sin. But the Divine punishment fell not only on the guilty Moabites, but on the still more guilty prophet. The 'wages of unrighteousness' proved his destruction. Is it not to be deeply deplored that, for mammon's sake, tens of thousands of men are found in our professedly Christian land to set before their neighbours a snare in the form of temptations to indulgence in intoxicating liquors, by which every kind of disease and lust is generated or inflamed? And though the Government tax on these liquors may be regarded as a restriction upon their use, the effect of the tax, in adding to the revenue, is demoralizing to the State. This was perceived by the Rev. John Wesley, who, in his 'Thoughts on Scarcity,' published in 1773, after characterizing ardent spirit as 'poison that destroys not only the strength of life, but also the morals of our countrymen,' exclaimed, "Oh, tell it not in Constantinople that the English raise the royal revenue by selling the flesh and blood of their countrymen."

CHAPTER VI. VERSE 6.

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

THE OIL AND THE WINE] *To elaion kai ton oinon*, 'the oil and the wine.' Hence both oil and wine seem put for the solid fruits, the olive and the grape yielding the fluid oil and *oinon*, if, indeed, the olive tree and vine be not intended. Wetstein gives, as an illustration of this phraseology, an extract from Cicero's *Natura Deorum* (ii. 12):—*Quid de vitibus olivetisque dicam, quorum uberrimi lactissimique fructus nihil omnino ad bestias pertinent?*—'What shall I say of vines and olive trees, whose richest and juiciest fruits are not the least adapted to the

beasts?' The notion that Mohammedanism is intolerant of the vine is a Western view, though sanctioned by so recent and generally excellent a witness as Dean Stanley, who says, in his 'Palestine and Sinai,' p. 421, speaking of the vine, that Christians and Jews alone 'can properly cultivate what is to Mussulmans a forbidden fruit'; whereas Mohammed, in the Koran, chap. 16, expressly distinguishes between the natural produce of the vine and the artificial preparations of the wine-maker:—"We give you to drink pure milk, which is swallowed with pleasure by those who drink it. And of the *fruits* of palm trees and of grapes ye obtain an inebriating liquor, and also good nourishment;" on which Sale remarks, "Not only wine, which is forbidden, but also lawful food, as dates, raisins, a kind of honey flowing from the dates, and vinegar."

Chapter VIII. Verses 10, 11.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

V. 11. Wormwood] *Ho apsinthos.* Dr Alford, in his Note on this passage, offers the following remarks:—"It is hardly possible to read of this third plague and not to think of the deadly effect of these strong spirituous drinks, which are, in fact, water turned into poison. The very name *absinthe* is not unknown in their nomenclature, and there is no effect which could be more aptly described by the filling of fire into water as this which results in ardent spirit, in that which the simple islanders of the South Sea call *fire-water.* That this plague may go on to destroy even this fearful proportion of the ungodly [a third] in the latter days, is far from impossible, considering its prevalence, even now, in some parts of the civilized world. But I mention this rather as an illustration than as an interpretation." It is a curious coincidence that the most deadly form of ardent spirit yet manufactured in Europe—a veritable 'poisoned poison'—is called *absinthe.* It is of a green colour, and, when not adulterated with copper, derives its peculiar hue and bitter taste from a vegetable production.* The observations of Dean Alford do him credit as evincing a feeling appreciation of the ravages of ardent spirit; but he can scarcely have been ignorant that *similar havoc* has been caused by other forms of inebriating liquor. He is pleased to term distilled spirit 'water turned into poison,' yet (strange inconsistency) the poisonous element in distilled spirit is *identical* with the intoxicating agent which, according to the Dean, the Lord directly infused into the water at the Cana wedding-feast, and thereby converted it into wine! In ardent spirit the alcohol formed by fermentation is not so diluted as in fermented drinks, but chemically it is the same, and operates physiologically in an exactly similar way. Very much also of the ardent spirit consumed as grog, punch, and spirits-and-water, is possessed of an alcoholic potency much less than that of the ports and sherries in fashionable use.

* The chief seat of its manufacture is amongst the Jura mountains, the agents being *monks*, who derive an immense revenue from its sale.

Chapter XIV. Verse 8.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Of the wine of the wrath of her fornication] *Ek tou oinou tou thumou tees porneias autees*, 'from the wine of the heat [or passion] of her fornication.'

The Christian seer (like the elder prophets of Judaism) employs intoxicating wine as a striking symbol of spiritual iniquity. By *thumos* here is, probably, not to be understood 'wrath,' since 'the wine of fornication' is not productive of anger, but of furious, illicit desire. Both 'rage' and 'passion' have in English the sense of mental excitement, taking the form either of anger or vehement desire. If *thumos* is interpreted in the sense of 'wrath,' the meaning must be that the 'fornication' spoken of is a means of provoking the wrath of God as displayed in his punitive dispensations.

Chapter XIV. Verse 10.

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

Of the wine of the wrath of God, which is poured out without mixture] *Ek tou oinou tou thumou tou Theou, tou kekerasmenou akratou*, 'from the wine, mingled, unmixed (undiluted), of the wrath of God.'

The English translators have missed the true sense and force of the original, for the wine is *kekerasmenon*, 'mixed' (*not* 'poured out'); and also *akraton*, 'unmixed'—that is, it is mixed with powerful drugs to render it more heady, but 'unmixed,' with water by which its potency would be reduced. This verbal paradox imparts to the description a startling vividness and lurid glow. [See Note on Isa. lxiii. 6.]

Chapter XIV. Verses 18—20.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

V. 18. And gather the clusters of the vine of the earth] *Kai trugeeson tous botruas tees ampelou tees gees*, 'and pick the grapes (or grape-clusters) of the vine of the earth.'

For her grapes are fully ripe] *Hoti eekmasan ai staphulai autees*, 'because her grapes are perfectly ripe.'

V. 19. And gathered the vine of the earth] *Kai etrugeese teen ampelon tees gees*, 'and picked the vine of the earth.' The principal MSS. read *tees ampelou*, 'of the vine.'

The great winepress of the wrath of God] *Teen leenon tou thumou tou Theou teen megalcen*, 'the press, the great (one) of the wrath of God.'

V. 20. The winepress . . . out of the winepress] *Hee leenos . . . ek tees leenou.*

This descriptive imagery closely resembles that employed in Joel iii. 13. The vine of the earth represents earthly-minded corrupt human nature; and this vine is stripped of its fruit,—viz. the evil-hearted of our race, who are cast into 'the press of the Divine wrath,' so called because the wrath of God causes it to be trodden,—a figure of the penal afflictions which Divine Providence will bring upon the incorrigibly guilty.

Chapter XVI. Verse 19.

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

The cup of the wine of the fierceness of his wrath] *To poteerion tou oinou tou thumou tees orgees autou.*

This metaphor differs from that presented in chap. xiv. 18—20, for here the 'fierceness of the wrath' of God is described under the image of a cup of wine, intoxicating and maddening to those who are compelled to drink it up. [See Notes on Psa. lxxv. 8; Isa. li. 17, 22; Jer. xiii. 12, 13; Ezek. xxiii. 31—34.]

Chapter XVII. Verses 1, 2.

1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

V. 2. Have been made drunk with the wine of her fornication] *Emethustheesan ek tou oinou tees porneias autees*, 'have been made drunk (made themselves drunk) from the wine of her fornication.'

Spiritual whoredom is represented as 'wine' made enticing to the taste, but possessed of a terrible power to confuse the understanding and corrupt the heart.

CHAPTER XVII. VERSE 6.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

DRUNKEN] *Methuousan*, 'drunk' = filled to the full = gorged. The meaning of *methuō* here is clearly one of fulness or satiety, as the '*blood* of saints and martyrs' could not be supposed to cause even metaphorical intoxication.

CHAPTER XVIII. VERSE 3.

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

OF THE WINE OF THE WRATH OF HER FORNICATION] *Ek tou oinou tou thumou tees porneias autees.* Codices A and B omit *tou oinou*, 'of the wine'; and Codex C reads, *ek tees porneias tou thumou autees*, 'of the fornication of her wrath.' If the A. V. is held to be correct, the term 'wrath' must be regarded as applied to the cup of fornication prophetically, indicating the consequences which its reception should involve. [See Note on chap. xiv. 8.]

CHAPTER XVIII. VERSE 13.

And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

AND WINE] *Kai oinon.* Here natural and artificial things are all commingled.

CHAPTER XIX. VERSE 15.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

AND HE TREADETH THE WINEPRESS OF THE FIERCENESS AND WRATH OF ALMIGHTY GOD] *Kai autos patei teen leenon tou oinou tou thumou tees orgees tou Theou tou pantokratoros*, 'and he treadeth the press of the wine of the fierceness and of the wrath of the Almighty God.' [See Note on chap. xiv. 18—20.]

CHAPTER XXII. VERSE 17.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

THE WATER OF LIFE] *Ho hudōr zōecs*, 'the water of life' = the living water. As the terrestrial paradise was supplied with 'a river that went out of Eden to water it' (Gen. ii. 10), so the vision of the celestial paradise (Rev. xxii. 1) presents the enchanting spectacle of "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb"; and it is of this 'living water'—the unpolluted and peerless Truth of God—that the children of men are now invited to drink, that they may desire those richer and deeper draughts which heaven will yield. It is not without an instructive design that 'water' receives the denomination 'living,' for what of life would remain on earth were water to be banished from it? And it is not less significant that the Holy Spirit employs the 'living water' of earth to typify the truth by which the life of all redeemed and happy souls is sustained for evermore. Contrasting such an emblem with the inspired allusions to intoxicating wine, as symbolic of moral seduction, corruption, and infatuation on the one hand, and Divine indignation and retribution on the other, we shall have ourselves alone to blame if we mistake the place that ought to be assigned in our own judgment to these material hieroglyphs of moral and spiritual realities. To prize and use with thankfulness *such* water, and to reject with resolution *such* wine, cannot be other than the dictate of the wisdom from above 'which is profitable to direct,' and concerning which it is said, 'Her ways are ways of pleasantness, and all her paths are peace.' Such 'wisdom is ever justified of her children'; and in the numberless benefits, personal and social, physical and moral, which have resulted from a faithful adherence to the true Temperance principle of 'abstinence from all that can intoxicate,' the Divine benediction is to be traced as clearly as in the great natural processes whereby the 'face of the earth' is renewed from year to year. Pure, life-giving water is the representative of the Temperance Reformation, as alcoholic, life-impairing wine is of the drinking customs of society; and as are the representatives, so are the effects; and as are the effects, so should be the *choice* of all men and women who delight in purity, who love mankind, and who seek to worship God 'in spirit and in truth.'

"Wine, like man its maker, flows,
Mirth mixed up with many woes;
But Water, made by Him above,
For ever flows a stream of Love."

APPENDICES.

APPENDIX A.

A SELECTION OF SCRIPTURE TEXTS,

EXHIBITING THE AUTHORIZED ENGLISH VERSION WITH SUGGESTED EMENDATIONS.

[Of the passages considered in this COMMENTARY, the following are the principal concerning which it is believed that a Revised Rendering is desirable. The reason for each version will be found in the Notes upon each Text respectively. The words in parentheses are designed to convey the full sense of the original terms.]

I.—THE OLD TESTAMENT.

AUTHORIZED VERSION.	PROPOSED RENDERING.
GENESIS 9. 20. And Noah began to be an husbandman, and he planted a vineyard: 21. And he drank of the wine, and was drunken; and he was uncovered within his tent.	And Noah began to be a cultivator of the soil, and he prepared a vineyard. And he drank of the juice-of-the-grape, and was filled to repletion; and he was uncovered within his tent.
27. 28. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.	Therefore God give thee of the dew of heaven, and the fatness of the earth, even abundance of corn and vine-fruit.
27. 37. And Isaac answered and said unto Esau, Behold, with corn and wine have I sustained him.	And Isaac answered and said unto Esau, Behold, with corn and vine-fruit have I sustained him.
35. 14. And he (Jacob) poured a drink offering thereon.	And he (Jacob) poured a libation thereon.

[N.B.—In all other places where 'drink-offering' occurs in the A. V., the proper translation is 'libation'—*i. e.* the pouring out of some liquid.]

40. 9. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; 10. And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes.

And the chief cup-bearer told his dream to Joseph, and said to him, In my dream, behold, a vine was before me. And in the vine were three branches, and the vine was upon the point of budding; (then) it burst into flower; (then) its stalk-clusters ripened into grapes (fit for gathering).

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43. 11. And a little honey.

And a little grape-honey.

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43. 34. And they (the brethren) drank, and were merry with him (Joseph).

And they drank, and were well filled with him.

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49. 11. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: 12. His eyes shall be red with wine, and his teeth white with milk.

Binding his foal to a vine, and his ass's colt to a sorek-vine, he shall wash his garments in wine and his clothes in the blood of grapes. His eyes shall be purple-stained with wine, and his teeth white with milk.

Exodus 12. 8. And they shall eat the flesh in that night, roast with fire, and unleavened bread. 15. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. 17. And ye shall observe the feast of unleavened bread. 18. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 19. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. 20. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

And they shall eat the flesh in that night, roasted with fire, and sweet (= unfermented) cakes. Seven days shall ye eat unfermented cakes; even the first day ye shall put away ferment (whatever-can-cause-fermentation) out of your houses: for whosoever eateth what is fermented from the first day until the seventh day, that soul shall be cut off from Israel. And ye shall attend to the unleavened cakes. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened cakes until the one and twentieth day of the month at even. Seven days shall there be no ferment found in your houses; and every one eating a fermented thing, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing that has been fermented; in all your habitations shall ye eat unfermented cakes.

[N.B.—In all other places where the A. V. gives 'unleavened bread,' 'leaven,' 'leavened bread,' and 'that which is leavened,' the preferable readings are—'unfermented cakes,' 'ferment,' 'fermented cakes,' and 'that which is fermented.']

Numbers 18. 12. All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the Lord, them have I given thee.

All the choice part of the olive-and-orchard-fruit, and all the choice part of the vine-fruit, and of the corn; the first-fruits of them which they shall offer unto the Lord, them have I given thee.

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28. 7. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering.

And the libation thereof shall be the fourth part of a hin for the one lamb: in the holy place shalt thou cause the sweet drink to be poured out unto the Lord for a libation.

DEUTERONOMY 7. 13. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy vine-fruit, and thine olive-and-orchard-fruit, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

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11. 14. That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy vine-fruit, and thine olive-and-orchard-fruit.

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12. 17. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil.

Thou mayest not eat within thy gates the tithe of thy corn, or of thy vine-fruit. or of thine olive-and-orchard-fruit.

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14. 23. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil.

And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy vine-fruit, and of thine olive-and-orchard-fruit.

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14. 26. And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.

And thou shalt bestow that money for whatsoever thy soul loveth, for oxen, or for sheep, or for wine, or for sweet-drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.

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16. 13. Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine.

Thou shalt observe the feast of tabernacles seven days, with thy gathering from thy threshing-floor and thy wine-press.

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18. 4. The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

The firstfruit also of thy corn, of thy vine-fruit, and of thine olive-and-orchard-fruit, and the first of the fleece of thy sheep, shalt thou give him.

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21. 20. He is a glutton and a drunkard.

He is a profligate and a toper.

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28. 51. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; who also shall not leave thee either corn, vine-fruit, or olive-and-orchard-fruit, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

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32. 14. And thou didst drink the pure blood of the grape.

And the fresh-foaming blood of the grape thou shalt drink.

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32. 32. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: 33. Their wine is the poison of dragons, and the cruel venom of asps.

For of the vine of Sodom is their vine, and of the fields of Gomorrah: their grapes are grapes of gall, their clustered-branches are bitter to them: the inflaming-heat of serpents is their wine, and the virulent gall of vipers.

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32. 42. I will make mine arrows drunk with blood, and my sword shall devour flesh.

I will soak my arrows in blood, and my sword shall devour flesh.

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33. 28. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

Israel then shall dwell in safety alone: the eye (= blessing) of (the God of) Jacob shall be upon a land of corn and vine-fruit; also his heavens shall drop down dew.

JUDGES 9. 13. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

And the vine said unto them, Should I leave my vine-fruit, which gladdens gods and men, and go to be promoted over the trees?

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2 SAMUEL 6. 19. And he dealt to every one a cake of bread, and a good piece of flesh, and a flagon of wine.

And he dealt to every one a cake of bread, and a good piece of flesh, and a raisin-cake.

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2 KINGS 18. 32. Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die.

Until I come and take you away to a land like your own land, a land of corn and vine-fruit, a land of bread and vineyards, a land of the olive tree of orchard-fruit, and of honey, that ye may live, and not die.

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1 CHRONICLES 16. 3. And he dealt to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

And he dealt to every one a loaf of bread, and a good piece of flesh, and a raisin-cake.

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2 CHRONICLES 31. 5. The firstfruits of corn, wine, and oil, and honey.

The firstfruits of corn, vine-fruit, olive-and-orchard-fruit, and honey.

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32. 28. Storehouses also for the increase of corn, and wine, and oil.

Storehouses also for the increase of corn, and vine-fruit, and olive-and-orchard-fruit.

NEHEMIAH 5. 11. Also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.	Also the hundredth part of the money, and of the corn, the vine-fruit, and the olive-and-orchard-fruit that ye exact of them.
10. 37. And the fruit of all manner of trees, of wine, and of oil.	And the fruit of all manner of trees, of vine-fruit, and of olive-and-orchard-fruit.
10. 39. The offering of the corn, of the new wine, and the oil.	The offering of the corn, of the vine-fruit, and the olive-and-orchard-fruit.
13. 5. And the tithes of the corn, the new wine, and the oil.	And the tithes of the corn, the vine-fruit, and the olive-and-orchard-fruit.
13. 12. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.	Then brought all Judah the tithe of the corn and the vine-fruit and the olive-and-orchard-fruit unto the storehouses.
JOB 12. 25. They grope in the dark without light, and he maketh them to stagger like a drunken man.	They grope in the dark without light, and he causeth them to stray like one drunk.
32. 19. Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.	Behold, my belly, like wine, has no vent; like new bottles it is rent.
PSALM 4. 7. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.	Thou hast put gladness in my heart, more than when their corn and vine-fruit abounded.
16. 4. Their drink offerings of blood will I not offer.	Their libations of blood will not I pour out.
23. 5. My cup runneth over.	My cup is full to the brim.
60. 3. Thou hast showed thy people hard things: thou hast made us to drink the wine of astonishment.	Thou hast showed thy people hard things: thou hast made us drink the wine of trembling (or reeling).
69. 12. They that sit in the gate speak against me; and I was the song of the drunkards.	They that sit in the gate speak against me; and songs are made about me by the drinkers of strong drink.
75. 8. For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.	For in the hand of the Lord is a goblet, and the wine is foaming; it is full of mixture; and from this he poureth out: surely all the wicked of the earth shall suck out the dregs of it, and drink them up.

78. 65. Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.

Then the Lord awaked as one out of sleep, as a mighty man recovering himself from wine.

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104. 14. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; 15. And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

He causeth grass to grow for the cattle, and grain for the cultivation of man, that he may bring forth food from the earth; and wine which cheers the heart of man, (so as) to brighten his face more than oil, and bread which strengtheneth man's heart.

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107. 27. They reel to and fro, and stagger like a drunken man, and are at their wit's end.

They are giddy, and stagger as a drunken man, and all their wisdom is swallowed up.

PROVERBS 3. 9. Honour the Lord with thy substance, and with the firstfruits of all thine increase: 10. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Honour the Lord with thy substance, and with the firstfruits of all thine increase. So shall thy barns be filled with plenty, and with vine-fruit thy presses shall abound.

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20. 1. Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

Wine is a mocker, strong drink is raging: and whoever goes astray through it is not wise.

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23. 20. Be not among winebibbers; among riotous eaters of flesh: 21. For the drunkard and the glutton shall come to poverty.

Be not among topers of wine; among wasters of their flesh: for the toper and the waster (= profligate) shall be made poor.

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23. 29. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? 30. They that tarry long at the wine; they that go to seek mixed wine. 31. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. 32. At the last it biteth like a serpent, and stingeth like an adder. 33. Thine eyes shall behold strange women, and thine heart shall utter perverse things. 34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. 35. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

Who has lamentation? who has sorrow? who has strifes? who has brawling? who has unnecessary wounds? who has dark-discoloured eyes? They that tarry long at the wine; they that go to seek out mixed wine. Gaze not on wine when it is red, when it gives its bubble in the cup, when it moves itself straightly; for the end of it is that it bites like a serpent and pierces like an adder. Thine eyes shall gaze upon abandoned women, and thine heart shall devise deceits. And thou shalt be like one lying in the midst of the sea, and like one lying on the top of a mast. [And thou wilt say,] They have stricken me, but I have cared not; they have beaten me, but I knew it not. When I am aroused I will gather myself up, and will seek it yet again.

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31. 4. It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: 5. Lest they drink,

Not for kings is it, O Lemuel, not for kings is it to drink wine; nor for princes to have desire of strong drink: lest they

and forget the law, and pervert the judgment of any of the afflicted. 6. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. 7. Let him drink, and forget his poverty, and remember his misery no more.	drink, and forget what is decreed, and change the judgment of any of the children of affliction. Give strong drink to the perishing one, and wine to those bitter of spirit. He will drink, and forget his poverty, and his sorrow he will not remember again.
CANTICLES 2. 4. He brought me to the banqueting house, and his banner over me was love. 5. Stay me with flagons, comfort me with apples: for I am sick of love.	He brought me to the banqueting house, and his banner over me was love. Sustain me with raisin-cakes, refresh me with apples: for I am sick with love.
2. 13. The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.	The fig tree putteth forth her green figs, and the vines which are in blossom give forth a sweet odour.
2. 15. Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.	Take us the foxes (= jackals), the little foxes, that spoil the vineyards: for our vineyards are in blossom.
7. 9. And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.	And thy palate like very good wine, going to my beloved straightly, flowing over the lips of the sleeping ones.
8. 2. I would cause thee to drink of spiced wine of the juice of my pomegranate.	I would give thee to drink of spiced wine of the fresh juice of my pomegranate.
ISAIAH 1. 22. Thy silver is become dross, thy wine mixed with water.	Thy silver is become dross, thy boiled-wine is diluted with water.
5. 11. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!	Woe (shall be to) those rising early in the morning—they pursue strong drink; (woe shall be to) those tarrying into night—wine inflames them.
19. 10. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.	Her pillars are broken down, and all the hired labourers are grieved in mind.
24. 7. The new wine mourneth, the vine languisheth, all the merryhearted do sigh.	The vine-fruit has drooped, the vine has languished, all the merry-hearted have sighed.
24. 9. They shall not drink wine with a song; strong drink shall be bitter to them that drink it.	With a song they shall not drink wine; bitter shall be the sweet drink to those who drink it.

25. 6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined.	And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of preserves, of fat things marrowed out, of well-clarified preserves.
27. 2. A vineyard of red wine.	A vineyard of foaming juice [or, A vineyard of delight].
28. 1. Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys, of them that are overcome with wine !	Lamentation (shall be to) the crown of beauty, the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are smitten by wine.
28. 7. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. 8. For all tables are full of vomit and filthiness, so that there is no place clean.	And these also have wandered through wine, and by means of strong drink have strayed; the priest and the prophet have wandered by means of strong drink; they have been swallowed down by wine; they have strayed by means of strong drink; they have wandered in vision, they have staggered in judgment; for all (their) tables are full of vomit and filth; not one place is clean.
36. 17. A land of corn and wine.	A land of corn and vine-fruit.
49. 26. And they shall be drunken with their own blood, as with sweet wine.	And they shall drink to the full of their own blood, as (though it were) fresh-juice.
51. 17. Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.	Awake, awake, stand up, O Jerusalem, who hast drunk at the hand of the Lord the cup of his hot-wrath; thou hast drunken the lowest contents of the cup of trembling, and sucked it up.
62. 8. . . . and the sons of the stranger shall not drink thy wine, for the which thou hast laboured.	And the sons of the stranger shall not drink thy vine-fruit, for which thou hast laboured.
63. 6. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.	And I have trodden the people in mine anger, and made them drunk with my hot-wrath, and I have brought down their strength to the earth.
65. 8. Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.	Thus saith the Lord, As the vine-fruit is in a (single) cluster, and one saith, Thou wilt not destroy it, for a blessing is with it; so will I do for my servants' sakes, that I may not destroy them all.

65. 11. . . . that furnish the drink offering unto that number.	And that furnish to Fortune a mixture.
JEREMIAH 25. 15. For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. 16. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.	For thus saith the Lord God of Israel unto me; Take the wine-cup of this hot wrath from my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and shall reel, and shall become maddened, because of the snare that I shall send among them.
31. 12. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil.	Therefore they shall come and sing in the height of Zion, and shall flow together with the goodness of the Lord (viz.), with corn, and with vine-fruit, and with olive-and-orchard-fruit.
EZEKIEL 23. 42. And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.	And there was the noise of a countless multitude in her; and along with men of the common sort topers were brought from the open country; and they put bracelets on their hands, and beautiful wreaths upon their heads.
DANIEL 5. 2. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem.	Belshazzar, while under the influence of wine, commanded, etc.
HOSEA 2. 8. For she did not know that I gave her corn, and wine, and oil.	For she did not know that I gave her corn, and vine-fruit, and olive-and-orchard-fruit.
2. 9. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof.	Therefore will I return, and take away my corn in the time thereof, and my vine-fruit in the season thereof.
2. 22. And the earth shall hear the corn, and the wine, and the oil.	And the earth shall hear the corn, and the vine-fruit, and the olive-and-orchard-fruit.
3. 1. . . . the children of Israel, who look to other gods, and love flagons of wine.	The children of Israel, who look to other gods, and love pressed-cakes of grape-clusters.
4. 11. Whoredom and wine and new wine take away the heart.	Whoredom and wine and vine-fruit take away the heart.
4. 18. Their drink is sour.	Their boiled-wine is sour.

7. 5. In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorners.	On the king's (high) day the princes defiled themselves through the inflaming-heat of wine; he drew out his hand with the mockers.
7. 14. . . . they assemble themselves for corn and wine, and they rebel against me.	For corn and vine-fruit they assemble themselves; they rebel against me.
9. 2. The floor and the winepress shall not feed them, and the new wine shall fail in her.	The floor and the wine-press shall not feed them, and the vine-fruit shall fail in her.
14. 7. . . . they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.	They shall revive as the corn, and bud forth as the vine: his memorial shall be like wine of Lebanon.
JOEL 1. 5. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.	Awake, ye that fill yourselves, and weep; and howl, all ye drinkers of wine, because of the fresh-juice; for it is cut off from your mouth.
1. 10. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.	The field is wasted, the land mourneth; for the corn is wasted: the vine-fruit is dried up, the olive-and-orchard-fruit droops.
2. 19. Behold, I will send you corn, and wine, and oil.	Behold, I will send you corn, and vine-fruit, and olive-and-orchard-fruit.
2. 24. And the floors shall be full of wheat, and the fats shall overflow with wine and oil.	And the floors shall be full of wheat, and the presses shall abound with vine-fruit and olive-and-orchard-fruit.
3. 13. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.	Put forth the knife, for the vintage is ripe: come, descend, for the press is full, the presses abound; for their wickedness is great.
3. 18. And it shall come to pass, that the mountains shall drop down new wine.	And it shall come to pass, that the mountains shall drop down fresh-juice.
AMOS 9. 13. . . . and the mountains shall drop sweet wine, and all the hills shall melt.	And the mountains shall drop fresh-juice, and all the hills shall melt.
OBADIAH 16. . . . yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.	Yea, they shall drink, and they shall suck up, and they shall be as though they had not been.

MICAH 6. 15. Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.	Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and (thou shalt tread) the vine-fruit, but shalt not drink wine.
NAHUM 1. 10. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.	For as they are folden together as thorns, and as they are soaked with their boiled-wine, they shall be devoured as stubble fully dry.
HABAKKUK 2. 5. Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied.	And, in truth, as wine is a defrauder, so is the strong man who is arrogant, and does not rest, who enlarges his desire as the under-world, etc.
2. 15. Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness! 16. Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.	Woe is to him who giveth drink to his neighbour, pouring out thy inflaming-draught, and even making him drunk in order to gaze upon his nakedness! Thou shalt be satiated with shame rather than with glory: drink thou also, and be now (as one) uncircumcised: there shall be passed to thee the cup of Jehovah's right hand, and infamy shall be on thy glory.
HAGGAI 1. 11. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.	And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the vine-fruit, and upon the olive-and-orchard-fruit, and upon whatever else the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.
ZECHARIAH 9. 15. . . . and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.	And they shall drink, and rage as wine; and they shall be filled as bowls, and as the corners of the altar.
9. 17. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.	For how great is his goodness, and how great is his beauty! (his) corn makes the young men to thrive, and (his) vine-fruit the maidens.
10. 7. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine.	And they of Ephraim shall be like a mighty man, and their heart shall be glad as (they who drink) wine.
MALACHI 3. 11. . . . neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.	Neither shall the vine in the field be barren to you, saith the Lord of hosts.

II.—THE NEW TESTAMENT.

MATTHEW 5. 29. And if thy right eye offend thee, pluck it out, and cast it from thee. . . . 30. And if thy right hand offend thee, cut it off, and cast it from thee.	And if thy right eye cause thee to transgress, pluck it out, and cast it from thee. And if thy right hand cause thee to transgress, cut it off, and cast it from thee.
9. 17. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.	Nor indeed do they place new wine in old skin-bottles; otherwise the skin-bottles are rent, and the wine is spilled, and the skin-bottles are destroyed; but they place new wine in new skin-bottles, and both are kept together.
10. 42. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.	And whosoever shall give to drink unto one of these little ones a cup only of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.
26. 17. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?	Now the first day of the feast of unfermented things, etc.
MARK 2. 22. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.	And no one places new wine in old skin-bottles; otherwise the wine will rend the skin-bottles, and the wine is spilled, and the skin-bottles will be destroyed. But new wine should be placed in new skin-bottles.
LUKE 5. 37. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38. But new wine must be put into new bottles; and both are preserved. 39. No man also having drunk old wine straightway desireth new: for he saith, The old is better.	And no one places new wine in old skin-bottles; otherwise the new wine will rend the skin-bottles, and it will be spilled, and the bottles will be destroyed. But new wine should be placed in new skin-bottles, and both are kept together. And no one having drunk old wine immediately desires new: for he declares, The old is better.
21. 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.	And take heed to yourselves, lest at any time your hearts be weighed down with debauchery, and drinkings, and cares of this life, and so that day come unforeseen upon you.
JOHN 2. 1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2. And both Jesus was called, and his disciples, to the marriage, 3. And when they wanted wine, the mother of Jesus saith	And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was invited, and his disciples, to the marriage. And wine running short, the mother of Jesus saith to him, They have

unto him, They have no wine. 4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. . . . 9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. 11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

no wine. Jesus saith to her, O woman, what (object in common) is there between me and thee? mine hour is not yet come. When the president tasted the water that was made wine, and knew not whence it was obtained (but the servants who had drawn the water knew), the president called the bridegroom, and said to him, Every man places first (before his guests) the choice wine; and when they are well-filled, then the inferior kind; but thou hast kept back the choice wine until now. This beginning of miracles Jesus did in Cana of Galilee; and he displayed his glory: and his disciples put faith in him.

ACTS OF THE APOSTLES, 2. 13. Others mocking said, These men are full of new wine.

But others jeering-out said, that they were filled with sweet-wine.

EPISTLE TO THE ROMANS, 13. 13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

Let us walk becomingly, as in the day; not in revelries and drinkings, not in chambering and wantonness, not in strife and envying.

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14. 18. For he that in these things serveth Christ is acceptable to God, and approved of men. 19. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. 20. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

For he that in this matter serveth Christ is well-pleasing to God and approves himself to men. Let us therefore pursue the things which make for peace, and the things by which we may build up one another. Do not demolish the work of God for the sake of meat. Everything, indeed, is pure; but it is evil to that man whose eating it makes it a cause of stumbling.

FIRST EPISTLE TO THE CORINTHIANS, 5. 6. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Your self-glorifying is not good. Know ye not that a little leaven fermenteth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unfermented. For even Christ our paschal-lamb is sacrificed. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unfermented-things of sincerity and truth.

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6. 12. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

All things are possible to me, but all things are not of advantage: all things are possible to me, but I will not allow myself to be overruled by anything.

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8. 13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Wherefore, if meat cause my brother to transgress, I will eat no flesh for ever, in order that I may not cause my brother to transgress.

9. 25. And every man that striveth for the mastery is temperate in all things.	And every one who contends (in the games) controls himself in all things.
10. 23. All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. 24. Let no man seek his own, but every man another's wealth.	All things are possible to me, but all things are not advantageous: all things are possible to me, but all things do not build up. Let no man seek (merely) his own, but every man another's good.
10. 32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: 33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.	Be not stumblingblocks, either to the Jews, or to the Gentiles, or to the church of God. Even as I please all men in all things, not seeking my own advantage, but the advantage of the many, that they may be saved.
11. 1. Be ye followers of me, even as I also am of Christ.	Be ye imitators of me, as I also am of Christ.
11. 21. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.	For in the act of eating every one snatches up his own meal: and one is hungry, and another is filled-out.
THE EPISTLE TO THE EPHESIANS, 5. 18. And be not drunk with wine, wherein is excess; but be filled with the Spirit.	And be not surcharged with wine, in which is dissoluteness; but be filled with the Spirit.
THE EPISTLE TO THE PHILIPPIANS, 4. 5. Let your moderation be known unto all men. The Lord is at hand.	Let your forbearance be known unto all men. The Lord is at hand.
THE FIRST EPISTLE TO THE THESSALONIANS, 5. 6. Therefore let us not sleep, as do others; but let us watch and be sober.	Therefore let us not sleep, as do others; but let us be wakeful and abstain.
5. 21. Prove all things; hold fast that which is good.	Test all things; hold fast that which is good.
5. 22. Abstain from all appearance of evil.	Hold aloof from every aspect of evil.
THE FIRST EPISTLE TO TIMOTHY, 3. 2. A bishop then must be blameless, the husband of one wife, vigilant, sober. . . . 3. Not given to wine.	A bishop then should be blameless. the husband of one wife, abstinent, sober-minded. Not a wine-guest.
3. 11. Even so must their wives be grave, not slanderers, sober, faithful in all things.	Even so must their wives be grave, not slanderers, abstinent, faithful in all things.
6. 10. For the love of money is the root of all evil.	For the love of money is a root of all (these) evils.

THE EPISTLE TO TITUS, 1. 7. For a bishop must be blameless, . . . not given to wine, . . . 8. . . . sober, . . . temperate.

For a bishop must be blameless, not a wine-guest, sober-minded, self-restraining.

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2. 2. That the aged men be sober, grave, temperate.

That the aged men be abstinent, grave, sober-minded.

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2. 3. The aged women likewise, that they . . . 4. . . . teach the young women to be sober. . . . 5. To be discreet.

The aged women also, that they cause the young women to be sober-minded. To be sober-minded.

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2. 12. Teaching us that . . . we should live soberly.

Teaching us that we should live sober-mindedly.

THE FIRST EPISTLE GENERAL OF PETER, 1. 13. Wherefore gird up the loins of your mind, be sober.

Wherefore gird up the loins of your mind, being abstinent.

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4. 3. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: 4. Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you.

For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excesses of wine, debaucheries, drinkings, and abominable idolatries: wherein they think it strange that ye run not with them to the same outpouring of dissoluteness, speaking evil of you.

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4. 7. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

But the end of all things is at hand: be ye therefore sober-minded, and be abstinent in order to prayers.

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5. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

Be abstinent (= drink not), be wakeful; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour (= drink down).

REVELATION OF ST JOHN, 14. 8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the passion (= the raging or inflaming wine) of her fornication.

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14. 10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.

The same shall drink of the wine of the wrath of God, which is mixed and undiluted in the cup of his indignation.

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17. 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.

And I saw the woman glutted with the blood of the saints, and with the blood of the martyrs of Jesus.

APPENDIX B.

CONCORDANCE OF HEBREW, CHALDEE, GREEK, AND LATIN TERMS.

[This List comprises such Terms as tend to illustrate the great object of inquiry prosecuted in this work,—the testimony of Scripture upon the use and disuse of intoxicating drinks.]

THE OLD TESTAMENT.

I.

HEBREW WORDS TRANSLATED 'WINE' OR 'STRONG DRINK' IN THE AUTHORIZED VERSION.

1. YAYIN (sometimes written *Yin*, *Yain*, or *Ain*) stands generically for the expressed juice of the grape,—the context sometimes indicating whether the juice had undergone, or not, the process of fermentation. It is mentioned 141 times, as follows:—

GENESIS.

9. 21, 24, Noah drinking it and awaking from it.
14. 18, Melchizedek presenting it.
19. 32, 33, 34, 35, the daughters of Lot inducing their father to drink it.
27. 25, offered to Isaac by Jacob.
49. 11, 12, named in the blessing on Judah, as equivalent to the 'blood of grapes,' and as colouring the eyes.

EXODUS.

29. 40, commanded as a 'drink offering,'—*i. e.* a libation.

LEVITICUS.

10. 9, prohibited to the priests while ministering.
23. 13, described as a libation.

NUMBERS.

6. 3 (twice), 4, prohibited to the Nazarites.
6. 20, permitted to one ceasing to be a Nazarite.
15. 5, 7, 10, } mentioned as a libation.
28. 14, }

DEUTERONOMY.

14. 26, permitted to be purchased in lieu of *tirosh*.
28. 39, its absence threatened as a punishment.
29. 6, referred to as not provided in the wilderness.
32. 33, compared to the inflaming poison of dragons.
32. 38, said, figuratively, to be drunk by heathen gods.

JOSHUA.

9. 4, 13, used by the Gibeonites.

JUDGES.

13. 4, 7, 14 (twice), prohibited to Samson's mother.

19. 19, included by a Levite among his travelling stores.

1 SAMUEL.

1. 14, 15, its use charged upon Hannah, and repudiated by her.
1. 24, comprised among Hannah's offerings.
10. 3, carried by an Israelite.
16. 20, sent by Jesse to Saul.
25. 18, presented by Abigail to David.
25. 37, described as 'having gone out' of Nabal.

2 SAMUEL.

13. 28, drunk by Amnon.
16. 1, 2, sent to David by Mephibosheth.

1 CHRONICLES.

9. 29, in the charge of the Levites.
12. 40, presented at a feast.
27. 27, enumerated among David's stores.

2 CHRONICLES.

2. 10, 15, promised to Hiram by Solomon, and accepted by him.
11. 11, classed among Rehoboam's stores.

NEHEMIAH.

2. 1 (twice), presented by Nehemiah to Artaxerxes.
5. 15, received by governors as tribute.
5. 18, 'all sorts' of, forwarded to Nehemiah.
13. 15, an article of merchandise.

ESTHER.

1. 7, provided by Ahasuerus.
1. 10, making Ahasuerus merry.
5. 6, 7. 2, 7, 8, } present at a banquet.

JOB.

1. 13, 18, drunk by Job's sons and daughters.
32. 19, bursting new bottles.

PSALMS.

60. 3, 'wine of astonishment' (or trembling).
75. 8, 'red' (or foaming).
78. 65, associated with (or dispossessed from) a mighty man.
104. 15, gladdening man's heart.

PROVERBS.

4. 17, procured by violence.
9. 2, 5, mingled and offered by Wisdom.
20. 1, designated 'a mocker' (or scorner).
21. 17, the lover of, not getting rich.
23. 20, bibbers of, proscribed.
23. 30, tarrying at, condemned.
23. 31, forbidden to be desired when red, etc.
31. 4, not to be drunk by kings.
31. 6, used by the bitter-hearted to produce oblivion.

ECCLESIASTES.

2. 3, drunk in pursuit of 'good.'
9. 7, to be consumed with a merry heart.
10. 19, making merry.

CANTICLES.

1. 2, 4, not equal to virtuous love.
2. 4, 'the house of wine.' [A. V., 'banqueting-house.']
4. 10, not equal to virtuous love.
5. 1, drunk with milk.
7. 9, delicious to the taste.
8. 2, spiced and given to be drunk.

ISAIAH.

5. 11, inflaming men.
5. 12, associated with a feast.
5. 22, those mighty to drink it condemned.
16. 10, absent from the presses.
22. 13, joined with 'eating flesh.'
24. 9, not drunk with a song.
24. 11, clamoured for in the streets.
28. 1, overcoming men.
28. 7 (twice), causing to err, swallowing up the priest and prophet.
29. 9, 51. 21, } drunkenness present without it.
55. 1, invitation to buy it.
56. 12, drunk to excess.

JEREMIAH.

13. 12 (twice), bottles of, filled.
23. 9, overcoming a man.
25. 15, drunk out of a cup.
35. 2, 5 (twice), 6 (twice), 8, 14, presented to the Rechabites, and refused.
40. 10, 12, gathered along with summer fruits.
48. 33, absent from the wine-presses.
51. 7, making the nations mad.

LAMENTATIONS.

2. 12, asked for by children.

EZEKIEL.

27. 18, 'wine of Helbon.'
44. 21, forbidden to officiating priests.

DANIEL.

1. 5, part of the king's provisions.
1. 8, declined by Daniel and his friends.
1. 16, taken away from Daniel and his friends.
10. 3, not used by Daniel for three weeks.

HOSEA.

4. 11, 'taking away' the heart.
7. 5, making the princes 'sick.'
9. 4, not offered to the Lord.
14. 7, 'wine of Lebanon.'

JOEL.

1. 5, drinkers of, called upon to howl because of its scarcity.
3. 3, bought in exchange for a girl.

AMOS.
2. 8, belonging to those condemned (or fined).
2. 12, wickedly given to the Nazarites.
5. 11, withheld as a punishment.
6. 6, drunk in bowls.
9. 14, promised to Israel.

MICAH.
2. 11, untruly promised by false prophets.
6. 15, withheld as a punishment.

HABAKKUK.
2. 5, described as 'causing transgression' (or as a defrauder).

ZEPHANIAH.
1. 13, withheld as a punishment.

HAGGAI.
2. 12, named along with bread, etc.

ZECHARIAH.
9. 15, named as causing a noise.
10. 7, said to gladden the heart.

CHALDEE.—The Targumists almost uniformly render *yayin* by *khamar* or *khamrah*, the generic Chaldee word for wine. When *yayin* is connected with *shakar*, however, *yayin* is distinguished as *khamar khadath*, 'new wine.' In Esth. 1. 7 *yayin* is rendered by *khamar ahsis*, 'fresh wine,' and in Job 32. 19 by *khamrah khadath*, 'new wine.'

GREEK.—All the versions translate *yayin* by *oinos*, but in Job 32. 19 the LXX. reads *gleukos*, 'sweet wine,' and Symmachus *neos oinos*, 'new wine.' In Esth. 1. 10 *oinos* is absent, and also in chap. 5. 6, 7. 2, and 7. 7, where 'banquet of wine' is rendered by *sumposios* or *potos*. In Job 1. 18 *oinos* is omitted, and only *peinontōn*, 'drinking,' given. In Prov. 23. 20, *oinopotees*, 'a wine-drinker,' is the rendering of *sōvai yayin*. In Prov. 23. 30, 31, the plural *oinois* is given.

LATIN.—The Vulgate renders *yayin* by *vinum*, but in Esth. 1. 19 it has *merum*, 'neat (undiluted) wine,' and in Job 32. 19 *mustum*, 'fresh grape-juice' = new wine. In Josh. 9. 4 it renders 'bags of *yayin*' by *utres vinarios;* and in 1 Chron. 27. 27, 'for the cellars (or stores) of *yayin*,' by *cellis vinariis*, 'over the wine-cellars.' In Esth. 5. 6, and 7. 7, 'banquet of *yayin*' is rendered *locum convivii*, 'place of feasting'; and in chap. 7. 2, 'after the banquet of wine' is rendered *post quam incaluerat vino*, 'after he was heated with wine.' In Prov. 23. 20 the V. has *in conviviis potatorum*, 'among feasts of drinkers.' In Cant. 2. 4, 'house of wine' [A. V., 'banqueting-house'] is rendered *cellam vinariam*, 'wine-cellar.' In Jer. 40. 10 *yayin* is rendered *vindemia*, 'vintage-fruit,' but in ver. 12 *vinum*.

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2. TIROSH (pronounced *teerosh*) is a collective name for the natural produce of the vine. It is generally associated with *dahgan*, 'corn,' and *yitzhar*, the fruit of the olive and the orchard. Both ancient and modern versions have strangely misconceived the true nature of this famous triad of blessings by regarding *tirosh* and *vitzhar* as liquids; the first as 'wine,' or 'new wine,' and the latter as 'oil.' By a comparison of texts and contexts the English reader may judge for himself between the traditional rendering and the one defended in this work. *Tirosh* occurs thirty-eight times in the Hebrew Bible.

GENESIS.
27. 28, joined with corn as promised to Jacob.
27. 37, joined with corn as above.

NUMBERS.
18. 12, joined with *yitzhar* and corn as firstfruits.

DEUTERONOMY.
7. 13, joined with corn and *yitzhar* as the fruit of the land.
11. 14, gathered along with corn and *yitzhar*.
12. 17, to be eaten as tithes with corn and *yitzhar*.
14. 23, the same.
18. 4, joined with corn and *yitzhar* as firstfruits.
28. 51, joined with corn and *yitzhar* as destroyed by the invader.
33. 28, joined with corn as the produce of the land.

JUDGES.
9. 13, which the vine claims as its own, and refuses to leave.

2 KINGS.
18. 32, joined with corn as the produce of the land.

2 CHRONICLES.
31. 5, joined with corn, *yitzhar*, and honey (or dates) as firstfruits.

32. 28, joined with corn and *yitzhar* as kept in storehouses.

NEHEMIAH.

5. 11, joined with corn and *yitzhar* as tribute in kind.
10. 37, joined with the fruit of all manner of trees.
10. 39, joined with corn and *yitzhar*.
13. 5, 12, joined with corn and *yitzhar* as tithes.

PSALMS.

4. 7, joined with corn as causing joy by its increase.

PROVERBS.

3. 10, described as 'bursting' or filling the presses, in association with crowded barns.

ISAIAH.

24. 7, described as mourning while the vine languished.
36. 17, joined with corn as produce of the land.
62. 8, described as not to be drunk (*i. e.* its juice) by strangers, but to be brought together and drunk by the Jews, like as corn was to be gathered and eaten.
65. 8, described as 'found in a cluster.'

JEREMIAH.

31. 12, joined with corn and *yitzhar* as part of the goodness of the Lord.

HOSEA.

2. 8, joined with corn and *yitzhar* as given by God.
2. 9, joined with corn as taken away by God.
2. 22, joined with corn and *yitzhar* as 'heard' by their mother earth.
4. 11, joined with whoredom and wine (*yayin*) as 'taking away' the heart.
7. 14, joined with corn as the cause of heathen assemblies.
9. 2, described as failing from the press in connection with the corn-floor.

JOEL.

1. 10, described as 'dried up,' as the corn is 'wasted,' and the *yitzhar* 'languisheth.'
2. 19, promised by God along with corn and *yitzhar*.
2. 24, said to 'overflow' (or abound in) the press, together with *yitzhar*, as the floors are full of 'wheat.'

MICAH.

6. 15, said when trodden to produce *yayin*, as olives, when trodden, yield *shemen* (oil).

HAGGAI.

1. 11, joined with corn and *yitzhar* as suffering from drought.

ZECHARIAH.

9. 17, said to make the virgins cheerful (or to grow), as corn the young men.

Obs. 1. *Tirosh* is connected with corn and *yitzhar* nineteen times, with corn alone eleven times, with the vine three times, and is otherwise named five times; in all, thirty-eight times.

Obs. 2. *Tirosh* is translated in the A. V. twenty-six times by 'wine,' eleven times by 'new wine' (Neh. 10. 39; 13. 5, 12; Prov. 3. 10; Isa. 24. 7; 65. 8; Hos. 4. 11; 9. 2; Joel 1. 10; Hag. 1. 11; Zech. 9. 17), and once (Micah 6. 15) by 'sweet wine.'

CHALDEE.—The general rendering of *tirosh* in the Targum is by *khamar*, or *khamrah*, thus making no distinction between *yayin* and *tirosh*. But in Numb. 18. 12, Jonathan's rendering *khamar inbah*, 'wine of the grape,' indicates a perception of the relation of *tirosh* to the grape while ungathered and unexpressed. The Targum on Hos. 4. 11 interprets *tirosh* by *ravyethah*, 'drunkenness,' or 'satiation,' but in Joel 1. 10 by 'vines.'

GREEK.—The LXX. renders *tirosh* in every case but twice by *oinos*, the generic name for *yayin*; the exceptions being Isa. 65. 8, where *rhox*, 'grape-stone,' is given, and Hos. 4. 11, where the rendering is *methusma*, 'strong drink.' Aquila's version in Deut. 7. 13 has *opōrismon*, 'autumnal fruit,' and in Isa. 26. 7, *parōrismos*, 'fruit out of season'; but very possibly *parὸr* is a transcriber's error for *apōr*, the reading in Deut. 7. 13.

LATIN.—The Vulgate, though as a rule translating *tirosh* by *vinum*, 'wine,' has some exceptions:—Deut. 7. 13, *vindemia*, 'vintage-fruit'; Neh. 10. 37, *vindemia*; Isa. 24. 7, *vindemia*; Isa. 65. 8, *granum*, 'a grain,' = young grape; Hos. 4. 11, *ebrietas*, 'drunkenness.'

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3. KHEMER (Hebrew, *kh-m-r*, pronounced *khĕmĕr*) is a word descriptive of the foaming appearance of the juice of the grape newly expressed, or when undergoing

fermentation. It occurs but nine times in all—including once as a verb, and six times in its Chaldee form of *khamar* or *khamrah*.

DEUTERONOMY.
32. 14, applied to 'the blood of the grape,' rendered in A. V. 'pure.'

EZRA.
6. 9, } occurs in Chaldee decrees of
7. 22, } Cyrus and Artaxerxes.

PSALMS.
75. 8, 'the wine is red,' *khamar* (foams).

ISAIAH.
27. 2, 'a vineyard of *khĕmĕr*,' rendered in A. V. 'red wine,' but the Hebrew text is doubtful.

DANIEL.
5. 1, 2, 4, 23, named in a Chaldee description of Belshazzar's feast.

CHALDEE.—In Deut. 32. 14, Jonathan has *khamar sumaq*, 'red wine.' In Psa. 75. 8 the Targum has *khamar ashin*, 'strong wine.' In Isa. 27. 2 the Targumists read *khemed* (fruitful or beautiful), not *khemer*.

GREEK.—In Deut. 32. 14 the LXX. has *oinon*. Aquila gives *austeeron*, 'rough.' In Psa. 75. 8 the LXX. has *oinos akratos*, '(the wine is) pure,' *i. e.* undiluted. In Isa. 27. 2 the LXX. has *kalos*, 'beautiful,' following the reading of *khemed*. In the other places *oinos* is given.

LATIN.—In Deut. 32. 14 the V. has *meracissimum*, 'purest.' In Psa. 75. 8, and Isa. 27. 2, *merum*, 'pure (wine).' In the other passages *vinum* is used, or the Hebrew word is not definitely translated.

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4. AHSIS (sometimes written *ausis*, *asis*, *osis*) is specifically applied to the juice of the newly-trodden grapes or other fruit. It occurs five times.

CANTICLES.
8. 2, applied to 'the juice' of the pomegranate.

ISAIAH.
49. 26, compared to blood; rendered 'sweet wine' (A. V.).

JOEL.
1. 5, represented as cut off; rendered 'new wine' (A. V.).
3. 18, mountains said to drop *ahsis*; rendered 'new wine' (A. V.).

AMOS.
9. 13, the same; 'sweet wine' (A. V.).

CHALDEE.—In Cant. 8. 2 no equivalent to *ahsis* is given; but in the other passages the rendering is *khamar marith* (or *marath*), 'pure wine.'

GREEK.—In Cant. 8. 2 the LXX. has *nama*, 'spring' (or juice); in Isa. 49. 26, *oinos neos*, 'new wine'; in Joel 1. 5 it seems to paraphrase *ahsis* by *euphrosunee kai chara*, 'gladness and joy'; and in Joel 3. 18 and Amos 9. 13 the rendering is *glukasmon*, 'sweetness.'

LATIN.—In Cant. 8. 2 and Isa. 49. 26 the Vulgate has *mustum*, and in the other passages *dulcido*, 'sweetness.'

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5. SOVEH (sometimes written *sobe*, *sobhe*) denotes a luscious, and probably boiled wine (Latin, *sapa*). It occurs three times.

ISAIAH.
1. 22, diluted with water; 'wine' (A. V.).

HOSEA.
4. 18, turned sour; 'drink' (A. V.).

NAHUM.
1. 10, drink to excess; 'drunken' (A. V.).

CHALDEE. — Isa. 1. 22, *khamar*, 'wine'; Hos. 4. 18, 'feastings'; Nah. 1. 10, 'wine.'

GREEK.—Isa. 1. 22, the LXX. and Symmachus, *oinos*; Aquila, *sumposion*, 'drinking-feast'; in Hos. 4. 18 and Nah. 1. 10 the LXX. has a different reading of the Hebrew text.

LATIN.—Isa. 1. 22, *vinum*, 'wine'; Hos. 4. 18 and Nah. 1. 10, *convivium*, 'feast.'

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6. MESEK (sometimes written *mesech*) is used with its related forms *mezeg* and *mimsak* to denote some liquid compounded of various ingredients. These words occur as nouns four times, and in a verbal shape five times.

PSALMS.

75. 8, applied to the cup of Divine wrath; full of *mesek*, 'mixture' (A. V.).

PROVERBS.

23. 30, referring to them who seek *mimsak*, 'mixed wine' (A. V.).

CANTICLES.

7. 2, *mezeg*, 'mixture' (A. V.).

ISAIAH.

65. 11, *mimsak*, 'dring-offering' (A. V.).

The verbal form occurs—

PROVERBS.

9. 2, 5, wisdom has 'mingled' her wine.

ISAIAH.

5. 22, men mighty 'to mingle' strong drink.

Also in Psa. 102. 9; Isa. 19. 14.

CHALDEE.—In Psa. 75. 8 the Targum reads *mezagath merarthah*, 'a mixture of bitterness'; in Prov. 23. 30 *mimsak* is paraphrased *baith mizgah*, 'a house of mixture'—*i. e.* a house where a mixed drink is provided; in Cant. 7. 2 *mezeg* is lost in a cloud of allegory; in Isa. 65. 11 the T. has 'who have mixed for their gods a goblet.' In Prov. 9. 2, 5, the verbal form is *mezagath*, 'mixed'; and in Isa. 5. 22, *le-aithrevath*, 'to make drunk (or drench) themselves.'

GREEK.—Psa. 75. 8, the LXX. has *kerasma*, 'mixture'; Symmachus has *ekchutheis*, 'poured out.' Prov. 23. 30, the LXX. has *potoi*, 'drinkings'; Theodotion has *kerasmata*, 'mixtures.' Cant. 7. 2, the LXX. *krama*, 'mixed-liquor;' Isa. 65. 11, *kerasma*, 'mixture.' In Prov. 9. 2, 5, and Isa. 5. 22, the LXX. uses inflections of the verb *kerannumi*, 'to mingle.'

LATIN. — Psa. 75. 8, the V. has *mixtum;* Prov. 23. 30, *calices;* and Cant. 7. 2, *pocula*, 'cups'; Isa. 65. 11, *libatis*, 'have made libations.' In Prov. 9. 25 and Isa. 5. 22 the verb *miscuo*, 'to mix,' is used.

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7. ASHISHAH (sometimes written *eshishah*) signifies some kind of fruit-cake, probably a cake of pressed grapes or raisins. It occurs four times, and in each case is associated by the A. V. with some kind of drink.

2 SAMUEL.

6. 19, a part of a public donative; 'a flagon of wine' (A. V.)—'of wine' in italics.

1 CHRONICLES.

16. 3, same as above.

CANTICLES.

2. 5, 'stay me with flagons' (A. V.).

HOSEA.

3. 1, 'flagons of wine' (A. V.); but in the margin 'grapes' is substituted for 'wine'; the Hebrew being *ashishah anahvim*, 'pressed-cakes of grapes.'

CHALDEE.—In the first two passages the Targum has *manthah*, 'a portion'; and in the other two places the paraphrase does not follow the text.

GREEK.—In 2 Sam. 6. 19 the LXX. has *leganon apo teeganou*, 'a cake-cooked-with-oil from the frying-pan' = a pancake or fricassee. In 1 Chron. 16. 3, *amoriteen*, 'a cake'; in Cant. 2. 5, *murois*, 'with perfumes'; Symmachus, *anthei*, 'on a flower'; Aquila, *oinanthōn*, 'with vine-flowers.' In Hos. 3. 1 the LXX. has *pemmata meta staphidos* (Codex A, *staphidōn*), 'cakes made with raisins.'

LATIN.—In 2 Sam. 6. 19 and 2 Chron. 16. 3 the Vulgate has *similam frixam oleo*, 'a cake-of-fine-flour fried in oil.' In Cant. 2. 5, *floribus*, 'with flowers.' In Hos. 3. 1, *vinacea uvarum*, 'husks of grapes.'

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8. SHEMARIM (pronounced *shemahrim*) is derived from *shamar*, 'to preserve,' and has the general signification of things preserved. It occurs five times. In Exod. 12. 42, the same word, differently pointed, is twice translated as signifying *to be kept* (observed).

PSALMS.

75. 8, said to be sucked up by the wicked; 'dregs' (A. V.), rather the parts of the mixture preserved from solution = the insoluble drugs.

ISAIAH.

25. 6 (twice), joined with *shemahnim*, 'fat things,' as the provisions of a banquet, and indicating dainties, answering to our English 'preserves' or confections.

JEREMIAH.

48. 11, the dregs of wine, 'preserved' by falling to the bottom of the cask; 'lees' (A. V.).

ZEPHANIAH.

1. 12, the same; 'lees' (A. V.).

CHALDEE.—In Psa. 75. 8 the T. has 'dregs and refuse'; in Isa. 25. 6 the paraphrase retains the sense of 'dregs' by representing that though the nations expect a luxurious banquet, they will be doomed to mortification, ignominy, etc.; in Jer. 48. 11 a cognate word, *shenahraib*, 'his dregs,' is given; in Zeph. 1. 12, 'lees' is paraphrased by 'riches.'

GREEK.—Psa. 75. 8, the LXX. has *trugias*, 'dregs.' Isa. 25. 6, *piontai oinon*, 'they shall drink wine'; Symmachus, *poton trugiōn*, 'a feast of lees.' Jer. 48. 11, *doxee*, 'glory'; evidently another reading of the text or a paraphrase. Zeph. 1. 12, another reading of the text is followed.

LATIN.—The Vulgate, in Psa. 75. 8, has *fæx*, 'feculence'; in Isa. 25. 6, *vindemia*, 'vintage produce'; in Jer. 48. 11, *fœcibus*, 'in his dregs'; Zeph. 1. 12, *fœcibus*.

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9. MAMTAQQIM is derived from *mahthaq*, 'to suck,' and denotes 'sweetnesses.'

It is applied to the mouth (Cant. 5. 16) as full of sweet things. In Neh. 8. 10 it is said, 'Go your way, eat the fat, and drink the sweet' — *mamtaqqim*, 'sweetnesses' = sweet drinks. The LXX. has *glukasmata*, 'sweet things,' and the V. *mulsum*, 'drink sweet as honey.' [*Mathaq* is most probably allied to the Saxon *metheg* and *metheglin*, liquid preparations from honey.]

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10. SHAKAR (sometimes written *shechar*, *shekar*) signifies 'sweet drink,' expressed from fruits other than the grape, and drunk in an unfermented or fermented state. It occurs in the Old Testament twenty-three times.

LEVITICUS.

10. 9, forbidden along with *yayin* to the priests while officiating.

NUMBERS.

6. 3, forbidden to the Nazarites.
6. 3, vinegar of, forbidden to Nazarites.
28. 7, to be offered as a libation to the Lord (apparently here denoting the sweet juice of the grape).

DEUTERONOMY.

14. 26, to be bought (probably in lieu of *yitzhar*, orchard-fruit).
29. 6, not drunk in the wilderness.

JUDGES.

13. 4, 7, 14, forbidden to Samson's mother.

I SAMUEL.

1. 15, its use disclaimed by Hannah.

PSALMS.

69. 12, the drinkers of it (A. V., 'drunkards') mocked the Psalmist.

PROVERBS.

20. 1, pronounced 'raging.'
31. 4, forbidden to princes.
31. 6, the use of, by those ready to perish, causing forgetfulness of their misery.

ISAIAH.

5. 11, woe to those following after it.
5. 22, woe to those mingling it.
24. 9, becoming bitter to the drinker.
28. 7 (thrice), causing the priest and prophet to err and stray.
29. 9, staggering in the absence of it.
56. 12, the impious filling themselves with it.

MICAH.

2. 11, the subject of false prophesying.

Shakar is uniformly translated 'strong drink' in the A. V., except in Numb. 28. 7, where it is rendered 'strong wine;' and in Psa. 69. 12, where, instead of 'drinkers of *shakar*,' the A. V. reads 'drunkards.'

CHALDEE.—In the Targum *shakar* is usually rendered *khamar attiq*, 'old wine,' a rendering indubitably erroneous; but other renderings are as follows:—*Marvai*, 'strong drink,' in Lev. 10. 9; Psa. 69. 12. *Khamar bekhir*, *Jerusalem*

Targum of Numb. 28. 7, where Onkelos and Jonathan have *khamar attiq. Marath*, 'pure,' or 'neat,' Jonathan's rendering in Deut. 29. 6; and *sikrah*, in Prov. 20. 1.

GREEK.—The LXX. gives *shakar* the Greek garb of *sikera* (except in Judg. 13. 4, where Codex B, *methusma*, 'strong drink'): *methusma*, 1 Sam. 1. 15; Micah 2. 11: *oinon*, 'wine,' Psa. 69. 12; Prov. 31. 4: *methee*, 'strong liquor,' or 'drunkenness,' Prov. 20. 1; 31. 6; Isa. 27. 8 (once, but Codex A has *sikera* thrice).

Of other Greek versions preserved, the usual renderings are *methusma*, 'strong drink,' except Theodotion, Isa. 28. 7; *methee* (once), 56. 12 [a verse absent from the LXX. version].

LATIN.—The common rendering of the Vulgate is *sicera*, an adaptation from the Hebrew or Greek, except *omne quod inebriare potest*, 'whatever is able to inebriate,' in Lev. 10. 9; Numb. 6. 3; 1 Sam. 1. 15: *qualibet alia potio*, 'any other drink,' in Numb. 6. 3 (second clause): *potio*, 'drink,' in Isa. 24. 9: *vinum*, 'wine,' in Numb. 28. 7; Psa. 69. 12: *ebrietas*, 'drunkenness,' in Prov. 20. 1; 31. 4; Isa. 5. 11; 5. 12; 28. 7 (thrice); 29. 9; 56. 12.

II.

HEBREW WORDS DESCRIPTIVE OF VINEYARD, VINE, ETC.

[VINEYARD] KEREM (pl. KERAHMIM).—A term applied at first to cultivated land appropriated to the growth of fruit-bearing plants, and at length specifically to ground set apart for the culture of the vine, though probably down to a late period the more general meaning was not absent from the word. It is translated 'vineyard' in the A. V. in Gen. 9. 20; Exod. 22. 5 (twice); 23. 11; Lev. 19. 10 (twice); 25. 3; 25. 4; Numb. 16. 14 [Heb. sing. 'vineyard']; 20. 17 [Heb. sing. 'vineyard']; 21. 22 [Heb. sing. 'vineyard']; 22. 24; Deut. 6. 11; 20. 6; 22. 9 (twice); 23. 24; 24. 21; 28. 30; 28. 39; Josh. 24. 13; Judg. 9. 27; 11. 33; 14. 5; 15. 5; 21. 20; 21. 21; 1 Sam. 8. 14; 8. 15; 22. 7; 1 Kings 21. 1; 21. 2 (twice); 21. 6 (twice); 21. 7; 21. 15; 21. 16; 21. 18; 2 Kings 5. 26; 18. 32; 19. 29; 1 Chron. 27. 27 (twice); Neh. 5. 3; 5. 4; 5. 5; 5. 11; 9. 25; Job 24. 6 (rendered 'vintage' in A. V.); 24. 18; Psa. 107. 37; Prov. 24. 30; 31. 16; Eccles. 2. 4; Cant. 1. 6 (twice); 1. 14; 2. 15 (twice, and both times 'vines' in the A. V.); 7. 12; 8. 11 (twice); 8. 12; Isa. 1. 8; 3. 14; 5. 1 (twice); 5. 3; 5. 4; 5. 5; 5. 7; 5. 10; 16. 10; 27. 2; 36. 17; 37. 30; 65. 21; Jer. 12. 10; 31. 5; 32. 15; 35. 7; 35. 9; 39. 10; Ezek. 28. 26; Hos. 2. 15; Amos 4. 9; 5. 11; 5. 17; 9. 14; Micah 1. 6; Zeph. 1. 13. [See SHEDAMOTH and KANNAH.] The A. V. includes *kerem* as part of a proper name in Neh. 3. 14, *Beth-haccerem*; Jer. 6. 1, *Beth-haccerem* [literally, *baith-hak-kerem*, 'a house of the vineyard']. From *Kerem* comes—

[VINEYARD-MAN] KORAM (pl. KORAMIM), 'a vineyarder,' a man employed about a vineyard. In the A. V. translated 'vinedresser' in 1 Kings 25. 12; 2 Chron. 26. 10; Isa. 61. 15; Jer. 52. 16; Joel 1. 11.

[VINE-FIELD] SHEDAMOTH, used apparently to designate fields planted with vines, in Deut. 32. 32; Isa. 16. 8; Hab. 3. 17.

KANNAH is translated 'vineyard' in Psa. 80. 15, but probably signifies 'a plant.' Gesenius translates it 'protect thou.'

[VINE] GEPHEN (pl. GEPHANIM) strictly signifies 'a twig,' from *gaphnan*, 'to be bent,' and hence applied to the vine as the most valuable of flexile plants. It is so applied in the A. V. as follows:—Gen. 40. 9; 40. 10; 49. 11; Numb. 6. 4; 20. 5 [Hebrew, 'the vine']; Deut. 8. 8 [Hebrew, 'the vine']; 32. 32 (twice); Judg. 9. 12; 9. 13; 13. 14; 1 Kings 4. 25; 2 Kings 4. 39 [*gephen sadeh*, 'a vine of the field'=a wild vine]; 18. 31; Job 15. 33; Psa. 78. 47; 80. 8; 80. 14; 105. 33; 128. 3; Cant. 2. 13, 6. 11; 7. 8; 7. 12; Isa. 7. 23; 16. 8; 16. 9; 24. 7; 32. 12; 34. 4; 36. 16; Jer. 2. 21; 5. 17; 6. 9; 8. 13; 48. 32; Ezek. 15. 2; 15. 6; 17. 6 (twice); 17. 7; 17. 8; 19. 10; Hos. 2. 12; 10. 1; 14. 7; Joel 1. 7; 1. 12; 2. 22; Micah 4. 4; Hab. 3. 17; Hag. 2. 19; Zech. 3. 10; 8. 12; Mal. 3. 11. [See also SORAQ and ZEMORAH.] 'Vine' is superadded in the A. V. in Lev. 25. 5, 11.

SORAQ is supposed to be derived from *saraq*, 'to interweave'; hence *soraq*, a

collection of shoots and tendrils. Some regard it as applied to a peculiar and pre-eminent species of vine. It occurs Gen. 49. 11, 'choice vine'; Judg. 16. 4, 'Sorek,' the name of a 'valley' or ravine; Isa. 5. 2, 'the choicest vine'; 16. 8, 'the principal plants'; Jer. 2. 21, 'a noble vine.'

[VINE-BRANCH] ZEMORAH, derived from *zamar*, 'to pluck' or 'prune,' is supposed to denote a vine-branch. In Numb. 13. 23, 'a branch'; Isa. 17. 10, 'strange slips'; but in Ezek. 8. 17 and 15. 2 no definite kind of branch seems intended. From *zamar* also comes—

[VINE-KNIFE] MAZMORAH, the sharp instrument used for detaching the ripe grapes from the vine, translated 'pruning-hook,' Isa. 2. 4; 18. 5; Joel 3. 10; Micah 4. 3.

MAGGOL (from *naṣal*, 'to cut') is translated 'sickle' in Jer. 50. 16; Joel 3. 13.

[VINE-BLOSSOM] SEMADAR is rendered 'tender grape' in the A. V., but may, perhaps, be more properly rendered 'vine-blossom.' It occurs Cant. 2. 13; 2. 15; 7. 12.

NATZ, 'flower,' applied to the vine, Gen. 40. 12, and rendered 'its blossoms flourished.'

PARAKH, 'to bud,' applied to the vine, Gen. 40. 12, 'budded'; Cant. 6. 11; 7. 12, 'flourish'; Hos. 14. 7, 'grow.'

[A GRAPE-BERRY] GARGAR occurs Isa. 17. 6.

[GRAPE] ANAB (pl. ANABIM—according to the Masorite pointing *anahv*, pl. *anahvim*) is derived from a root 'to bind together'; hence the *anab* or *anahv* denoted a number of grape-berries joined together = a little bunch. In the Hebrew Bible the singular form occurs but once (and then in a collective sense), Deut. 32. 14, and the A. V. uniformly renders *anabim* by 'grapes':—Gen. 40. 10; 40. 11; 49. 11; Lev. 25. 5; Numb. 6. 3 (twice); 13. 20; 13. 23; Deut. 23. 24; 32. 14; 32. 32 (twice); Neh. 13. 15; Isa. 5. 2; 5. 4; Jer. 8. 13; Hos. 3. 1; 9. 10; Amos 9. 13. In Hos. 3. 1 *anabim* is translated 'wine,' but the margin gives correctly 'grapes.' In the following passages the word 'grape' or 'grapes' is supplied by the English translators, but does not occur in the Hebrew:—Judg. 8. 2; 9. 17; Lev. 19. 10; 25. 11; Deut. 24. 31; 28. 30; 28. 39; Job 15. 33; Cant. 7. 7; Isa. 5. 2; 5.4 [after 'wild']; 17. 6; 18. 5; Jer. 25. 30; 31. 29, 30; 49. 9; Ezek. 19. 12; Obad. 5.

[CLUSTER] ESHKOL (pl. ESHKOLOTH) primarily denoted a stalk of grapes, and thence 'a cluster,' *i. e.* an accumulation of the smaller bunches, *anahvim*. The A. V. translates *eshkol*, *eshkoloth*, 'cluster,' 'clusters,' in Gen. 40. 10; Numb. 13. 23; 13. 24; Deut. 32. 32; Cant. 1. 14, 'a cluster of camphire' (cypress); 7. 7; 7. 8; Isa. 65. 8; Micah 7. 1. In 1 Sam. 25. 18 and 30. 12 the word 'clusters' is supplied by the English translators. *Eshkol* is retained as a proper name, 'Eshcol,' in Gen. 14. 13, 24; Numb. 13. 23; 13. 24; 32. 9; Deut. 1. 24.

[UNRIPE-GRAPES] BOSER and BASER are used to designate a collection of grapes still unripe, though fully formed. The A. V. rendering is once 'unripe grape,' and otherwise 'sour grape,'—Job 15. 33; Isa. 18. 5; Jer. 31. 29, 30; Ezek. 18. 2.

[VINE-FRUIT] TIROSH, the natural fruit of the vine, taken collectively. In the order of *growth* came the budding, *perakh*; then the blossom, *zemadar*; next the unripe fruit, *boser*; and lastly the fully-formed fruit, *tirosh*. In the order of *quantity* came the single berries, *gargarim*; the grape-bunches, *anabim*; the grape-clusters (composed of bunches), *eshkoloth*; and the collective produce of the vine, *tirosh*. *Tirosh*, erroneously translated 'wine' and 'new wine' in the A. V., occurs thirty-eight times, for which see page 414.

[RAISINS, dried grapes] TZIMMUQIM, from *tzamaq*, 'to dry up,' signifies, literally, dried things, and is translated 'clusters of raisins' in 1 Sam. 25. 18; 30. 12; and 'bunches of raisins' in 2 Sam. 16. 1; 1 Chron. 12. 40.

[CAKES, made of pressed grapes or raisins] ASHISHAH (pl. ASHISHOTH), incorrectly translated in the A. V. 'flagon' and 'flagon of wine,' occurs 2 Sam. 6. 19; 1 Chron. 16. 3; Cant. 2. 5; Hos. 3. 1. See page 417.

[THE VINTAGE] BATZIR, from *bahtzar*, 'to cut off,' signified the act or time of gathering grapes, which was usually performed by cutting them from the vine. The word occurs and is rendered 'vintage' in the A. V. Lev. 26. 5 (twice); Judg. 8. 2; Isa. 24. 13; 32. 10; Jer. 48. 32; Micah 7. 1; Zech. 11. 2.

[In Isa. 16. 10 the word 'vintage' is supplied by the translators. In Job 24. 6 'vintage' is the rendering, not of *batzir*, but of *kerem*.]

The verb *bahtzer*, applied to the vint-

age, occurs also in Lev. 25. 5; 25. 11; Deut. 24. 11; Judg. 9. 27.

QATZIR, generally translated 'harvest' in A. V., is applied to the vintage in Joel 3. 13 (probably also Joel 1. 11).

[VINTAGER, grape-gatherer] BOTZAR (pl. BOTZERIM) was a cutter (*i. e.* gatherer) of grapes at the time of the vintage, *batzir*. The A. V. translates by 'grape-gatherer' in Jer. 6. 9; 49. 9; Obad. 5.

[GRAPE-GLEANING] OLLALOTH, used of the vintage season, Judg. 8. 2; Isa. 17, 6; Jer. 49. 9; Obad. 5, where the A. V. has 'some grapes,' but 'gleanings' in the margin.

The verbal form occurs Lev. 19. 10; Deut. 24. 21; Jer. 6. 9 (twice). The verb *lahqash* is found Job 24. 6, and is translated 'they gather,' but some prefer 'they glean.'

[WINE-PRESS] YEQEB (or YEQEV), the general name for cavity, coop, or 'hollow place' where the grapes were first brought together, then trodden, and their juice collected. The A. V. renders it press, wine-press, and wine-vat, and once 'wine,' Deut. 16. 13. It occurs Numb. 18. 27; 18. 30; Deut. 15. 14; 16. 13; Judg. 7. 25; 2 Kings 6. 27; Job 24. 11; Prov. 3. 10; Isa. 5. 2; 16. 10; Jer. 48. 33; Hos. 9. 2; Joel 2. 24; 3. 13; Hag. 2. 16; Zech. 14. 10.

GATH, 'a place of pressure'=where grapes and olives are trodden, Judg. 6. 11; Neh. 13. 15; Isa. 63. 2; Lam. 1. 15; Joel 3. 13. [See also PURAH and YEQEB.]

As the name of a Philistine city, 'Gath,' it occurs Josh. 13. 3; 1 Sam. 6. 17; 21. 11; 1 Kings 2. 39, 40. As included in the names of three Hebrew towns,—(1) Gath-hepher (wine-press of the well), Josh. 19. 13, where Jonah was born; (2) Gath-rimmon (press of the pomegranate), Josh. 19. 45; and (3) Githaim (two wine-presses), Neh. 11. 33.

PURAH, from the root, 'to break,' occurs Isa. 63. 3, A. V. 'winepress'; Hag. 2. 16, A. V. 'press,' where some regard it as a denomination of measure.

[GRAPE-TREADER] DORAK, from *dahrak*, to tread, signifies 'a treader,' and is applied to the treader of grapes in the wine-press, Neh. 13. 15; Isa. 16. 10 (where the A. V. reads 'treaders' instead of 'treader'); Jer. 25. 30.

The verb is used in reference to treading grapes in Judg. 9. 27; Job 24. 11; Isa. 63. 2, 3; Jer. 48. 33; Lam. 1. 15; Micah 6. 15.

III.

HEBREW WORDS FOR LEAVEN (FERMENT), THINGS LEAVENED (FERMENTED), VINEGAR, AND UNLEAVENED (UNFERMENTED) THINGS.

1. SEOR, derived from a root 'to boil up,' 'to ferment,' denotes a substance fermenting, or capable of producing fermentation. In the A. V. it is translated 'leaven' in Exod. 12. 15; 12. 19; 13. 7; Lev. 2. 11; and 'leavened bread' in Deut. 16. 4.

2. KHAMATZ, both noun and verb, denoting whatever is undergoing or has undergone the fermenting process. The A. V. translates by 'leavened bread' in Exod. 12. 15; 13. 3; 13. 7; 23. 18; Deut. 16. 3; by 'that which is leavened' in Exod. 12. 19; by 'leavened' in Exod. 12. 20; 12. 34; 12. 39; Lev. 7. 13 [where the Hebrew is *lekhem khamatz*, 'bread leavened']; Hos. 7. 4; by 'leaven' in Exod. 34. 25; Lev. 2. 11; 6. 17; 23. 17; Amos 4. 5; by 'was grieved' in Psa. 73. 21. Analogous words (with a different pointing) are KHAMOTZ, translated 'oppressed' in Isa. 1. 17; KHOMATZ, 'cruel,' in Psa. 71. 4; KHAMATZ, 'dyed,' in Isa. 63. 1; and KHAMITZ, 'clean,' in Isa. 30. 24, where something pungent is indicated.

3. KHOMETZ, 'fermented drink,' is applied to what has undergone the acetous fermentation, and in the A. V. is translated 'vinegar' in Numb. 6. 3 (twice); Ruth 2. 4; Psa. 69. 21; Prov. 10. 26; 25. 20.

4. MATZAH, pl. MATZOTH, signifies 'that which is sweet,' and is contrastively used to distinguish unleavened articles from those that have undergone fermentation. In the A. V. it is translated 'unleavened bread' (though the Hebrew has the plural form) in Gen. 19. 3; Exod. 12. 8; 12. 15; 12. 17; 12. 18; 12. 20; 13. 6; 13. 7; 23. 15 (twice); 29. 23; 34. 18 (twice); Lev. 6. 16; 8. 2; 8. 26; 23. 6 (twice); Numb. 6. 15 (twice); 6. 17; 9. 11; 28. 17; Deut. 16. 3; 16. 8; 16. 16; 1 Sam. 28. 24;

2 Kings 23. 9; 2 Chron. 8. 13; 30. 13; 30. 21; Ezra 6. 22; Ezek. 45. 21. It is translated 'unleavened cake' or 'cakes' in Numb. 6. 19; Josh. 5. 11; Judg. 6. 19; 6. 20; 6. 21 (twice). It is translated 'unleavened' in connection with other Hebrew words translated 'cakes,' 'bread,' 'wafers,' or 'fine flour,' in Exod. 12. 39; 29. 2 (thrice); Lev. 2. 4; 2. 5; 7. 12 (twice); 8. 26; Numb. 6. 19; 1 Chron. 23. 29. It is translated 'without leaven' in Lev. 10. 12.

IV.

Hebrew Words translated Drunken, Drunkenness, and Drunkard.

1. Shakrah, 'fulness,' occurs in Hag. 1. 6, *ain lĕ-shakrah*, rendered in the A. V. 'ye are not filled with drink'; literally, 'not to fulness' (or repletion).

2. Shahkar—connected as root or derivative with *shakar*, 'sweet drink'—strictly implies, as Gesenius states, 'to drink to the full,' generally with an implied sweetness of the article consumed, whether the sweet juice of the grape or other fruits. Whenever the juice had fermented, or had become intoxicating by drugs, this plentiful use would lead to intoxication, and give to the verb the secondary sense of inebriation in the drinker. Inebriation, however, must not be inferred unless the context suggests such a condition. It is translated 'drunk,' 'drunken,' 'drunken man,' or 'drunkard,' in the A. V. in Gen. 9. 21; Deut. 32. 42; 1 Sam. 1. 14; 25. 36; 2 Sam. 11. 13; Job 12. 25; Psa. 107. 27; Prov. 26. 9; Isa. 19. 14; 24. 20; 28. 1; 28. 3; 29. 9; 49. 26; 51. 21; 63. 6; Jer. 23. 9; 25. 27; 48. 26; 51. 7; 51. 39; 51. 57; Lam. 4. 21; Joel 1. 5; Nah. 3. 11; Hab. 2. 15. It is translated 'were merry' in Gen. 43. 34; 'drink abundantly' in Cant. 5. 1. [In Psa. 69. 12, where the A. V. gives 'drunkards,' the Hebrew is 'drinkers of *shakar*.']

3. Shikkor (fem. *shikkorah*), 'drunk,' occurs in 1 Sam. 1. 13; 1 Kings 16. 9; 20. 16.

4. Shikkahron, or Shikkron, 'drunkenness,' occurs Jer. 13. 13; Ezek. 23. 33; 39. 19 [where the A. V. has 'till ye be drunken,'—literally, 'to drunkenness']. In Josh. 15. 11 *Shikron* appears as the name of a town, 'Shicron.'

5. Rahvah signifies 'to drink largely,' 'to be filled with drink,' without the reference contained in *shahkar* to the sweetness of the liquid imbibed. In the A. V. it is rendered 'made drunk' in Jer. 46. 10 and Lam. 3. 15; but other renderings, expressive of simple abundance, are given in Psa. 23. 5; 36. 8; 65. 10 ['abundantly']; 66. 12 ['wealthy']; Prov. 5. 19 ['satisfy']; 7. 18; 11. 15 (twice); Isa. 16. 9; 34. 5 ['bathed']; 34. 7; 43. 24; 55. 10; Jer. 31. 14; 31. 25.

6. Rahveh.—This adjective is rendered 'drunkenness'—margin, 'the drunken'—in Deut. 29. 19, = drink-hard: 'watered' in Isa. 58. 11; Jer. 31. 12.

7. Ri (an abbreviation of Revi) is rendered 'watering' in Job 37. 11.

8. Sahvah (connected with Soveh) signifies 'to suck up,' 'to soak.' In the A. V. it is rendered 'drunkard,' Deut. 21. 20; 'bibbers,' Prov. 23. 10 ['wine-bibbers'—*sovai-yayin*, 'soakers-of-wine']; 'drunkard,' Prov. 23. 21; 'we will fill ourselves with,' Isa. 56. 12; 'Sabeans'—margin, 'drunkards,'—Ezek. 23. 42; 'drunken' and 'drunkards' in Nah. 1. 10.

9. Shethi (from *shahthah*, 'to drink') is translated 'drunkenness' in Eccles. 10. 17, where the sense seems to require some general term, such as 'carousing' or 'revelry.'

V.

Hebrew Words descriptive of the Nature and Effects of Intoxicating Drink.

Avoi, sorrow. Prov. 23. 29, 'who hath sorrow?'

Bahla, to swallow down. Isa. 28. 7, 'they are swallowed up of wine.'

Bogād, deceiving, defrauding. Hab. 2. 5, 'he transgresseth by wine,'—rather, 'wine is a defrauder.'

Dahlaq, to burn, inflame. Isa. 5. 11, 'wine inflames them.'

Hahmah, to rage. Prov. 20. 1, 'strong

drink is raging'; Zech. 9. 15, 'and they shall make a noise as through wine,'—better, 'they shall rage as wine.'

Gahash, to shake, reel. Jer. 25. 16, 'and they shall be moved.'

Halal, to trill, sing, shout, rave. Jer. 25. 16, 'and they shall be mad'; Jer. 51. 7, 'the nations are mad.'

Khahgag, to be giddy. Psa. 107. 27, 'they reel to and fro.'

Khallah, to be sick (ill). Hos. 7. 5, 'the princes have made him sick.' See below.

Khakliluth, redness, lividness. Prov. 23. 29, 'who hath redness of eyes?' (livid circles round the eyes).

Khamah, inflaming heat, such as is produced by poison, and symbolical of rage, fury. Deut. 32, 33, 'their wine is the *poison* of dragons'; Isa. 51. 17, 'the cup of his *fury*'; Isa. 51. 22, 'the cup of my *fury*'; Isa. 63. 6, 'I will make them drunk with my *anger*'; Jer. 25. 15, 'take the winecup of this *fury*'; Jer. 51. 39, 'in their *heat*'; Hos. 7. 5, 'the princes have made him sick with *bottles* of wine' (should be 'with *inflaming-heat* of wine'); Hab. 2. 15, 'that puttest thy *bottle* to him' (should be 'pouring out thy *inflaming-drink*').

[*Khamah* occurs in the following other places:—Deut. 32. 24, 'the *poison* of serpents of the dust'; Job 6. 4, 'the *poison* drinketh up my spirit'; Psa. 58. 4, 'their *poison* is like the *poison* of a serpent'; Psa. 140. 3, 'the *poison* of adders is under their lips.']

Lātz, a mocker, scorner. Prov. 20. 1, 'wine is a mocker,' or 'scorner.'

Midrahmim, contentions, strifes. Prov. 23, 29, 'who hath contentions?'

Nakhash, serpent. Prov. 23. 32, 'it biteth like a serpent.'

Nua, to sway to and fro, to stagger. Psa. 107. 27, 'and stagger'; Isa. 24. 20, 'reel to and fro' (lit. 'reeling,' 'shall reel'); Isa. 29. 9, 'they stagger, but not with strong drink.'

Oi and *hoi*, woe, lamentation. Prov. 23. 29; Isa. 5. 11; Isa. 5. 22; Isa. 28. 1; Hab. 2. 15.

Petzahim, wounds. Prov. 23. 29, 'who hath wounds without cause?'

Phahrash, to pierce. Prov. 23. 32, 'and stingeth (pierceth) like an adder.'

Rāal, trembling. Zech. 12. 2, 'a cup of trembling.' [See *tāralah*.]

Rosh, gall, poppy. Deut. 32. 32, 'grapes of gall'; Deut. 32. 32, 'venom (gall) of serpents'; Psa. 69. 21, 'they gave me also gall for my meat.'

Shahgag, to go astray, to transgress. Prov. 20. 1, 'and whosoever is deceived by it is not wise'; Isa. 28. 7, 'they have erred through wine; . . . the priest and the prophet have erred through strong drink; they err in vision.'

Shammah, desolation; *Shemahmah*, astonishment. Ezek. 23. 33, 'the cup of desolation and astonishment.'

Shuk, to bite. Prov. 23. 32, 'at the last it biteth like a serpent.'

Siakh, brawling, babbling. Prov. 23. 29, 'who hath babbling?'

Tahah, to wander, to stray. Job 21. 25, 'he maketh them to stagger like a drunken man'; Isa. 19. 14, 'they have caused Egypt to err, . . . as a drunken man staggereth in his vomit'; Isa. 28. 7, 'through strong drink they are out of the way; . . . they are out of the way.'

Tāralah, reeling, trembling. Psa. 60. 3, 'wine of astonishment'; Isa. 51. 17, 22, 'the cup of trembling.'

Tziphoni, a viper. Prov. 23. 32, 'it stingeth like an adder (viper).'

Yahgon, sorrow. Ezek. 32. 33, 'thou shalt be filled with drunkenness and sorrow.'

VI.

Other Hebrew Words explained in the Notes.

[The figures refer to the pages of the Commentary.]

Agganoth, bowls, 165.
Ahdam, to be red, 136, 180.
Ahiph, languishing, 114.
Ahlaz, to exult, 200.
Ahmah, weariness, sorrow, 143.
Ahmal, to languish, 165, 226.
Ahrah, to be naked, 204.
Ahsaph, to scrape together, to gather, 52, 56, 198.
Ahval, to hang down = to mourn, 165.
Ahvar, to cross over, to overwhelm, 187.
Ain, eye or fountain, 22, 65, 136, 137.
Anah, wormwood, 203.
Anushim, fined ones, 229.

Atereth, crown, wreath, 169.
Avah, to desire, 54, 142.
Bahsar (or *vahsar*), flesh, 135, 147, 212.
Bakhurim, young men, 246.
Bar, fine corn, 227.
Bari, fat, 212.
Bashal, to ripen, 17.
Bath, a measure equal to 7½ gallons English, 98, 102, 159.
Beer (or *baar*), a well, 48, 87, 130.
Belen, belly, 115.
Berakhah (or *verakhah*), blessing, 182.
Bethuloth, maidens, 240.
Beushim, wild or vile (grapes), 158.
Bikurim, firsts = first-ripe, 45.
Bitam, taste, counsel, decree, 214.
Borek, pit, cistern, 1, 130.
Dahgan, corn, 15, 52, 53, 56, 93, 100, 104, 106, 107, 114, 117, 132, 189, 202, 217, 218, 222, 227, 244, 246.
Dahm, blood, 22, 33, 61, 64, 65, 118, 176, 198, 206, 209.
Debash (or *devash*), honey, whether of bees or made from grape-juice, 20, 26, 34, 46, 52, 94, 100, 140, 141, 152.
Dema, a tear, liquor, 31, 161.
Devalah, a cake of figs, 83, 96.
Din, judgment, 142.
Dodim, loves, 131, 150, 152.
Gan, a garden, 178.
Gavath, pride, 169.
Geber, a strong man, 124, 160.
Goren, the corn-floor, 223.
Gur, to carry, to assemble, 222.
Hahlam, to smite, 169.
Hahrim, mountains, 228, 232.
Haidad, exaltation, vintage-shouting, 162.
Hillulim, songs at vintage-time, 71.
Hin, a measure equal to 12 pints English, 32, 46, 49.
Kabod, glory, 141.
Karmel, Carmel, garden, 94, 99, 162.
Keli, vessel, 108, 165.
Keseph, silver, 161.
Khag, a sacred dance = a feast, xviii, 56, 76, 98, 99, 100, 101.
Khak, the palate, 153.
Khaklili, red, livid, or purple, 22, 136.
Khakmah, wisdom, 127, 131, 147.
Khalab (or *khahlahv*), milk, 21, 26, 46, 61, 68, 152, 177, 203.
Khamas, violence, 130.
Khameth, a bottle, 14. [In Genesis only.]
Khinnahm, for nothing, 136.
Khisvomoth, inventions, devices, 148.
Khoakh, a thorn, 142.
Kohān, priest, 170, 209.
Kopher, cypress shrub, 150.
Kos, a cup, 17, 118, 119, 122, 137, 176, 186, 188, 207, 241.
Lekhem, bread, 11, 14, 76, 81, 82, 83, 86, 88, 94, 96, 102, 104, 114, 126, 130, 148, 149, 164, 174, 214, 244.
Lua, to swallow down, 233.
Māasar, tithe, 107.
Mahal, to cut off, to dilute, 156.
Mahshak, to draw, to continue, 147.
Maim, water, 14, 26, 29, 48, 51, 52, 74, 82, 83, 87, 88, 89, 94, 102, 114, 119, 140, 141, 156, 157, 164, 234.
Maishahrim, in straight lines, straightly, 137, 154.
Masqeh, one who offers drink to another = a cup-bearer, 'butler,' 16, 103.
Matzah, to suck up, 123, 176, 207.
Mekhaqqaq, decree, 142.
Melāah, fulness, firstfruits, 31, 47, 58.
Melek, king, 89, 103, 108, 109, 110, 111, 112, 142, 221, 234.
Meni, fortune, 182.
Merorim, bitter herbs, 45.
Migdol, watch-tower, 158.
Mishroth, maceration, 'liquor,' 40.
Mishteh, time or place of drinking, a feast, drink, 12, 82, 101, 110, 111, 112, 113, 160, 167, 186.
Misraq, vessel, bowl, 231, 245.
Moād, appointed time, season, 217.
Nahshak, to bite, 137.
Nahta, to plant, 8, 51, 59, 67, 124, 232, 242.
Nahtaph, to drop down, to prophesy, 228, 232, 235.
Nahvi, a prophet, 170.
Nahzir, a Nazarite, 41, 43, 71, 79, 229.
Nakhal, a ravine, and in time of rain a watercourse, 45, 46, 50, 51, 52, 75, 89, 127.
Nasek and *Nĕsĕk*, drink poured out as an act of worship (translated in A. V. 'drink-offering'), 16, 32, 43, 49, 64, 92, 97, 99, 101, 118, 182, 186, 190, 210, 223, 226, 227.
Nather, nitre, *i. e.* potash, 140.
Nebel (or *nevel*), bottle, skin-bag, 80, 81, 82, 86, 165, 185.
Nōd, bottle, skin-bag, 66, 68, 82.
Nozlim, streams, 130.
Nub (or *nuv*), to cause to grow, to thrive, 206.
Ob (or *ov*), bottle, 115.
Oni, affliction, 142.
Ovad, perishing one, 143.
Pahthāakh, vent, 115.
Paqquoth, gourds, cucumbers, 91.
Pathbag, meat, dainties, 211.
Pennanim, corals, 'rubies'? 203.
Peri, fruit, 51, 60, 95, 106, 183, 245, 247.
Phahratz, to break down, to abound with, 129 [not 'overflow'].
Qahbatz, to collect, to gather, 180.

Qahlal, to curse, 71.
Qahphah, to draw up, to coagulate, 242.
Qubāath, lowest contents, dregs, 176, 177.
Rāā, friend, neighbour, 240.
Raduph, to pursue, 159.
Rahah, to look, to desire, 136, 137.
Rahpad, to refresh, 151.
Raiakh, smell, odour, 151.
Rashish, firsts = firstfruits, 100.
Regakh, spice, 154.
Rimmon, the pomegranate, 52, 81, 154.
Rish, poverty, 143.
Rozenim, weighty men = princes, 142.
Rūn, to overcome, 124.
Sahbah, to soak, to tope, 178.
Sahdeh, a plain, field, 62, 140, 146, 173, 247.
Sahkar, wages, reward, 145 (foot-note), 163.
Sahr (sour), leaven, 220.
Samāakh, to be joyful, to make glad, to cheer, 69, 125, 149, 247.
Saph, a bowl, 247.
Sarim, princes, 221.
Shahkol, to bereave, to be sterile, 248.
Shahqat, to rest, to settle, 199.
Shahthah, to drink, 9, 15, 21, 41, 43, 59, 60, 61, 64, 68, 70, 71, 74, 77, 78, 79, 80, 83, 85, 87, 88, 89, 94, 104, 106, 111, 113, 114, 120, 122, 127, 131, 140, 142, 143, 148, 152, 160, 164, 165, 179, 188, 191, 192, 207, 211, 228, 229, 231, 232, 236, 240, 241, 242, 243, 245, 248.
Shemen, oil, 96, 98, 101, 102, 106, 125, 244.
Shenath, sleep, 200.
Shethiah, the drinking, 100.
Shinnaim, teeth, 132.
Shiqqui, drinking, 217.
Shir, a song, 165.
Shuahlim, foxes, jackals, 152.
Shuq, abound [not to overflow], 227.
Simkhah, gladness, pleasure, 96, 117, 134, 148, 164.
Sukkoth, booths, xvii, 156.
Tahmar, palm tree, 153.
Tankhumim, consolations, 186.
Tapukhim, apples, 151.
Tapukoth, perverse things, deceits, 137.
Theanah, a fig, fig tree, 52, 92, 107, 126, 151, 184, 241.
Tivuah, produce (translated 'increase'), 47, 100.
Tov, good, spoken of the heart when excited and pleased, 75, 78, 82, 86, 110, 148.
Tzemed, pair, yoke, acre, 159.
Tzenmāah, thirsty one, 61, 121.
Tzevahkah, outcry, 160.
Yahbāsh, to be dried up=to perish, 226.
Yahshar, straight, upright, 108.
Yevul, produce, 241.
Yitzhar, olive-and-orchard-fruit (translated 'oil'), 52, 53, 56, 94, 100, 104, 106, 107, 189, 217, 218, 227, 244.
Zahahv, gold, 108.
Zahroth, strange women, 137.
Zaith, olive, oliveyard, 31, 52, 67, 74, 81, 91, 94, 114, 128, 241.
Zaker, memorial, 224.
Zarorim, pulse, 212.
Zenuth, fornication, 219.
Zoaphim, sad, 'worse liking,' 212.
Zolal, spendthrift, waster, glutton, 57, 135.

THE NEW TESTAMENT.

I.

GREEK WORDS TRANSLATED WINE, STRONG DRINK, AND VINEGAR.

GLEUKOS, sweet-wine. It occurs once:—Acts 2. 13, the disciples charged with being 'full of it.'

OINOS, wine = the juice of the grape. It occurs thirty-two times.

MATTHEW.

9. 17 (thrice), new wine (*oinos neos*) not to be put into old, closed skin-bags, but into new ones.

[27. 34, the received Greek text has *oxos*, mingled with gall, as offered to Christ on the cross, and rejected; but several ancient codices read *oinos*.]

MARK.

2. 22 (four times), new wine not to be put into old, closed skin-bags, but into new ones.

15. 23, myrrhed wine offered to Christ on the cross, but rejected.

LUKE.

1. 15, prediction that John the Baptist should drink neither wine nor strong drink.

5. 37, 38 (thrice), new wine not to be put into old skin-bags, but into new ones.

7. 33, John came drinking no wine.

10. 34, the good Samaritan poured into the wounds of the half-killed traveller oil and wine.

JOHN.
2. 3, wine deficient at the marriage feast at Cana.
2. 9, the ruler of the feast tasted the wine made from water.
2. 10, the practice of presenting choice wine (*oinos kalos*) first.
2. 10, the bridegroom charged with keeping the choice wine till the last.
4. 46, a reference to the place where the water was made wine.

ROMANS.
14. 21, good not to drink wine when it causes a brother to stumble.

EPHESIANS.
5. 18, not to be drunk (surcharged) with wine, in which is dissoluteness.

1 TIMOTHY.
3. 8, deacons not to be given to much wine (*oinō pollō*).
5. 23, Timothy to use a little wine (*oligō oinō*) medicinally.

TITUS.
2. 3, the older women not to be given to much wine.

REVELATION.
6. 6, the growing wine.
14. 8, Babylon's wine of the wrath (heat) of her fornication.
14. 10, the wine of the wrath of God.
16. 19, the cup of the wine of the Divine wrath.
17. 2, Babylon making the people drunk with the wine of her fornication.
18. 3, Babylon's wine of the wrath (heat) of her fornication.
18. 13, with food and luxuries.
19. 15, the *wine*-press.

[In various texts *oinos* is understood, though not actually written. This is noticeably the case in Luke 5. 39, where it is thrice implied in conjunction with the adjectives 'old' and 'new.']

Of compounds into which the word OINOS enters we have the following:—

Oinopotees, a wine-drinker, one addicted to wine, Matt. 11. 19, and Luke 7. 34.

Paroinos, near to wine, a wine-guest, present at wine-parties, 1 Tim. 3. 3, and Titus 1. 7.

Oinophlugiais, 'to excesses of wine,' not indulged in by Christians, 1 Pet. 4. 2.

SIKERA, strong drink, occurs once—Luke 1. 25, in the angel's prediction concerning John the Baptist's abstinence from wine and strong drink.

OXOS, sour wine (*oinos*, 'wine,' understood) = vinegar, occurs Matt. 27. 28; Mark 15. 36; Luke 23. 36; John 19. 29, 30,—all referring to the vinegar presented to Jesus on the cross, and received by Him because unmixed with any stupefying wine or other drug.

II.

GREEK WORDS TRANSLATED VINE, VINEYARD, FRUIT OF THE VINE, GRAPES, AND CLUSTERS.

1. AMPELOS, vine, occurs in the following connections:—

MATTHEW.
26. 29, 'fruit of the vine.'

MARK.
14. 25, 'fruit of the vine.'

LUKE.
22. 18, 'fruit of the vine.'

JOHN.
15. 1, 'I am the true vine.'
15. 4, 'abide in the vine.'

JAMES.
3. 12, 'can a vine bear figs?'

REVELATION.
14. 8, 'clusters of the vine of the earth.'

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2. AMPELŌNA, vineyard, occurs—

MATTHEW.
20. 14, 17, 'labourers into his vineyard.'
21. 28, 'go work to-day in my vineyard.'
21. 33, 'a certain man planted a vineyard.'

MARK.
12. 1, 'a certain man planted a vineyard.'

LUKE.
13. 6, 'a fig tree planted in his vineyard.'
20. 9, 'a certain man planted a vineyard.'

1 CORINTHIANS.
9. 7, 'who planteth a vineyard, and eateth not the fruit of it?'

[*Ampelourgos*, vine-worker, occurs Luke 13. 7, and is translated 'the dresser of his vineyard.']

3. *To geneemata tees ampelou*, 'the offspring of the vine,' occurs Matt. 26. 29; Mark 14. 25; Luke 22. 18, and is in each place translated 'the fruit of the vine.'

4. STAPHULEE, 'grapes,' used as a collective term, and translated 'grapes' in—

MATTHEW.	LUKE.
6. 16, 'neither do men gather grapes from thorns.'	6. 44, 'nor of a bramble-bush do they gather grapes.'

REVELATION.

14. 18, 'the grapes are fully ripe' (pl. *staphulai*).

5. BOTRUS, 'a cluster,' occurs Rev. 14. 8, 'gather the clusters' (*botruos*).

III.

GREEK WORDS TRANSLATED LEAVEN, UNLEAVENED BREAD, DRUNKENNESS, DRUNKARD, DRINK, TEMPERANCE, SOBER.

1. ZUMEE, leaven, that which causes ermentation. It occurs nine times.

MATTHEW.

13. 13, the kingdom of heaven compared to leaven.
16. 6, the leaven of the Pharisees and Sadducees to be avoided.
16. 12, the false teaching of the Pharisees and Sadducees compared to leaven.

MARK.

8. 15, the leaven of the Pharisees and Herodians to be shunned.

LUKE.

12. 1, the leaven of the Pharisees described as hypocrisy.
13. 21, the kingdom of heaven like to hidden leaven.

1 CORINTHIANS.

5. 6, a little leaven leavens the whole lump.
5. 7, the old leaven to be purged out.
5. 8, the Lord's Supper to be kept, not with the old leaven, the leaven of malice and wickedness.

GALATIANS.

5. 9, a little leaven leavens the whole lump.

The verbal form of this word appears in Matt. 13. 33; Luke 13. 21; 1 Cor. 5. 6; and Gal. 5. 9.

2. AZUMA, translated 'unleavened bread,' properly 'unleavened things,' occurs in—

MATTHEW.

26. 17, 'the feast of unleavened bread' (things).

MARK.

14. 21, the first day of unleavened bread (things).

LUKE.

22. 7, the day of unleavened bread (things).

ACTS.

20. 6, the days of unleavened bread (things).

1 CORINTHIANS.

5. 8, the unleavened bread (things) of sincerity and truth.

'Unleavened,' as a verb, occurs 1 Cor. 5. 7.

3. METHEE, drunkenness, strictly signifies fulness of drink, and only implies inebriation when connected with the use of an intoxicating article. It occurs in Luke 21. 33; Rom. 13. 13 (plural); Gal. 5. 21 (plural).

4. METHUŌN, one drunk, or filled full, occurs Matt. 24. 49 (plural).

5. METHUOSOS, drunkard, a hard and deep drinker, occurs 1 Cor. 5. 11, and 6. 10 (plural).

6. METHUŌ, to be drunk, or filled to the full; and METHUSKŌ, to make drunk, or 'surcharged,' occur—

LUKE.

12. 45, 'and to be drunken' (*methuskonenos*).

JOHN.

2. 10, 'and when men have well drunk' (*methusthōsi*).

ACTS.

2. 15, 'these are not drunken' (*methuousin*).

1 CORINTHIANS.

11. 21, 'and another is drunken' (*methuei*, filled-out).

1 THESSALONIANS.

5. 7, 'they that be drunken (*methuskomenoi*) are drunken (*methuousin*) in the night.'

REVELATION.

17. 2, 'and the inhabitants of the earth have been made drunk' (*emethustheesan*).

17. 6, 'drunken (*methuousan* = gorged) with the blood of the saints.'

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7. ENKRATEIA, temperance, self-restraint of the passions.

ACTS.

24. 25, 'and as he reasoned of righteousness, temperance.'

GALATIANS.

5. 22, 23, 'but the fruit of the Spirit is . . . temperance.'

2 PETER.

1. 6, 'and to knowledge (add) temperance.'

[The verbal form, *enkrateuomai*, occurs 1 Cor. 9. 25, 'and every man that striveth for the mastery is temperate (restrains himself) in all things.'

The adjective *enkratee* is rendered 'sober' in Titus 1. 8.

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8. NEEPHO, sober (abstinent).

1 THESSALONIANS.

5, 6. 'let us watch and be sober.'

5. 8, 'let us who are of the day be sober.'

1 TIMOTHY.

3. 2, let him (the bishop) be *vigilant* (abstinent).

3. 11, let them (deacons' wives) be sober.

2 TIMOTHY.

4. 5, 'but *watch* thou.'

TITUS.

2. 2 (of aged men), 'sober.'

1 PETER.

1. 13, 'be sober.'

4. 7, 'be ye therefore sober (sober-minded), and *watch* unto prayer.'

5. 8, 'be sober.'

[The word *sōphrōn* and its connections, signifying 'sober-minded,' are translated 'sober,' 'soberly,' in the following passages: — Acts 26. 25; Rom. 12. 3; 2 Cor. 5. 13; 1 Tim. 2. 9; 1 Tim. 2. 15; 1 Tim. 3. 2; Titus 2. 4, 12; 1 Pet. 4. 7. In Titus 2. 2 the translation is 'temperate,' and in ver. 8 it is 'sober-minded'—the form that should have been uniformly employed.]

IV.

OTHER NEW TESTAMENT GREEK TERMS EXPLAINED IN THE NOTES.

Adeelos, immediately, 334.
Adokimos, unapproved, rejected, 334.
Adunatos, one who is unable, 327.
Agapee, love, love-feast, 339, 348.
Agōnizomai, to struggle, to contend, 333.
Aiphnidios, unforeseen, 299.
Aischrokerdees, eager for unjust gain, 368.
Akataschetos, uncoercible, 381.
Aleetheia, truth, 328.
Aleethinos, true, real, 310.
Aleuron, fine meal, flour, 269.
Amphoteros, both, 265, 293.
Anthrōpos, a man, 267, 303, 324.
Antleema, a bucket, 309.
Antleō, to draw out, 302.
Apechō, to hold off, to abstain, 366.
Aphormee, a means, occasion, 348.
Apollumi, to destroy, 265, 289.
Aproskopos, not a cause of stumbling, 337.
Architriklinos, the chief guest, president, 302.
Artos, bread, a loaf, 295.
Askeō, to work up, to exercise, 317.
Askos, a skin-bag, a bottle, 265, 289, 293.
Asōtia, dissoluteness, 352.
Astheneema, weakness, scruple, 317.
Astheneia, weakness, 372.
Ballō, to place, to put, to cast, 265, 289, 293.

Bareō, to be weighty (*passive*, weighed down), 299.
Barunō, to be heavy or dull, 299.
Brōma, food, 323, 370.
Brōsis, food, 323.
Cholee, gall, 287.
Chōreō, to give place, to hold, 302.
Chraomai, to use, 371 (*chrō*).
Chreesloteros, better, 294.
Daimonion, a demon, 267.
Deipnon, chief meal, supper, 338.
Diachleuazō, to jeer outright, 312.
Diakonos, a servant, 302.
Diakrino, to discriminate, to be in doubt of, 326.
Didachee, teaching, what is taught, 272.
Dikaioō, to treat as righteous, to show to be righteous, 295.
Dikaiōs, righteously, 345.
Diōkō, to follow after, to pursue, 324.
Dipsao, to thirst, 275.
Dokimos, approved, accepted, 324.
Doulagogeō, to lead as a slave is led, 334.
Douleuō, to enslave, 332.
Douloō, to be enslaved to, devoted to, 378.
Duo, two, 302.
Echō, to have, to hold, 302, 309.
Eidō, to see, to know, 302.
Eidos, form, aspect, 366.
Eilikrineia, sincerity, 328.
Ekcheō, to pour out, to spill, 265, 289, 293.
Ekneepho, to return to a sober state, to awake, 345.
Ekpeiraō, strongly to tempt, 261.
Elaion, oil, 297.
Elassōn, inferior, worse, 303.
Eleutheria, liberty, 348.
Enthusneesis, device, 315.
Epieikes, gentleness, forbearance, 355.
Epiteleō, to complete, to perfect, 347.
Esthiō, to eat, 266, 274, 295, 296, 299, 298 (*phage*), 338 (*phagein*).
Euarestos, well pleasing, acceptable, 324.
Eucharisteō, to give thanks, 276.
Euchee, a vow, 315, 316.
Euphrainō, to make glad, 298.
Euscheemenos, becomingly, 322.
Exesti, is possible, (in a moral sense) what it is possible to do with a good conscience, 330.
Exousiazō, to have power over (*passive*, to be subject to), 330.
Georgos, a worker of the ground, agriculturist, 274, 290.
Greegoreō, to be wakeful, to watch, 360.
Hagiōsunee, holiness, 347.
Heemera, day, 276, 312, 360.
Hekastos, each one, 338.
Hōra, hour, 372.
Hosakis, as often, 343.
Hudōr, water, 266, 289, 302.
Hudrios, of water, 302.
Hudropeteō, to be a water-drinker, 302.
Hupodeigma, a pattern, 384.
Hupogrammos, a writing-copy, example, 384.
Hupolambanō, to take up, to imagine, 312.
Hupopiazō, to press or strike under, 334.
Hussōpos, hyssop, 311.
Hustereō, to fail, to run short, 301.
Iakōb, Jacob, 309.
Idios, one's own, 338.
Kainos, new, superior, 276.
Kakos, evil, 324, 375, 381.
Kalamos, a cane, a reed, 288, 291.
Kaleō, to call, to invite, 301.
Kalos, beautiful, good, choice, 303, 382.
Kana, Cana, 301.
Katakrino, to condemn, 326.
Kataluō, to dissolve, to demolish, 324.
Katharos, pure, 324.
Keiomai, to lie (*passive*, to be placed), 311.
Kleptees, a thief, 360.
Kōmos, revelry, 322, 349.
Kraipalee, seizure, debauch, 299.
Kreas, flesh (dead), 324.
Ktisis, creature, ordinance, 383.
Ktisma, created thing, 370.
Kuriakos, of the Lord, 338.
Lambanō, to take, 300.
Leenos, (wine-) press, 273.
Lego, to say, to speak, 312.
Lithinos, of stone, 302.
Malakee, malady, illness, 263.
Mestoō, to fill, 312.
Metreetees, a measure, 302.
Mignumi, to mix, to mingle, 287.
Mikros, little, 328.
Molusmos, defilement, 347.
Monos, alone, only, 266.
Neos, new, young, 265, 289, 293, 378 (*neas*).
Nomos, law, 348.
Nosos, sickness, disease, 263.
Nux, night, 360 (*nuktos*).
Oikodespotees, master of the house, 273.
Oligos, little, 371.
Oudeis, no one, 294.
Paideuō, to train up, to discipline, 378.
Palaios, old, 265, 289, 293, 294.
Paradidōmi, to deliver, to betray, 343.
Pas, all, 290, 295, 303, 330, 332, 333, 347, 348, 366, 375.
Pateer, father, 276.
Peegee, a spring, 309.
Peinaō, to hunger, 339.
Peirasmon, state of trial, temptation, 264.
Perititheemi, to place round, 291, 311.
Phagos, an eater, a glutton, 267.

Pherō, to bear, to carry, 302 (*eenenkan*).
Philarguria, love of money, 375.
Phragmos, enclosure, fence, 273, 290.
Phreear, a well, 309.
Pimpleemi, to fill, 311 (*pleesantes*).
Pinō, to drink, 266, 274, 276, 290, 291, 292, 294, 295, 296, 298, 299, 343.
Pleeroō, to fill up, 353.
Pneuma, spirit, 353.
Poieō, to do, 343.
Polus, much, 368, 378.
Poneeros, evil, 264, 366.
Posis, drink, 357.
Poteerion, a drinking-vessel, a cup, 266, 275, 289, 290, 300, 343.
Potis, drink, 323.
Potizō, to give to drink, 275.
Prolambanō, to take first, to snatch up, 338.
Prosechō, to give to, be addicted to, 368.
Proskomma, a stumbling, a cause of stumbling, 322, 324.
Psuchros, cold, 266.
Puknos, frequent, 372.
Purgos, a tower, 274.
Rheegnumi, to rend, to burst, 265, 289, 293.
Rhiza, a root, 375.
Sarx, flesh, 346, 348.
Saton (pl. *sata*), a measure = $7\frac{1}{2}$ English gallons, 267.
Skandalizō, to ensnare, to cause to transgress, 263.
Skandalon, a snare, a means of transgression, 273, 322.
Skeuos, a vessel, 311.
Smurnizō, to mingle with myrrh, 291.
Sōma, body, 334.
Sophia, wisdom, 295.
Spongos, a sponge, 288, 291, 311.
Stomachos, stomach, 372.
Suchar, Sychar, 308.
Sumpherō, to hold together, to be of advantage, 330.
Sumpheron, advantage, benefit.
Sunteereō, to watch over, to hold together, to preserve, 265, 293.
Technee, art, 315.
Technon, child, 295.
Teereō, to watch over, to preserve, 303.
Teleioō, to fulfil, 311.
Thelō, to wish, 294.
Theos, God, 290.
Tis, a certain one, 339.
Titheemi, to place, to set, 303.
Treis, three, 302.
Tritos, third, 312.
Trōgō, to craunch, to eat, 274.

APPENDIX C.

The application of 'Yayin' and 'Oinos' to the unfermented juice of the grape.

Those who are eager to array the Scriptures in opposition to the Temperance cause, either avowedly or tacitly reason thus:—"The juice of the grape when called wine was always fermented, and, being fermented, was always intoxicating." This can only mean that the Hebrew *yayin* and the Greek *oinos* were always used to designate the juice of the grape in a fermented state; and that being so, it was of necessity possessed of an alcoholic and intoxicating quality. But to sustain these assumptions it would be requisite for their authors to offer a body of evidence more voluminous than they have ever attempted to collect, and utterly beyond their power to adduce. They would need to make it probable (at least) that wherever these terms occur, in all ancient literature, a fermented and intoxicating substance is denoted; and no such probability could be established, even were the stupendous research demanded for the undertaking to be forthcoming. On the contrary, both members of the proposition can be disproved, and a single example in disproof would suffice to destroy the theory, which needs for its special purpose a rule without an exception.

1. Taking the second assumption first, it is demonstrable *that even if all the ancient wines were fermented, they were not all intoxicating.* To suppose that a fermented article *must* be intoxicating is an obvious fallacy, in sight of the familiar fact that though nearly all the bread we eat is fermented not a particle is inebriating, and that the greatest bread-eater is never known to be in the slightest degree drunk. The explanation is simple: the alcohol formed in the dough (by the action of the yeast on the sugar of the flour) is expelled in the baking; and when it is known that a large class of ancient wines were boiled and reduced to a jelly state, the conclusion in regard to their non-alcoholic state is clear to any but the most prejudiced mind. When it is also known that the custom of filtering away the gluten of grape-juice was common, in order to break its strength, and that wine was mixed with two, three, and even fourtimes its own bulk of water, the result of fermentation must have been to provide (as in ginger beer) a liquid practically unlike what is conceived of when mention is made of an 'intoxicating drink.' It is, therefore, a hasty and entirely erroneous conclusion, that even fermented grape-juice must have been consumed in the form of an alcoholic and inebriating fluid.

2. But it is no less rash and fallacious to maintain that the Hebrew *yayin* and *oinos* were employed to distinguish fermented grape-juice from the grape-juice in an unfermented state.

(1) This hypothesis is invested with much antecedent unlikelihood, from the absence of any corresponding term, either Hebrew or Greek, for unfermented grape-juice. The Hebrew, it is true, has *ahsis*, and the Greek *gleukos;* but *ahsis* is first applied to the juice of pomegranates, and seems to be a poetical expression for the juice of fruit newly expressed, and doubtless unfermented, but not distinguished as such by the name bestowed on it. (See Prel. Dis., xxiii; Notes, 154, 228, 232; and Appendix B, 416.) *Gleukos* is properly an adjective signifying 'sweet,' and *oinos* is always implied, so that *gleukos* is *oinos* in a certain condition,—one of

great sweetness, frequently but not necessarily free from fermentation. (See Prel. Dis., xxiii, xxxvi; Notes, 116, 312—314, 378; and Appendix B.)

(2) If appeal is made to etymology, the balance of evidence as to *yayin* strongly supports the view that that term was applied to grape-juice, without any reference, direct or indirect, to the process of fermentation. As to *oinos*—its derivation from *vayin*,—the most probable of all the conjectures on that head would disengage it in a similar manner from any necessary connection with the fermentative action and its results.

(3) When we inquire into the actual usage of these words we shall see how unfounded is the theory that limits the sense of both to the fermented juice of the grape.

(*a*) YAYIN.—Though *yayin* occurs 141 times in the Old Testament, the context, in a great majority of cases, does not furnish an indication as to its condition, whether fermented or otherwise. The first time the name occurs (Gen. ix. 21) it is applied to grape-juice which had fermented; but it is most probable that Noah was ignorant of the fact; and who supposes that whatever appellation he gave the expressed juice would have respect to its inebriating quality? In the case where Jacob brings wine to Isaac, the nature of the *yayin* is not hinted at, but the Jewish commentator refers to it as wine that had been 'reserved in its grapes' since the Creation—a proof that he did not consider either *yayin*, or the Chaldee equivalent, *khamar*, limited to a fermented liquid. The same usage recurs in the Targum paraphrase of Cant. viii. 2, where the righteous are promised the blessing of 'drinking old wine stored up in its grapes' since the commencement of the Creation or present dispensation. Baal Hatturim refers to 'wine in the grapes' at Pentecost; and on Deut. xxii. 14, 'the pure blood of the grape,' the Targumists dwell on the quantity of red wine which should be drawn out from one grape-cluster. In the prophecy of Jacob, Gen. xlix. 11, we have—

> "He shall wash his garments in wine,
> And (shall wash) his clothes in the blood of grapes";

where the genius of Hebrew poetry requires that 'wine' (*yayin*) in the first line shall be considered to answer in sense to 'blood of grapes' in the second line. In Deut. xxviii. 39, 'thou shalt plant vineyards, and dress (them), but the *yayin* thou shalt not drink, and shalt not gather,' the allusion to 'gathering' is most probably to *yayin* as wine *in* the grapes, and hence as used collectively for the grapes; and in Jer. xl. 10, 12, gathering *yayin* is, beyond all doubt, spoken of the grapes in which, as in natural bottles, the *yayin* is contained. In Isa. xvi. 10, 'the treaders shall tread (out) no wine in their presses'; and Jer. xlviii. 33, 'I have caused wine to fail from the winepresses: none shall tread with shouting,' the only question in doubt can be whether the reference is to the grapes holding the wine, or to the wine as flowing from the grapes: no one can pretend that the term is applied to the fermented juice of the grape. In Psa. civ. 15, the *yayin* which 'makes glad the heart of man' is classed with products of the earth, to whose natural properties the Psalmist alludes as indicating the grace and power of the Creator. The connection of *vayin* with milk (Cant. v. 1; Isa. lv. 1) brings before the mind a rural image of fresh-pressed juice drunk with fresh-drawn milk; and in Lam. ii. 12, the plaint of the children—'where is corn and wine?'—is most naturally construed as pointing to a famine of the fruits of the earth, including the fruit of the vine in its vintage state.

(*b*) OINOS.—As the Greek translations of the Hebrew Bible nearly uniformly render *yayin* by *oinos*, all the above considerations in favour of *yayin* as embracing

unfermented grape-juice apply also to *oinos*. In Deut. xxxii. 14, also, the LXX. renders 'the pure (foaming) blood of the grape' by 'and the blood of the grape he drank—WINE.' The peculiar use of *yayin* for the grape, as containing vine-juice, is paralleled by the words of Nymphodorus, who speaks of Drimacus as 'taking wine from the fields.' (See p. 198 of the Notes.) Among other arguments against identifying *oinos* with fermented grape-juice (beyond those of its derivation from *yayin*, and the undoubted use of *gleukos* to signify unfermented wine), the following may be stated:—

(i.) The intimate relation between *oinos* and words used for describing the vine and its appurtenances. The most ancient name for 'vine' was *oinee* or *oina;* and long after *ampelos* had become the common name for vine, *oina* retained its place in poetry. Euripides has both *oina* (vine) and *oinantha* (vine-shoot or blossom). To this category belong *oinopedee* (vineyard), *oinaron* (vine-leaf), *oinaris* (vine-tendril or branch), *oinophutos* (planted with the vine), *oinôtron* (vine-prop), and many others. That there is a common etymological relation between these words and *oin-os* cannot be doubted; and the fact of that relation is subversive of the theory that *oinos* implies the idea of the 'fermenting' process.

(ii.) There are a great variety of passages in which wine is spoken of as produced within the grape and the cluster. Pindar describes wine as the 'child of the vine' (*ampelou pais*). Æschylus ('Agam.' 970) describes Zeus as bringing wine (*oinon*) 'from the green grape,' which F. A. Paley (in his admirable edition of that poet) notices as an allusion to the divine action in bringing the grape-juice to maturity at the vintage.

Euripides ('Phœnix.' 230) refers to a particular vine which distilled 'daily nectar—a fruitful cluster'; and the learned editor illustrates this by the tradition that a cluster of this vine ripened every day, and supplied the daily libation of wine for Bacchus.

Anacreon (Ode 49) speaks of the *oinos* as 'offspring of the vine' (*gonon ampelou*), and as 'imprisoned (*pepedzemenon*) in fruit upon the branches'; and he sings (Ode 51) of the treaders 'letting loose the wine,'—where the poetical imagery refers not, as some one has said, to the grape-juice as only figuratively wine, but to literal wine, as first imprisoned, and then gaining its freedom;—else the whole beauty of the figure disappears.

Nonnos, in his 'Bacchanal Songs' refers (xii. 42) to the grape-bunch (*botrus*) as the wine-producer (*oinotokon*); and he describes the vineyard as flushing red with the wine to which it thus gives birth.

(iii.) The juice of the grape at the time of pressure is distinctly denominated *oinos*.

Papias, a Christian bishop who lived at the close of the apostolic age, relates an extravagant current prediction of a time when the vine should grow to a wondrous size; and each grape should yield, when pressed, twenty-five measures of wine—OINON. (See Notes, p. 276.)

Proclus, the Platonist philosopher, who lived in the fifth century, and annotated the 'Works and Days' of Hesiod, has a note on line 611, the purport of which is to explain that after the grape-bunches have been exposed ten days to the sun, and then kept ten days in the shade, the third process was to tread them and squeeze out the WINE—*kai triton outōs epitoun ekthlibontes ton oinon.*

A careful search through classical literature would, no doubt, bring to light numerous passages where *oinos* was applied to the juice of the grape before its fermentation was possible; but the foregoing remarks will be sufficient to indicate the fallacy of the contrary assumption. The extract from Proclus is in itself perfectly conclusive.

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* Codex A of the N. T. does not commence till Matt. xxv. 6, and is less frequently referred to in the body of this Commentary, because more generally in accordance with the Received Greek Text of Stephens. On p. 265 'A' is a misprint for 'Z.'

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J. AND W. RIDER, PRINTERS, LONDON.

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